

NYPL RESEARCH LIBRARIES



3 3433 08164527 1

MICROFILMED

T H E
ENGLISH REVIEW;
O R, A N
A B S T R A C T
O F
ENGLISH AND FOREIGN
L I T E R A T U R E.

FOR THE YEAR M,DCC,LXXXVIII.

V O L U M E X I.



L O N D O N:

PRINTED FOR J. MURRAY, No. 32, FLEET-STREET.

M,DCC,LXXXVIII.

C O N T E N T S

T O

V O L U M E . XI.

	Page
J ULIA; or, The Italian Lover: a Tragedy	1
The Microcosm, by Gregory Griffin	10
Such Things Are; a Play. By Mrs. Inchbald	15
Whitehouse's Poems	17
Symonds's Sermons	19
Memoirs of M. Henry Mafers de la Tude	22
Moseley's Treatise on Tropical Diseases	26
Cumberland's Catalogue of Paintings	30
Duncan's Medical Commentaries for the Year 1787	32
Winter's System of Husbandry	37
Monody on the death of Mr. John Henderson	40
The Critics; a Poem	41
Political Miscellanies	ibid
Girdlestone's Essays on the Hepatitis	43
Edward; or, The Curate. A Poem	45
Murdoch's Pronunciation and Orthography of the French Language	48
Millar on the Law of Insurances	49
Select Stories from the French of Berquin	52
Pye's Poems	58
Brown's Poetical Translations	62
Familiar Correspondence of Frederick the Second	63
Fatal Follies; or, The History of the Countess of Stanmore	67
Retaliation; or, The History of Sir Charles Olwald and Lady Seymour	67
The Platonic Guardian	68
Edward and Sophia	ibid
Sentimental Beauties from Dr. Blair, &c.	ibid
Speeches of the Judges upon granting a new Trial in the Case of Sutton against Commodore Johnstone	ibid
Nickoll's Letter on the Slave-Trade	69
Elements of Medical Jurisprudence	ibid
Brand's Case of a Boy, &c.	ibid
The Religious Use of Botanical Philosophy	70
Soliloquy in a Thatched Building	ibid
Female Virtues; a Poem	71
The Tears of Britannia	ibid
Derwent; an Ode	ibid
Memoirs of the American Academy of Arts and Sciences, Vol. I.	81
Headley's Select Beauties of Ancient English Poetry	86
The Speeches of Mr. Wilkes in the House of Commons	96
Remarks on Fullarton's View of the English Interests in India	100
Whitehead's Poems, Vol. III.	103
Playfair's Essay on the National Debt	109
The Heetopades of Veshnoo Sarma; translated by Wilkins	114
Royal and Royalty Theatres	119
ENG. REV. VOL. XI.	a
	Smith's

C O N T E N T S.

	Page
Smith's Summary View of the Writings of the Prophets	122
The Observer	124
Jefferson's Notes on the State of Virginia	130
The true Principles of the French Government	138
Memorial concerning the Marriages of Protestants in France	140
Estelle; a Pastoral Novel. By M. de Florian	142
Travels in Corfica. By the Abbé Gaudin	143
A General View of the Slave-Trade	145
Considerations on the Negro Cause	ibid
Letters Patent	ibid
The Pilgrim; a Comedy	146
A Letter to the Author of the Burletta of Hero and Leander	ibid
A Review of the present Contest between the Managers of the Theatres	ibid
Poems and Essays by a Lady	ibid
The Muse of Britain; a Dramatic Ode	147
The Progress of Music; an Ode	148
Winter Evenings	ibid
Seeing is Believing; a Dramatic Proverb	ibid
Freston's Poems	ibid
The Riddle	149
Best's Treatise on the Art of Angling	ibid
Willon on Bath Waters	ibid
Henrietta of Gerstend	ibid
Amusements in High Life	150
Rothwell's English Grammar	ibid
Advice to Mothers, Wives, and Husbands	ibid
Midsummer Holidays	151
Cafe of Dillon	ibid
The Two Farmers; an exemplary Tale	ibid
Teachwell's Spelling-Book	152
Middleton's Sermon	ibid
Pierfon's Sermon	ibid
Addington's Sermon	153
Bishop of Oxford's Sermon	ibid
Horsley's Sermon	ibid
Ditto ditto	154
The Athenaid; a Poem	161
Memoirs of the American Academy of Arts (concluded)	170
Clavigero's History of Mexico (concluded)	176
Kirwan's Essay on Phlogiston	188
King's Mortels of Criticism	192
Memoirs of the late War in Asia	198
An Introduction to the History of the Dutch Republic	206
Dikertation on the Gipsies	211
Healde's Translation of the London Pharmacopœia	218
Life of Frederick II. King of Prussia	219
Turgot's Reflections on the Formation and Distribution of Riches	223
Reform of the Economy of the French Army	225
Memorable Actions of the French Navy	226
The Parental Monitor	228
The Effects of the Passions	ibid
	Flood's

C O N T E N T S.

	Page
Flood's Speech on the Commercial Treaty	218
Supplement to the Tour through Great-Britain	229
Du Mitand's New System of Reading	ibid
Reading made Most Easy	230
Elements of Punctuation	ibid
Beloe's Poems and Translations	231
Davies's Plays	ibid
The Frogs; a Comedy	ibid
Reflections upon the Promotions of Admirals	232
The Nobleman and Gentleman's Guide	ibid
A Course of Lectures on the Figurative Language of the Holy Scriptures	ibid
A Letter to the Earl of Mansfield	233
Charles's Essay on Consumptions	ibid
Wilmer's Observations on Herniæ	ibid
Dalrymple's Memoirs of Great-Britain	241
Cowley's Fate of Sparta; a Tragedy	250
Ximenes; a Tragedy. By Stockdale	253
The Friend of Youth	256
Cumberland's Observer, Vol. IV.	258
A Review of the principal Charges against Warren Hastings, Esq.	261
The New Peerage; a Comedy	264
The Parian Chronicle	270
Slavery; a Poem. By Miss More	276
Extracts from the Album at Streatham	278
Transactions of the American Philosophical Society	279
Bentham's Defence of Usury	285
Rigby's Observations on Sugar	289
The First Part of the Institutes of the Laws of England	291
Berkenhout's Chemistry	298
Sketch of Society and Manners in Portugal	301
The Influence of the Discovery of America. By the Abbé Genty	309
Considerations on the Emancipation of Negroes	310
Aura, or, The Slave; a Poem	ibid
Puddicombe's Poem on the Slave-Trade	311
Yearsley's Poem ditto	ibid
Mason's Discourse ditto	ibid
Agutter's Sermon ditto	ibid
A Letter to Granville Sharpe, Esq. ditto	ibid
Remarks on the Slave-Trade	ibid
View of the Charges against Impey	312
Observations on various Plans for Relief of the Poor	ibid
Clara and Emmeline	ibid
Jekyll; a political Eclogue	313
Tales and Fables	ibid
Form of Trial of Commoners	ibid
Marcellus and Julia	ibid
Elegy on the Death of the Duke of Rutland	ibid
The Controversiad	314
Letter from Mr. Lambert to Mr. Jefferson	ibid
The Trial of Bremmett	ibid
Rowley on the ulcerated Sore Throat	315

C O N T E N T S.

	Page
Raine's Sermon on the Death of Captain Pierce	315
Transactions of the Royal Society of Edinburgh	321
The Works of the late Dr. Gregory	331
Rutherford's View of Ancient History	335
Transactions of the American Philosophical Society, Vol. II. (concluded)	340
Collins's Ode on the popular Superstitions of the Highlands of Scotland	347
Brother Peter to Brother Tom	350
Piozzi's Letters to and from Dr. Johnson	352
The Ton; or, Follies of Fashion: a Comedy	361
The Revelation of St. John considered	371
Hunter's Observations on the Diseases of the Army in Jamaica	375
Cardonnell's Picturesque Antiquities of Scotland	378
Neckar on the Importance of religious Opinions	379
The Tribunal; a Poem	385
The Law of Parliamentary Impeachments	386
Apollo turned Stroller	ibid
Richard Cœur de Lion	ibid
Euphrosyne; an Ode to Beauty	ibid
Booker's Poems	ibid
Conversations of Emily	387
Pleasing Reflections	ibid
An Account of the Hunting Excursions of Asoph ul Dowlah	ibid
Trip to Parnassus	ibid
A Match for a Widow; a Comic Opera	388
D'Etrouville's Groundwork of the Grammar of the French Language	ibid
Coote's Elements of the English Grammar	ibid
A free Translation of the Preface to Bellendenus	ibid
Remarks on the new Edition of Bellendenus	389
Boileau's Satire on Man	ibid
Modern Manhood; or, The Art of English Boxing	390
The National Debt productive of National Prosperity	ibid
Political Observations on the present State of Europe	ibid
Flood's Commercial Arguments answered	391
Objections to the Abolition of the Slave-Trade	ibid
Reflections upon the late Promotion of Admirals	ibid
Considerations on the Negotiation for reducing the Rate of Interest of the National Debt of Ireland	392
An Account of the Use of the Mangel Wurzel	ibid
Jabet's Sermons	ibid
Cruden's Sermons	ibid
Bidlake's Sermon	393
Poems, by Maria and Harriet Falconar	ibid
Characteristics of Public Spirit and National Virtue	ibid
The Tears of Ierne	394
Reid's Essays on the Active Powers of Man	401
The Regent; a Tragedy	409
Clarkson's Essay on Slavery	413
Benezet's Historical Account of Guinea	418
Callendar's Hymn to the Power of Harmony	420
	Biffer's

C O N T E N T S.

	Page
<u>Bisset's Sermons</u>	422
<u>Transactions of the Royal Society of Edinburgh (continued)</u>	424
<u>Features from Life</u>	434
<u>Monro's Medical and Pharmaceutical Chemistry</u>	437
<u>Young's Examination of Sir Isaac Newton's Principia</u>	441
<u>Marcard's Description of Pyrmont</u>	443
<u>Taplin's Gentleman's Stable Directory</u>	445
<u>Falconer's Dissertation on the Influence of the Passions</u>	447
<u>A Tour in England and Scotland</u>	449
<u>Historical and Political Researches concerning the United States</u>	456
<u>of North-America</u>	466
<u>Poetical Dialogues</u>	ibid
<u>Woodhouse's Poems</u>	ibid
<u>The History of Peter Pindar</u>	467
<u>Tales, Apologues, Allegories, &c.</u>	468
<u>Observations on a Guinea Voyage</u>	ibid
<u>Priestley's Sermon on the Slave-Trade</u>	469
<u>Bradshaw's ditto</u>	ibid
<u>Tobin's Farewell Address</u>	470
<u>A cool Address to the People of England</u>	ibid
<u>Dobbs' Universal History</u>	ibid
<u>An Appeal to the Common-Sense of the Nation</u>	471
<u>A View of the Genius, Character, &c. of the Dutch</u>	ibid
<u>The Question of Wool truly stated</u>	472
<u>A Speech on the Wool-Bill</u>	ibid
<u>De Lolme's Observations on Taxes, &c.</u>	473
<u>Tooke's Letter to a Friend</u>	ibid
<u>Young's Observations on the Poor Laws</u>	474
<u>Considerations on the Two East-India Bills</u>	ibid
<u>Thoughts on Imprisonment for Debt</u>	ibid
<u>Thoughts on the Construction of Prisons</u>	475
<u>Reasons for revising the Bible</u>	ibid

N A T I O N A L A F F A I R S.

<u>Commercial Treaty with France</u>	72
<u>Ancient Animosities renounced</u>	ibid
<u>Benefits of the Commercial Treaty</u>	ibid
<u>Political Influenza of Europe</u>	73
<u>———— of Portugal and Spain</u>	ibid
<u>———— of England</u>	ibid
<u>Aversion to the Prince of Orange</u>	74
<u>Independence of Holland</u>	ibid
<u>New System of Politics</u>	ibid
<u>Deserted by France</u>	ibid
<u>France, her Desertion of Holland</u>	ibid
<u>Injury she sustained by the American War</u>	75
<u>Our Commerce increasing</u>	ibid
<u>Disasters of France</u>	ibid
<u>Exhausted Finances of France</u>	ibid
<u>Spirit of Liberty prevalent in France</u>	ibid
<u>Her Treachery</u>	ibid
	Arbitrary

C O N T E N T S.

	Page
<u>Arbitrary Power of Charles I.</u>	76
<u>War between the Turks and Russians</u>	ibid
<u>The Event advantageous to us</u>	ibid
<u>Compassion of the English</u>	77
<u>Slavery admitted by Scripture</u>	ibid
<u>Consequences of Slavery</u>	ibid
<u>The Hardships of the Negroes magnified</u>	78
<u>Compared to the Servants in Scotland</u>	ibid
<u>Mr. Hastings, Recapitulation of his Case</u>	ibid
<u>Sentiments on the Trial</u>	79
<u>Triumphs of Party</u>	ibid
<u>Encomium of the English</u>	80
<u>To Correspondents</u>	ibid
<u>Progress of Liberty</u>	154
<u>Freedom of the Press</u>	155
<u>Constitution of England</u>	ibid
<u>Distinguished by the Privilege of the Press</u>	ibid
<u>Power of the Press</u>	ibid
<u>Responsibility of the Ministers</u>	156
<u>Administration of Justice</u>	ibid
<u>The House of Commons</u>	157
<u>Former Minister ejected by the People</u>	ibid
<u>Expectation from the present Administration</u>	ibid
<u>Importance of free Speculation</u>	ibid
<u>By what England is distinguished</u>	158
<u>Consequences of relinquishing her Privileges</u>	ibid
<u>Measure of Administration condemned</u>	ibid
<u>Hardship of superseding the Company's Troops</u>	ibid
<u>The Court of Directors oppose it</u>	ibid
<u>Power assumed by the Board of Control</u>	159
<u>Emancipation of Negroes</u>	ibid
<u>Bill for regulating the Abuses of Slavery</u>	ibid
<u>Revolution in the Netherlands</u>	160
<u>Act of Oblivion</u>	ibid
<u>Oppression of the Popular Party</u>	ibid
<u>Firmness of the Ottomans</u>	ibid
<u>To Correspondents</u>	ibid
<u>Political Arrangement of the Netherlands</u>	234
<u>Boundaries of the Netherlands</u>	ibid
<u>Authority of the States</u>	ibid
<u>Revolution of the Provinces</u>	235
<u>Reign of Charles the Fifth</u>	ibid
<u>Philip the Second.</u>	ibid
<u>Power of Austria</u>	ibid
<u>Confederacy of the European States</u>	ibid
<u>Their Views</u>	ibid
<u>Ambition of France</u>	236
<u>Balance of Power in Europe</u>	ibid
<u>Greatness of England in 1763</u>	ibid
<u>Jealousy of Europe</u>	ibid
<u>Haughtiness of the British Administration</u>	ibid
<u>Situation of the States</u>	237
	Their

C O N T E N T S.

	Page
<u>Their Prosperity</u>	237
<u>Decline of the Prince of Orange's Party</u>	238
<u>Tyranny of Austria</u>	ibid
<u>Expectation of Hostilities between the Turks and Russians</u>	ibid
<u>Vigour of Russia</u>	ibid
<u>Spirit of the Turks</u>	ibid
<u>Seat of Military Operations</u>	239
<u>Different Opinions on Mr. Pitt's Declaratory Bill</u>	ibid
<u>Mr. Fox's Bill</u>	ibid
<u>Distinction between the two Bills</u>	240
<u>Board of Control</u>	ibid
<u>Their Responsibility</u>	ibid
<u>To Correspondents</u>	ibid
<u>Strength of Great Britain</u>	316
<u>Friendly to the United States of America</u>	ibid
<u>Her Mediation courted</u>	ibid
<u>Alliance with the Dutch</u>	ibid
<u>Prosperous State of the British Finances</u>	ibid
<u>Spirit of Commerce</u>	ibid
<u>Prosperity of the Irish</u>	317
<u>Situation of France</u>	ibid
<u>Violation of her National Faith</u>	ibid
<u>Distraction of her Views abroad</u>	ibid
<u>Unhappy in her domestic Situation</u>	ibid
<u>Her Finances deranged</u>	ibid
<u>Her Commerce</u>	ibid
<u>Struggling for Despotism</u>	ibid
<u>Imperial Confederacy, founded upon no Principles of Justice</u>	318
<u>Commencement of Operations</u>	ibid
<u>Union of the two Potentates</u>	ibid
<u>Ambition of the new Sovereign</u>	ibid
<u>The Spirit of Enterprize</u>	319
<u>Grandeur of Spain</u>	ibid
<u>Her present naval Preparations</u>	ibid
<u>Dependence of Portugal</u>	320
<u>Splendour of the King of the Two Sicilies</u>	ibid
<u>Sardinia</u>	ibid
<u>Activity of Holland</u>	ibid
<u>Scotch Reform ; Claim of Freedom by the Burgeses</u>	ibid
<u>Their Moderation and Spirit</u>	ibid
<u>To Correspondents</u>	ibid
<u>Commercial Disasters</u>	395
<u>Methods for stopping their Progress</u>	ibid
<u>Causes of the late Failures</u>	ibid
<u>Impeachments ; Prolixity of the Prosecutors</u>	396
<u>Conduct of the Managers</u>	ibid
<u>Politeness recommended to them</u>	ibid
<u>Conduct of the French Government</u>	ibid
<u>Spirit of Freedom prevailing in France</u>	397
<u>Causes of her Discontents</u>	ibid
<u>Conduct of the Cabinet of Versailles</u>	ibid
<u>Remonstrances of Parliaments</u>	ibid
	Dissolution

C O N T E N T S.

	Page
<u>Dissolution of the Assembly of Notables</u>	397
<u>Conduct of the Monarchs of France</u>	398
<u>Despotism of the King of France</u>	ibid
<u>Resistance of his Subjects</u>	ibid
<u>Danger to the French Monarch</u>	ibid
<u>Departure of the Grand Vizier</u>	399
<u>Maiden Enterprize of the Emperor</u>	ibid
<u>Dantzic, her ancient Confederacy at an End</u>	ibid
<u>Views of the King of Prussia</u>	ibid
<u>Demands of the Emperor of Morocco</u>	400
<u>Too ludicrous for serious Notice</u>	ibid
<u>Should the English Nation punish him?</u>	ibid
<u>Answers to Correspondents</u>	ibid
<u>Commercial Disasters</u>	476
<u>Danger of Paper Currency</u>	ibid
<u>Mr. Hallings's Trial; Patience of the Lord-Chancellor</u>	ibid
<u>Perplexity of the Evidence</u>	ibid
<u>The Charges</u>	476
<u>Hallings's Administration</u>	ibid
<u>Earl of Mansfield, Splendour of his Abilities</u>	477
<u>His Penetration and Wisdom</u>	ibid
<u>The Approbation of the Bar</u>	ibid
<u>Nonjurors of the Episcopal Clergy</u>	ibid
<u>Their ancient Prejudices renounced</u>	ibid
<u>Demise of the Chevalier de St. George</u>	ibid
<u>House of Stuart</u>	ibid
<u>Treaty of Alliance with Prussia</u>	478
<u>Advantageous to both Parties</u>	ibid
<u>Distraction of France</u>	ibid
<u>Resolution of her Sovereign</u>	ibid
<u>Opposed by his Subjects</u>	ibid
<u>Attachment of the Military to their Sovereign</u>	ibid
<u>Means for improving the Spirit of Liberty</u>	ibid
<u>Remonstrance of the King to the States</u>	ibid
<u>His Requisition</u>	ibid
<u>Enterprize of Imperial Allies</u>	ibid
<u>Preparations of the Swedish King</u>	ibid
<u>Hostile to Russia</u>	ibid
<u>Fleet fitting out by Denmark</u>	ibid
<u>Great-Britain and Ireland respected by the Nations</u>	ibid
<u>Their Prosperity</u>	ibid
<u>To Correspondents</u>	ibid

T H E

E N G L I S H R E V I E W ,

For J A N U A R Y 1788.

ART. I. *Julia; or, The Italian Lover: a Tragedy. As it is acted at the Theatre-Royal in Drury-Lane. By Robert Jephson, Esq.* 8vo. 1s. 6d. Dilly. London, 1787.

I N an age like the present, when knowledge and art have risen to a perfection unknown to former times; when Hume has given new discernment to history, and Franklin to philosophy; when Burke has enlarged and dignified the stream of eloquence, and Sheridan has rendered more exquisite and delightful the comic scene; it cannot but be interesting to inquire what has been done for the muse of tragedy. Tragedy is now universally acknowledged to be one of the greatest efforts of the human mind; the species of composition in which invention may be most copiously employed; and in which the passions of the soul may be wrought upon with the greatest energy. It has been unfortunate that the number of compositions in this higher division of the drama have, for some years, greatly decreased; and that, without sufficient reason, as we believe, tragedy has been said to be held in a degree of discountenance. In the mean time, the proper answer to the inquiry we have started must necessarily be in the compositions of Jephson. He has far outstripped his competitors in celebrity and success; and his Braganza and Count of Narbonne have, for successive seasons, exhausted the tears of an admiring audience.

ENG. REV. Vol. XI. Jan. 1788.

A. Braganza

Braganza and the Count of Narbonne are unfortunately out of the sphere of our present inquiry, which must be confined solely to the tragedy now in representation. The fable is borrowed from an incident that actually took place among the smugglers of Guernsey, and which our author has been obliged to dignify by transplanting to the patricians of Genoa. Mentevole is the friend to Claudio, but secretly rivals him in the love of Julia, and, taking his opportunity, surprises and stabs him. The murderer passes long undiscovered; eighteen years, as we think, in the island of Guernsey, and near twelve months, as it now stands, in the city of Genoa. At length he is discovered by means of a picture of Julia which he had torn from the dead body of Claudio. The catastrophe consists in the conviction and punishment of Mentevole; to which the dramatic writer has subjoined the additional murder of Julia by the hand of this remorseless assassin.

It is our decided opinion that the first consideration relatively to every species of inventive composition is that of character. The passions of sympathy or aversion, nay even those of approbation and horror, cannot be strongly and permanently excited, unless the character of the personage exciting them be uniform, consistent, and natural. By this test then let us examine the characters of the present performance.

We are by no means sure that a personage so base and contemptible as that of a secret assassin can ever happily figure as the first personage of a drama. Characters exciting horror may yet be made extremely dramatical. This is evidently the case in the Zanga of Dr. Young, where, though the actions he perpetrates are in the last degree hateful, yet the passion by which they are dictated, revenge, appears, to a savage and uncultivated judgment, heroic and honourable. If, however, a murderer is to be exhibited, it would perhaps be both most moral and most natural to exhibit him the prey of incessant remorse. This, indeed, did not suit the idea of Mr. Jephson, who chose, perhaps by a still greater error, to suffer the audience originally to think well of Mentevole, in order to heighten the effect of the catastrophe. Again; if a murderer be not continually haunted with the memory of his crime, he ought at least, one would think, to be a coward. But Mentevole in the play behaves with great gallantry and courage. Excusing then both these deviations, and supposing for an instant that the action of Mentevole could have been the result of a momentary rage, and not of a stabbing spirit, then of course the fiercer:

fierceness and grandeur of his character will remain, like that of Zanga, unimpeached. But Mr. Jephson has taken care that we should not entertain even this kind of respect for his hero, defeated by a rival (the brother of Claudio), disarmed by a woman, traversed in all his stratagems, and the victim of every trick that is put upon him.

This brother we will just notice, because in poetry one of the greatest beauties is contrast, and because the brother, the virtuous rival of Mentevole, ought to be held up to our love, as Mentevole is to our detestation. We will transcribe one of his sentiments, and dismiss him :

‘ I sure lov’d Claudio well ; no brother’s bond
Was truer to a brother ; yet self ! self !
This sudden flower now springs up from his grave,
That in a brother lies a rival buried.’

An admirable specimen of fraternal affection ! Supposing it true in philosophy that self-love is the spring of all our actions, it is not less true in morals that the man who continually reflects upon this spring is mean and detestable.

Another character of some note in the tragedy of Julia is Fulvia, the mother of the murdered Claudio. In the original history the fatal picture is found in the possession of the heroine, given to her by the murderer ; and these unfavourable appearances naturally induce the mother to charge upon her the being an accomplice in the guilt. In the tragedy this conduct of the mother is preserved, though the picture appears never to have been in the possession of Julia ; and Fulvia’s accusation is founded upon this admirable reason,

———— ‘ When a lover has a lady’s picture,
A favour’d lover too ; though she should swear,
Swear deeply, till the host of heaven blush for her,
She’s ignorant how he had it ; yet to trust her,
Asks such a reach of blind credulity
As turns belief to folly.’

To injure still more this ill-favoured character of Fulvia, her own son is made from the first to turn against her, and the Duke of Genoa, as well as every body else, to perceive that her accusation is groundless. Did not the author know that it would have augmented the interest of his play if he had suffered Julia to be for a moment the victim of calumny ? Or did he think it a greater violation of morals to allow her to appear guilty for a single scene than for the real murderer to appear innocent through half the drama ?

The other characters of the piece do not appear entitled to a separate notice. They are not flagrantly inconsistent and absurd, but they are insipid. That this fault is not overcharged, the reader will perceive from some citations we shall presently have occasion to make from the character of Julia.

Upon the improbability of the drama we will not remark. Under this article modern tragedy is privileged. We will only ask, in the penknife scene, which is borrowed from *Clarissa*, how Julia could make the eloquent speech that follows, at the same time that she was to guard against the fatal instrument's being surprised from her by the hand of *Mentevole*?

' Sunk to the lowest in my esteem before,
Lower thou couldst not fall. Degrading guilt!
How mean, how abject are the souls which own thee!
How vile thy thralldom! See the baffled ruffian,
Though bravos lurk all round to abet his fury,
Abash'd and pale before an injur'd woman.'

The improbability we remark was so evident in the action of *Mrs. Siddons*, that she traversed the stage, in this critical and dangerous situation, with *Mentevole* behind her.

But there is a point of view in which *Mr. Jephson's* tragedy is more entitled to animadversion than in any of those we have discussed; we mean, its dialogue and its language. Two poetical laws upon this subject are universally understood: that the personage should express, and not describe, the feelings that pass through his soul; and this for the sake of character: and that the dialogue, as being actually delivered, should approach the language of real life; and this for the sake of truth and probability. Against the latter part of this rule *Shakespeare*, the immortal *Shakespeare*, continually offends; "a pun," as *Dr. Johnson* says, "was the *Cleopatra* for which he lost the world, and was content to lose it;" and from the error against character into which he fell, the English theatre has never been thoroughly reformed. With regard to *Mr. Jephson*, we believe that all that was most erroneous in this sort in his predecessors has been surpassed by him. Take the following examples:

————— ' I will listen,
As if I liv'd by every sound you utter'd,
And death and inattention were the same.'

' I come,

' I come, Olympia. to this chamber door
To learn my destiny. As we inquire,
From those who wake us, if the sun looks bright,
Or clouds obscure him, and then suit our garments
To meet the changeful temper of the sky ;
So by the colour of my daughter's health
My mind is dress'd for gladness or dejection.'

The speech which Julia makes in her own defence, in the trial scene at the conclusion, is worthy notice on the same account :

' You see me here, brought for so strange a cause,
I can but with astonishment look round ;
Nor know I whom to oppose, or what to answer.
'Tis hard to make my affliction my offence ;
And the black deed which saddens all my days
The source, the bitter source, of every sorrow,
The ground to load me with reproach and shame.
Yet here am I accus'd—I cannot speak it—
Accus'd of what ?—To say, I am innocent,
Would be such mean, such base indignity
To the great spirit of my exalted love,
I'd rather burst with the proud sense of scorn,
And leave my silence to your worst surmise,
Than utter such a word.'

Gentle reader ! does not every syllable in this speech carry conviction ; and was ever innocence demonstrated in a way so amazingly clear ? In the same manner, when the decisive circumstance is brought forward, and the picture is proved to have been the property of Claudio, by his own portrait being found concealed beneath that of Julia, instead of working up the interest of her mind, as an ordinary poet would have done, by the gradual manner in which the murder is traced till conviction is flashed in the face of the assassin, Julia is made to deliver herself thus :

' Give me that picture. O, my promis'd love !
This was thy form. Thy brow the throne of honour,
And grace thy minister.—For ever gone !
So look'd those glossy eyes when turn'd on Julia.—
Cold is that tongue.—Come, animating warmth,
Breathe through my lips, give life to this dear shade,
And let me die thus gazing !'

We will add to the above examples two or three instances of poetical beauty, the metaphors and tropes of our author. What does the reader think of the "*hearts*" turning "*pale* ;"

A ;

or

or of a dagger's being described as a "*pointed leech*?" The following simile, we trust, he will acknowledge to be particularly beautiful. The Turks are described, by the warlike Marcellus, as being

' So numerous it seemed an easier task
To kill than count them. Now twice fifty thousand,
And more, have fallen in facking one poor isle.
Yet, like light foam chaff'd by the curling surge,
Each hour new turbans whiten round its shores.'

For ourselves, we particularly admire the following passage, where Julia, having asked whether Marcellus is very like Claudio, her confidante answers,

—— ' Features, stature almost the same.
Somewhat a bolder air, yet gentle still;
A little frown of discontented thought,
That seems not native to his generous aspect.'

Julia replies,

' In such an aspect was my paradise.'

We have been told that Mr. Jephson is particularly happy in his unbending and his trifling; and we can easily credit it when he makes the heroines of his tragedy thus play at cross purposes.

Cautious that we may not be suspected of partiality, we will present our readers with the best scene of the tragedy, the trial scene; entire:

' *To the Duke of Genoa, Fulvia, Julia, &c.*

' *Enter Mentevole.*

' *Duke.* Know you, my lord,
Why we assemble here?

' *Ment.* Yes. Clamour's throat
Has roar'd it in our streets. I pass'd along
Through files of obloquy. Our sapient rabble
Reverse the order of the magistracy,
And, ere they hear, condemn us.

' *Duke.* Then, my lord,
As you regard your honour and your life,
Touch'd by suspicion to the quick, this instant
Account for your possession of that picture.
That lady there, dead Claudio's mother, swears
It was her son's, and worn around his neck
The day he disappear'd. Behold! do you know it?
Do you allow you dropp'd it?

' *Ment.*

' *Ment.* Yes; but not
That it was Claudio's. Yet, I cannot wonder
Two objects so alike should seem the same.

' *Fulvia.* Should *seem* the same!

' *Duke.* Have patience, gentle lady.

' *Ment.* I say, should *seem*; for it is barely seeming.
From that which Claudio own'd (the artist's boast),
Myself, not meanly in the science skill'd,
Painted this picture; love my pencil's guide;
And, from the image in my heart engrav'd,
Assisted by the model, such I made it
That not the most discerning, nicest eye
From the first beauteous draught could know that copy.

' *Fulvia.* And had you skill to paint those jewels too,
Those jewels in the round? their hue and lustre
So singular and bright? By every power!
Those were my son's.

' *Ment.* No. Give me hearing, madam.
Those too I purchas'd from the very merchant
Who furnish'd Claudio. All who hear me know
The name of Manoa; his services
To this ungrateful state; his flight, his death;
Which I lament, since living he could witness,
And strike you dumb, that, by my special order,
He chose these precious gems, in form and colour
So like to Claudio's none could mark distinction.
To pay their value my estate was strain'd;
But, had their estimation been twice doubled,
A crown imperial deem'd the mighty price,
Rather than yield him preference in aught
Might seem a test of my extravagant love,
I would have grasp'd at it, and so remain'd
The ruin'd, happy lord of that sole treasure.
Now learn from hence how wisdom should demur
To found a sentence on appearances.
Your grace is satisfied.

[*Here Durazzo whispers Camillo, who goes out.*]

' *Duke.* I own, to me,
(No proof appearing to the contrary).
If this be so, your honour seems acquitted.

' *Fulvia.* But not to me. O, undiscerning lord!
Is this your inquisition, this your justice?
I am not satisfied; my heart still tells me
That picture was my son's; so reason tells me;
Nor should a voucher from the yawning grave
Shake my conviction.—That good Manoa
Did sell these jewels to my slaughter'd son,
And he, 'tis true, conveniently is dead;
But he had heirs and kindred; summon them:
A treasure such as this could not be sold

Julia ; or, The Italian Lover : a Tragedy.

Without their knowledge; instantly convene them,
And act through shame as if you sought for truth ;
Else your grave robes will be the jest of boys,
And my son's blood will cry till death against you.

‘ *Ment.* Do not suppose I scoff at this grave presence
When thus I smile in my security.

Produce such witnesses, what could they prove ?
Their ignorance perhaps in what you ask them :
But we have clear and positive laws to guard us.

‘ *Julia.* So long I have said little, fearful ever
To give offence, where all my care has been
To manifest respect, esteem, and honour,
Even with a daughter's dutious humbleness.
But thus much let me add : I here disclaim
(As most abhorrent to my thoughts and nature)
All common interest, union, and accord,
With him for whom I suffer in the censure
Of that ungentle lady ; and believe
Firmly, like her, that picture was her son's ;
And there before you stands his murderer.

‘ *Ment.* Why stay I here ? My lord, if you have power
To give me reparation for the stain
Cast on my honour by this foolish process,
Pronounce it straight ; if not, thus I withdraw
From those vex'd eyes which glare with fury on me.

‘ *Durazzo.* Soft you awhile ; for lo you, who comes here,
Even to your wish, to make all clear for you.

SCENE V.

‘ *Re-enter Camillo, leading in Manoa.*

‘ *Ment.* (*starting.*) Swallow me, earth ! he lives. But I
must brave it.

‘ *Duke.* (*rising.*) Ha ! can I trust my senses ? Manoa !

‘ *Durazzo.* The same, my lord ; and by no miracle ;

‘ *Duke.* Yet things so strange are next to miracles,
And his appearance such. We thought him dead.—

This is beyond your hopes. [To Mentevole.

‘ *Ment.* O, much beyond them !—

All curses of his nation light upon him ! [Aside.

‘ *Julia.* The villain's cheek turns pale ; his fate has found
him. [Aside.

‘ *Duke.* Surprise to see you here no way abates [To Manoa.
Our pleasure at your welfare. Blushing deeply,
We own the state has wrong'd you, but soon purpose
To give you full redress.

‘ *Manoa.* My humblest thanks.

‘ *Duke.* (*takes his seat.*) At present we must set aside that
care

For one which now employs us. No more thanks ;

We

We yet deserve them not.—Come nearer still;

[Gives Manoa the picture.]

Take this; examine it. Do you remember
(Observe them well) the jewels round that picture?

‘*Manoa.* Most sure, my lord; they are by no means common;
But all, indeed, most rare and singular.

‘*Duke.* They once were yours. Who was their purchaser?

‘*Manoa.* A noble youth, by whose untimely death
Genoa has lost her brightest ornament.

Even in the depth of my own misery
My heart dropp’d blood to hear the fate of Claudio.

‘*Duke.* Did you at any time (think ere you answer)
Procure, for any other purchaser,
Jewels like these?

‘*Manoa.* Never, my lord,

‘*Ment.* Out, dotard!

Thy miseries have craz’d thy memory.
To me these gems were sold; look on me well;
I was the friend of Claudio: think, old man,
A noble person’s life and reputation
(More dear than life) hang on the words you utter.

‘*Manoa.* I’ve said what I have said; were my soul’s fate,
Link’d to the testimony, thus I stake it:
As I do hope forgiveness of my sins,
And peace in death, I never sold these gems,
Nor any like them, save to noble Claudio.

‘*Duke.* Hear you, my lord?

‘*Ment.* I hear a faithless Jew,
A slave suborn’d, a traitor to the state,
A bankrupt, fugitive, and outcast Hebrew,
Aver—he knows not what;—and still more strange,
I see the credulous Duke of Genoa,
The first in estimation as in place,
Gaping to swallow monstrous perjuries.

‘*Manoa.* What interest, lord, have I to do this wrong?
I enter’d, uninstructed of the cause
For which you summon’d me; nor know I now
Why I am thus revil’d for my true answer.

‘*Duke.* (to Mentevole). It can avail you nought to disallow
The proof yourself appeal’d to.

‘*Manoa.* Mighty Signor!
I have an attestation of my truth
Beyond all oaths, or sacred forms of words.
If I am not a liar, and suborn’d,
There rests within this frame a spring conceal’d
With nicest art, and known to me alone,
And its first master. Touch’d, it will discover
The noble Claudio’s image.—Ay, ’tis here.—
Ill-fated youth!—Is this to be a liar?’

We

We have assuredly no quarrel to Mr. Jephson, whom we believe to be personally accomplished and amiable. Nothing could have extorted from us the preceding strictures but an ardent affection for the drama, and a reflection on the alarming decline that has seized upon the tragic muse. We are willing to contribute our mite to her recovery; and we believe that there is no method more effectual to rouse ambition and animate genius than to point out what it is that is wanting, and to clear the course upon which they are to perform their wondrous race.

ART. II. *The Microcosm, a periodical Work.* By Gregory Griffin, of the College of Eton. 8vo. 7s. boards, Knight, Windsor; Debrett, London. 1787.

THE promise of excellence is often more attractive than its highest and most finished efforts. The dawn of a fine morning is more delightful than the splendour of noon; and the most beautiful season of the year is that which exhibits the blossoms of spring, not that which displays the fruits of autumn. By the indulgence and play which is given to the imagination, a dancing school-ball is more inviting than an assembly; and the orators at Westminster-school are more interesting than those in Westminster-Hall. From this principle, the earliest performances of authors, the virgin efforts of genius, are always perused with predilection, and an anticipation of future pleasure. We find in Shakespeare's *Romeo and Juliet*, though a juvenile performance, beauties which will never grow obsolete; and Milton's Hymn on the Nativity of our Saviour, though one of his first productions, contains seeds of sublime poetry which were afterwards expanded in *Paradise Lost*.

For these reasons we have been highly gratified to observe at Eton College

Some bold adventurers disdain
The limits of their little reign,

and venture at once into the republic of letters. The *Microcosm*, a periodical work, written by some literary youths at Eton, contains an uncommon display of information, talents, and good taste. On opening the volume, we expected, as in most juvenile performances, to observe only the rudiments of future excellence, an imagination wild and eccentric, and a composition gaudy and incorrect. But we have been agreeably disappointed in discovering a maturity of thought, and a purity and correctness of style, beyond most authors of the age.

In periodical essays it was natural for our young adventurers to make Addison their model, as he was the Homer in this walk of literature. The following letter is not unworthy of the Spectator. After having mentioned that the Raccals, or Grocers, in Turkey were held in contempt, the letter-writer proceeds :

‘ The person who has now the honour to address you is a member of a community who, by the courtesy of England, are like the Raccals of Turkey, collectively involved in the most indiscriminate ridicule, the most comprehensive contempt ; I say collectively, Sir, because individually we are allowed to have no existence ; the wicked waggery of the world, judging nine weavers and nine taylor’s requisite to the formation of one man. Yes, Sir, to so high a pitch have they carried the disrespect in which these professions are held, that, in the eyes of “ the many,” (as the poet calls them) to address a man by the appellation either of weaver or taylor, implies not only, as formerly, a reflection on his horsemanship, but on his personal courage, and even his personal existence

‘ I, Sir, am a weaver ; I feel for the injured dignity of my profession ; and since, thanks to my own genius, and two years and an half of education at an academy on Tower-Hill, I have a very decent acquaintance with the classics ; that is, I know them all by name, and can tell Greek when I see it, any day in the week ; and since, as far as Shakespeare’s plays and all the monthly magazines go, I have a very pretty share of English book learning ; from these considerations, Mr. Griffin, I think myself qualified to contend, not for the utility and respectability only, but for the honour of the art of weaving. Tailoring, as it is secondary to weaving, will of course partake of the fruits of my labours ; as, in asserting the dignity of the one, I maintain the credit of the other.

‘ To this end, Mr. Griffin, I shall not appeal to the candour of my readers, but shall provoke their judgment ; I shall not solicit their indulgence, but, by the force of demonstration, will claim their assent to my opinion.

‘ Poetry, Sir, is universally allowed to be the first and noblest of the arts and sciences ; inasmuch, that it is the opinion of critics that an epic poem is the greatest work the human mind is capable of bringing to perfection. If then I can prove that the art of weaving is, in any degree, analogous to the art of poetry ; if this analogy has been allowed by the whole tribe of critics, so far that, in speaking of the latter, they have used the terms of the former, and have passed judgment on the works of the poet in the language of the manufacturer ; nay, if poetry herself has condescended to imitate the expressions, and to adopt the technical terms, into her own vocabulary ; then may I surely hope that the sanction of criticism may challenge the respect and the flattery of poetry (for imitation is the highest degree of flattery) may claim the admiration of mankind.

‘ First, then, with regard to criticism. To select a few examples from a multitude of others, are we not entertained, in the works of Longinus and the Gentleman’s Magazine, with delectable dissertations
on

on the weaving of plots, and the interweaving of episodes? Are we not continually informed that the author unravels the web of his intrigue, or breaks the thread of his narration? Besides these, a friend of mine, a great etymologist, has assured me that bombast and bombastin originally spring from the same root; and sustian, every body knows, is a term applied indifferently to passages in poetry, or materials for a pair of breeches. So similar is considered the skill employed in the texture of an epic poem and a piece of broad cloth; so parallel the qualifications requisite to throw the shuttle and guide the pen.

* I was not a little pleased the other day to find, in the critique of one of the most eminent writers of the present day, the works of a favourite poet styled a tissue. An idea then occurred to me, suggested perhaps by my partiality for my profession, which I am not without some faint hope of one day seeing accomplished.

* By a little labour and ingenuity it might surely be discovered that the works of different authors bear a considerable affinity (like this of the tissue) to the different productions of the loom. Thus, to enumerate a few instances, without any regard to chronological order, might not the flowery smoothness of Pope be aptly enough compared to flowered satin? Might not the compositions of all the poets laureate, ancient and modern, be very properly termed princes stuff? And who would dispute the title of Homer to everlasting? For Shakespeare, indeed, I am at a loss for a comparison, unless I should liken him to those shot silks which vary the brightness of their hues into a multitude of different lights and shades. And, would orthography allow of the pun, I might say that there are few poets but would be proud to be thought worthy of the green bays.

* For proof of the use which poetry makes of the weaver's dictionary, *vide* ten thousand odes on spring, where you may catch the fragrance of the damask rose; listen to the rustling of the silken foliage; or lie extended, with a listless languor, pillowing your head upon the velvet mead; to say nothing of nature's loom, which is set to work regularly on the first of May, to weave variegated carpets for the lawns and landscapes. Now, Mr. Griffin, these similitudes, though very pretty and very *a-propos*, I own I am not perfectly satisfied with. The Genoese certainly excel us in the article of velvets; and French silks are by many people far preferred for elegance to any of English manufacture. I appeal then to you, Mr. Griffin, if these allusions would not be much more delightful to British ears if they tended to promote such manufactures as are more peculiarly our own. The Georgics of Virgil, let me tell you, Sir, have been suspected by some people to have been written with a political as well as poetical view; for the purpose of converting the victorious spirits of the Roman soldiery from the love of war, and the severity of military hardships, to the milder occupations of peace, and the more profitable employments of agriculture. Surely equally successful would be the endeavours of our poets if they would boldly extirpate from their writings every species of foreign manufacture, and adopt in their stead materials from the prolific looms of their countrymen. Surely we have a variety which would suit all subjects and all descriptions; nor do I despair, if this letter has the desired effect, but
I shall,

I shall presently see landscapes beautifully diversified with (all due deference being paid to alliteration) plains of plush, pastures of poplin, downs of dimity, vallies of velveret, and meadows of Manchester. How gloriously novel would this be! how patriotically poetical an innovation! which nothing but bigotted prejudice could object to, nothing but disaffection to the interests of the country could disapprove.

Excuse me, Sir, if I have detained you beyond the usual limits of a letter on a subject in which I am so deeply interested. Pardon, Sir, the partiality of an old man to the profession of his youth: and, O! Mr. Griffin, may your paper be the means of rescuing from unmerited ridicule and illiberal contempt an art which has added a clearness and a polish to the remarks of criticism, and has clothed the conceptions of poetry in the language of metaphor; an art inferior to none but those which have so frequently and so successfully borrowed its assistance; nor even to them, unless it can be proved that that which provides the necessary raiment for the body should yield to those which are but the sources of amusement to the mind.

I am, Sir, yours, &c.

H. HOMESPUN.

Lord Henry Spencer's vindication of the style and manner of Addison against the ignorant censure of Sir John Hawkins, shews his learning and his taste. Sir John thus pronounces his formidable criticism concerning Addison; "I am not willing to deprive him of the honour implied in Johnson's testimony, that his prose is the model of the *middle style*; but if he is but a *mediocrity*, he is surely not a subject of imitation; it being a rule, that, of examples, the best are always to be selected." The ignorance of Sir John Hawkins with regard to ancient criticism, as Lord Henry Spencer observes, has led him into a blunder which would have disgraced an Eton schoolboy. The *middle style*, according to the ancient critics, is placed in literature, as the *golden mean* in ethics, between the extremes of the *austere* and the *luxuriant*. Homer, Isocrates in his best productions; Demosthenes in parts of his most finished compositions; Plato, Xenophon, Virgil, and Livy, are examples of this kind of writing; from which the reader may infer that it has no sort of connection with *mediocrity*. Sir John Hawkins accuses Addison's style of *feebleness* and *inanity*. "I will not say," replies Lord Henry Spencer, "but that, to those who walk on *stilts*, a natural walk may appear a *feeble* one; or that, where there is nothing gross, nothing crowded, nothing out of its place, the medium pure, and the object of aerial brightness, it may be lost to some in the simplicity of its own light; like the sky of a summer's evening without clouds or mist." Nothing can
more

more happily express the chaste beauty and attic elegance of Addison. Of Johnson and his imitators he thus speaks :
 “ The characteristic of the Johnsonian school is *turgid elo-*
 “ *quent*. But till a perfect uniformity of style be established
 “ among men ; till the want of *a consecutive series of senses*
 “ *in their nature, collateral, when the radical idea branches*
 “ *into parallel ramifications*, shall be tunelessly lamented by
 “ the maidens, and recited by the lisping babes, the rude
 “ and the ignorant, in their advancement to a happier cul-
 “ tivation, may be permitted to indulge themselves with an
 “ occasional page of Addison.”

It is a favourable omen for literature that Eton youths should have appreciated, with so much propriety, the merits of authors so different, and reversed the judgment of the greater part of the public on the firm principles of reason and taste.

We will not make any critical comparison of the various authors who have contributed to this collection. Congenial sentiments, and a similar style, naturally diffuse themselves among a group of companions. We will only observe that B. possesses a vein of humour which distinguishes him from his contemporaries.

But though our young adventurers have acquitted themselves with honour in their first excursion to Parnassus, we would wish them to rest satisfied with the *unfulled* verdure of the laurels which they have acquired, and to resign the pen for some years to come. To young gentlemen who have just become masters of the classics, it is of much more consequence to *read* than to *write*. A large and liberal acquaintance with ancient and modern literature, and with works of genius in every direction, will supply the *sons et principium scribendi*. After having long and intimately conversed with the enlightened and refined spirits of every age ; after having reposed *in gremio eternitatis*, they may renew their literary labours with superadded information and redoubled vigour.

We have suggested these hints because we have often observed that the success attending early literary efforts has intoxicated the youthful mind, and induced that *cacoethes scribendi*, which is one of the most unfortunate disorders that afflicts humanity, and is equally pernicious to the powers of speculation and of action.

ART. III. *Such Things Are ; a Play, in Five Acts. As performed at the Theatre-Royal, Covent-Garden. By Mrs. Inchbald.* 8vo. 1s. 6d. stitched. Robinsons. London, 1787.

THIS comedy, as it is called, (though it bears no more resemblance to a comedy than the Pilgrim's Progress to an epic poem) was received on the stage with uncommon applause, and, according to the authoress, "produced a profit far exceeding the usual pecuniary advantages arising from a successful play." We are heartily glad of this circumstance ; for, as Pope happily expresses it,

Fame is at best an unsubstantial cheat ;
But 'tis substantial happiness—to eat.

But if Mrs. Inchbald had consulted her reputation, she would have remained satisfied with the profits of her play, and the applauses bestowed upon it at its representation on the theatre ; for it will meet with a very different reception in the closet. The improbability, extravagance, and bizarre conjunction of heroic fustian and low farce which run through it, reduce it to the rank of those dramatic annuals which, for twenty years past, have degraded the theatre, and insulted the public. An English sultan ruling a Mahometan or pagan kingdom in the island of Sumatra, is as much out of the line of dramatic probability as the Adventures of the Giant Garagantua, or Tomb Thumb the Great. The characters of Twineall, Sir Luke Tremor and his lady, belong to the lowest regions of farce. The incidents are impossible ; the dialogue poor ; and if we seek for wit or humour, we seek for them in vain.

The following extract will give the reader a sample of this performance :

‘ *Sir Luke.* What, Mr. Twineall, have you new modes, new fashions for words too in England, as well as for dresses ?—and are you equally extravagant in their adoption ?

‘ *Lady.* I never heard, Sir Luke, but that the fashion of words varied, as well as the fashion of every thing else.

‘ *Twine.* But what is most extraordinary—we have now a fashion in England of speaking without any words at all.

‘ *Lady.* Pray, Sir, how is that ?

‘ *Sir Luke.* Ay, do, Mr. Twineall, teach my wife, and I shall be very much obliged to you—it will be a great accomplishment. Even you, my lord, ought to be attentive to this fashion.

‘ *Twine.* Why, madam, for instance : when a gentleman is asked a question, which is either troublesome or improper to answer, you don't
say

say you *won't* answer it, even though you speak to an inferior—but you say—“ really it appears to me e-e-e-e—[*mutters and shrugs*]*—that is—mo-mo-mo-mo-mo—[mutters]—if you see the thing—for my part—te-te-te-te—*and that’s all I can tell about it at *present*.

• *Sir Luke.* And you have told nothing !

• *Twine.* Nothing upon earth.

• *Lady.* But may’nt one guess what you mean ?

• *Twine.* O, yes—perfectly at liberty to guess.

• *Sir Luke.* Well, I’ll be shot if I *could* guess.

• *Twine.* And again—when an impertinent pedant asks you a question that you know nothing about, and it may not be convenient to say so—you answer *boldly*, “ why really, Sir, my opinion *is*, that the Greek poet—he-he-he he—[*mutters*]*—we-we-we-we—you see—if his idea was—and if the Latin translator—mis-mis-mis-mis—[shrugs]—that I should think—in my humble opinion—but the doctor may know better than I.”*—

• *Sir Luke.* The doctor must know very little else.

• *Twine.* Or, in case of a duel, where one does not care to say who was right, or who was wrong—you answer—“ *This*, Sir, is the state of the matter—Mr. F— came first—te te te-te—on that—be-be-be-be—if the other—in short—[*whispers*]*—whis-whis-whis-whis.”*—

• *Sir Luke.* What ?

• *Twine.* “ There, now you have it—there ’tis—but don’t say a word about it—or, if you do—don’t say it come from me.”—

• *Lady.* Why, you have not told a word of the story !

• *Twine.* But that your auditor must not say to you—that’s not the fashion—he never tells you that—he may say—“ You have not made yourself *perfectly* clear ;”—or he may say—“ He must have the matter *more particularly* pointed out somewhere else ;”—but that is all the auditor can say with good breeding.

• *Lady.* A very pretty method indeed to satisfy one’s curiosity !

The circumstance which gave popularity to this play was the introduction of the celebrated Mr. Howard on the stage, under the name of Hafwell. The applauses of the theatre were bestowed on the hero, not on the poetess ; and if they did not mark the taste, they shewed the humanity, of the audience.

When pantomime and theatrical imposture are usurping the provinces both of the tragic and the comic muse, and dethroning genius and taste, passion and humour, it is full time that criticism should establish the distinction between a playwright and a poet ; between the “ Cynthia of the minute,” and the Stella that will charm for ever.

Mrs. Inchbald has been praised for the novelty of her incidents, and the invention discovered in her plots. What is new, however, is not always beautiful ; and there is no such thing as pure fiction or invention. To draw select and beautiful nature, is the utmost that poets or painters can effect ;

effect ; and whether the story of a dramatic poem or a picture be taken from history, novels, real live, or improved from a former dramatic poem or picture, the merit of the artist may be the same. Shakespeare invented none of his plots except one *. What constitutes and marks a true original genius is a *manner* of conception and expression, of arrangement and embellishment, which has distinguished every great poet and painter from Homer to Home, and from Raphael to Reynolds. The bee, who selects all his stores from all the flowers of the field, and turns dew into honey, discovers more ingenuity as well as industry, than the spider who spins his flimsy composition from his own bowels.

ART. IV. *Poems: consisting chiefly of Original Pieces. By the Rev. John Whitehouse, of St. John's College, Cambridge.* 8vo. 3s. 6d. stitched. Robinsons. London, 1787.

AFTER the rise or revival of letters in a country, the arts move in a progressive state, and one age improves and refines on another. In the dawn of taste literary productions are favourably received by the public, which, in a more advanced period, would be rejected and despised. A succession of ingenious and elegant authors elevates the ideas and refines the taste of the public ; a higher standard of excellence is set up ; and, in enlightened periods, it becomes an arduous undertaking for one man to overtop his cotemporaries, or even to rise above the age. Poems that, in the last century and the beginning of the present, procured fame and fortune to their authors, would now be read with a fastidious eye ; and what was formerly considered as excellence, would pass for mediocrity. The works of Cowley, Waller, the greater part of Dryden, Prior, and Gay, would draw little more attention at present than the poems which we find in newspapers and magazines.

Dryden remarks this rise of one age over another :

— Johnson did mechanic humour shew
When men were dull and conversation low.
Fame then was cheap, and the first comer sped ;
And they have kept it since, by being dead.
If love and honour now are higher raised,
'Tis not the poet, but the age is praised.
Our ladies and our men now speak more wit
In conversation than those poets writ.

* Merry Wives of Windsor.

ENG. REV. Vol. XI. Jan. 1788.

B

The

The Poems now before us, half a century ago, would have procured to the author no ordinary name among the votaries of the muse; but poetical subjects have been so much exhausted of late years, that many pieces in this collection, though written with good taste, and in elegant language, can now only be considered as among the common places of poetry. They consist of elegies, odes, sonnets, and inscriptions. The first elegy, "written near the ruins of a nunnery," contains much poetical feeling and picturesque description, though the subject is trite, and some of the images are borrowed. The introduction is well imagined:

‘ Wand’ring in pensive mood beside the skirts
Of this dark forest, visions, such as old
Poetic eyes have seen, around me dawn:
But who is he whose daring hand shall wake
The lyre’s bold numbers to the solemn voice
That paus’d but now between the hollow blast?
Low is the bard of ancient days*; his fame,
Like the grey moss upon the warrior’s tomb,
Shall grow with rolling years. Yet once again;
Spirit of songs divine! awake! awake!
Meek twilight from her western chambers comes
With pilgrim’s fear, and beckons from the hills
Her shadowy train; bright thro’ the mould’ring arch
Of yon old castle gleams the rising moon:
Now sleeps the storm that late with giant arm
Shook the old battlements, and topp’d down
Huge-columns from their base: wide o’er the scene
Pale Desolation stalks with horrid strides
From hill to hill: on yon rude monument
Sits red-ey’d Horror, brooding o’er the waste,
Or mounts upon the whirlwind’s rapid wing,
Mix’d with the blast, and roll’d into the storm.’

“ The solemn voice pausing between the blasts, the moon
“ beheld through the mouldering arch of the old castle, and
“ the sleep of the storm that had lately shaken the battle-
“ ments, and heaved columns from their base,” are striking
and awful circumstances, and admirably adapted to prepare
us for a scene of desolation. Juvenile authors abound too
much in epithets. “ Bright gleams, and red-eyed horror,”
are very exceptionable.

The scene described in the following lines is mournful and
pleasing :

* Ossian.

Amidst

* Amidst these desolated aisles, where now
 Springs the rank weed, and tangling briars molest,
 The fainted sisters from their cloister'd cells
 Assembled, at the stated hour of pray'r
 Chanting their orisons; and th' ev'ning bell,
 Swinging with constant toll from the mossy tow'r,
 Summon'd them frequent mid the taper'd choir,
 To hold late vespers; from th' embowed roof,
 Solemn and slow, the pealing organ roll'd
 The manly bass, to voices loud and clear
 Answering at intervals: round the rude walls
 Now clings the ivy pale, and props awhile
 Some mould'ring column; in each arched nook
 Where legendary saints stood carv'd in stone,
 And quaint Madonas on their bosom wore
 A holy cross, now wreathes full many a shrub
 Its dusky branches, emulous to shade.
 The falling shrine; ev'n there where painting breath'd
 High o'er the altar, each expressive form
 Starting to life, and moving o'er the piece,
 At Titian's magic touch, or Raphael, thine:
 Now sits gaunt Ruin grinning o'er the wreck
 His ruthless arm has made, while Genius rolls
 His fiery eyes around, that blaze at times
 Like meteors in a storm; the winds of night
 In hollow accents murmur to his sighs.'

Mr. Whitehouse succeeds better in the ode than in any other department of poetry. The "Odes to Superstition and Melancholy" discover much poetical spirit and good taste. The sonnets and inscriptions are inferior to the rest of the collection.

Upon the whole, the reader of taste will find an elegant gratification in the perusal of these poems.

ART. V. *Sermons*, by Charles Symonds, B. D. of Clare-Hall, Cambridge. 8vo. 5s. Shepperson. London, 1787.

IN the preface to these discourses there are some ingenious and just observations on the composition of a sermon. "As the sermons of the former age," says our author, "were merely expositions of the scriptures, the sermons of the present days seem to incline to the opposite extreme, and, with a few exceptions, are merely *moral essays*; the author has seen some applauded discourses, of which the text has formed the only immediate connexion with the sacred volume; and which might have fallen with more

B 2

"propriety

" propriety from the pen of an Epictetus or a Seneca, than
 " from that of a Christian preacher.—To *this extreme* the
 " author must be forgiven if he objects more strongly than
 " to the *other*; sensible that *religious speculation*, not ter-
 " minating in morality, is useless, he thinks that *moral dis-*
 " *quisition*, not illustrated by the precepts, nor enforced
 " with the motives of religion, is lifeless and uninfluencing;
 " —and that the proper blending alone of these two essen-
 " tial ingredients can constitute that warm, manly, dignified
 " production—A SERMON.—Were he, indeed, to judge of
 " the feelings of other persons by his own, the race of
 " *pulpit essayists* would soon, from the want of encourage-
 " ment, be extinct; for there is no composition to which
 " he listens with a more fatigued ear, or which he peruses
 " with a more unattracted eye, than one of those in ques-
 " tion;—where some moral duty may indeed be explained,
 " but where there is nothing to strike, to agitate, to ele-
 " vate; where neither the hopes nor the fears are awakened;
 " and where the heart being perfectly at rest, the ear has
 " leisure to attend to the regulation and the smoothness of
 " periods. With these sentiments the author has *generally*
 " chosen subjects of a mixed nature, on which religion
 " might be made beneficial by morality, and morality be
 " sanctified by religion. If some of his subjects be *princi-*
 " *pally* moral, and some *purely* religious, from *these* he has
 " deduced consequences which come home to conduct; and
 " to *those* he has endeavoured to give that energy and truth,
 " which can be derived only from the scriptures:—from the
 " scriptures, indeed, he has every where liberally borrowed;
 " pleased with the simplicity and majesty of their style, he
 " has transferred its riches without scruple to ennoble his
 " own page; and the reader will frequently observe him
 " applying to the sacred writings, for no other object than
 " their language."

This laudable plan for the construction of a sermon the
 author has not unprofitably reduced to practice. His dis-
 courses are well calculated to promote the cause of religion
 and virtue. Though his style be not of the most polished
 kind, it is strong and perspicuous. Conscious that well-
 chosen passages from scripture add weight even to the most
 powerful reasoning, he perhaps applies to them too fre-
 quently for assistance. Though, when sparingly used, quo-
 tations from the sacred writings must doubtless be advan-
 tageous auxiliaries, yet they may be multiplied so far as to
 diminish in a considerable degree their force and influence.

Whatever

Whatever is intended to operate powerfully on the attention, should be brought forward with a frugal hand.

The following passage will afford a specimen of the author's powers. He is discoursing on these words of St. Paul, 2 Cor. vi. 10, *As having nothing, and yet possessing all things.*

'He who is content with his condition; who is exposed to no disquiet from his conscience; whose understanding is occupied and improved; must, upon the whole, be happy. But his happiness, at intervals, may be interrupted by the distresses of life, or by the apprehensions of death.

'To yield protection from the assault of these formidable enemies, was the principal aim of philosophy. In the attempt, however, the boastings of this proud offspring of reason were far greater than her success; and her WISE MAN, whom she painted as looking down, from the eminence of his mind, on the weaknesses and passions of humanity, has been proved, by the experience of all ages, to be the creature of mere imagination.

'Here, then, RELIGION interposes with superior efficacy, and fully accomplishes the imperfect endeavour of the sage.

'The Christian, acquainted with the true nature of *life* and of *death*, disregards the *light afflictions of the former, which he knows are but for a moment*, and joyfully hastens to the latter, which he considers as the completion of his trial, and the recompence of his toils.

'A mind harmonized *within*, and not to be shaken from *without*, was the splendid acquisition for which all the efforts of philosophy were ineffectually excited. Beyond this calm and sedentary felicity, she never even affected to lead her pupil; and though she talked about a certain mystical abstraction from sense, and the contemplation of the GREAT FIRST CAUSE, her language was calculated only to strike the *ear*, and not to seize upon the heart.

'But the power of religion, not bounded by such narrow limits, exalts the MORAL to the DIVINE, and, by discovering to us in the Deity a *Creator* and a *Preserver*, a God *who was in Christ reconciling the world to himself*, awakens the most rapturous emotions of gratitude; and thus sublimates into positive enjoyment: what before was only a negation of pain.'

The subjects of these Sermons are of the most interesting nature; such as are well calculated, when clearly illustrated and powerfully enforced, to strengthen the belief, and purify the morals, of mankind. And if these discourses were delivered with the same energy with which they are written, their effect must have been gratifying to the author, and beneficial to his hearers.

ART. VI. *Memoirs of M. Henry Mafers de la Tude: containing an Account of his Confinement Thirty-five Years in the State Prisons of France; and of the Stratagems he adopted to escape, once from the Bastile, and twice from the Castle of Vincennes: with the Sequel of those Adventures. Written by himself, and translated from the French of the Amsterdam Edition, 8vo. 2s. 6d. stitched. Johnson. London, 1787.*

THE memorial of the Sieur la Tude comprises one of the most extraordinary and astonishing narratives that was ever presented to the attention of the public. Treading continually upon the very verge of incredulity and impossibility, we yet believe it to be the faithful depository of facts. The mode in which it is written is, in this respect, extremely prepossessing; there is a native simplicity in the descriptions of the writer that present before you, as it were, the very object that he would picture to your imagination, and persuades you to yield him a full and implicit credit. Imprisoned from the twenty-fifth to the sixtieth year of his age, thrice escaping out of confinement, twice liberated by order of government, perhaps there never existed a man to much the sport of ill fortune, and the victim of calamity. As we are desirous of exciting rather than gratifying the curiosity of our readers, we will present them with a few passages, not the most marvellous in the narrative, but which bear the strongest marks of sentiment and experience.

The Sieur la Tude was first imprisoned in consequence of a piece of youthful and thoughtless imprudence. He understood, it seems, that Madame de Pompadour, then in power, was in danger of being poisoned. He interested himself in her favour, and was willing at once to put her upon her guard against her enemies, and to pave the way for his own advancement. He advertised her of a parcel put into the post and addressed to her, as containing poison. It was put in by himself, and its contents were perfectly innocent. Such was his crime; we have already described his punishment. It is in the following manner that our author introduces the wonderful circumstances that attended his escape from the Bastile with a fellow-prisoner, confined, like himself, at the instigation of Pompadour:

‘ With the unfortunate days are as tedious as years; and, to im-
bitter their condition, they see every thing in the worst light. We
knew the ascendancy which the marchioness had over the mind of
the king; and we did not fail to observe, should this woman conti-
nue four, six, ten, fifteen years at court, we shall waste our youth in
confinement,

confinement, and perhaps end our days here. It is our duty to think of escaping. But as we cast our eyes on the walls of the Bastille, which are above six foot thick; four iron grates at the windows, and as many in the chimney; and as we considered by how many armed men the prison is guarded; the height of the walls, and the trenches most commonly full of water; it seemed morally impossible for two prisoners, penned up in a cell, and destitute of human assistance, to make their escape; not M. de la Borde, the famous banker, with all his treasures, would be able to corrupt the officers; judge then what effect empty words would have upon them. Yet I shall presently shew that, with a small share of ingenuity, you may overcome any difficulty.'

' You must have been confined in the Bastille to know how wretches are treated there. Figure to yourself ten years spent in a room without seeing or speaking to the prisoner over your head. Many times have there been immured the husband, the wife, and a family of children, for a number of years, without either apprehending that a relation was near. You never hear any news there; let the king die, let the ministry be totally changed, you are not told a syllable of the matter. The officers, the surgeon, the turnkeys, say nothing to you but " Good morning! good evening! do you stand in need of any thing?"

' There is a chapel in which is daily performed one mass, and on holidays and Sundays three. In the chapel are five little closets; the prisoner is placed in one of these, when the magistrate gives him leave to be present at the celebration of that ceremony; he is taken back after the elevation; so that no priest ever views the face of a prisoner; and the latter never sees more than the back of the priest.'

Many years after this the *Sieur la Tude* was imposed upon by a fictitious story, that by one of his escapes he had brought the serjeant, his guard, to the gallows. Having mentioned the circumstance, he proceeds thus:

' Yes, it is even so! Had I seen a pile kindled to heat pincers for tearing out my bowels, that tremendous sight would not have daunted me more than the alarming speech which I too readily believed to be true. My senses were suspended, and, unconscious of my own private wrongs, I sunk on my pillow of straw, but for two months was unable to enjoy a moment's slumber. In the gloom of the dungeon my eyes were incessantly haunted with the spectre of the serjeant. He was blameless, for he did all in his power to stop me; he could not help my being more active and vigorous than he. Every minute, gracious God! I saw him mounting the gibbet. I saw the executioner deprive him of life, then cut the fatal cord, and let him drop like a sack of sand. Heavens! what a sight for an honest man to have constantly before him a poor wretch hanged on his account. Not all the fiends of hell could have increased my torture. From the moment this abominable deception was imposed on me, if a morsel of bread or a draught of water entered my lips, I took the miserable sustenance in hopes God would prolong my life one day to avenge innocent blood. As I could not banish the idea of murder from my mind, I should certainly have lost my understanding, and, like poor d'Alégre, have run

raving mad, had not Providence interposed for my relief in the following manner :

‘ Night and day I uttered doleful shrieks, when God, yes, God himself, emboldened a centinel, named Ar — Lorrain, to draw near the door of my cell, in the dead of midnight ; and this brave man called out to me as softly as possible, “ Sir, do not despair ; God will have pity on you, and put an end to your sufferings.” — “ I can never forget my having been the cause that poor Vielcastel was hanged.” — “ What do you say, Sir ?” he replied, “ You the cause of hanging Vielcastel, our serjeant ?” — “ Yes.” — “ Ah ! Sir, you are deceived ; he is now on guard in the castle. It is true, indeed, that he was put in the black hole, with the other centinels who were appointed to watch your motions ; but the day after your return they were all set at liberty.”

‘ If grief had before robbed me of my senses, joy now deprived me of utterance. A nameless violent sensation pervaded all the organs of my body ; my mouth opened involuntarily, without my being able to shut it again. I threw myself on the ground, embraced it with my arms, and applied my lips to it. I kissed it eagerly, as if the dull mass had been the feet or the body of the Divine Being who had just bestowed on me so transcendent a favour. For I should absolutely have run distracted, had I continued a month longer under so dreadful a deception.

‘ Had any one told me, “ your father or your mother is just murdered,” knowing that their death was not the consequence of any fault of mine, I might perhaps have reconciled my mind to so heavy a loss, though at first intolerable. But never ! never ! could I have enjoyed a moment’s repose, never have admitted consolation, under the certainty of my having caused a brave and innocent man to lose his life on a gibbet. Such a barbed arrow could never be drawn from the heart of a man of probity ; and I defy Cicero, Demosthenes, and J. J. Rousseau, with all their eloquence, to paint the minutest portion of my sufferings. Such cruel deceptions should never be practised, which are sufficient to make a man of the smallest sensibility destroy himself, or at least must crack his brain with horror. If it be allowable to take away a criminal’s life by torture, it cannot be lawful to prolong it with the aggravation of such barbarity.’

We subjoin the concluding words of his narrative :

‘ My first fault, though justly blameable, and what I am far from endeavouring to palliate, at least did not proceed from any criminal intention ; and admits of some extenuation, when my inexperience and youth are considered ; and I can be reproached with nothing since but imprudence.

‘ In return, I have languished twelve thousand one hundred and sixty-three days in the different prisons to which I have been successively removed. From this number of days, days of which each appeared so long, stretched on straw without a covering, devoured by odious reptiles, reduced to a scanty allowance of bread and water for subsistence, I have groaned three thousand and sixty-seven in the damp infection and gloom of dungeons ; and for twelve hundred and eighteen
of

of those days, or rather those endless nights of horror, my hands and feet have been bruised and torn by the vile incumbrance of fetters.'

Thus we have done justice, as far as our limits will permit us, to this unfortunate prisoner. But we cannot prevail upon ourselves to close this article without quoting a few traits from the lawyer's memorial subjoined, to the advantage of a woman concerned in the narrative, and who appears to have reflected the most uncommon lustre upon human nature :

' The Sieur la Tude at last obtained his liberty on the 18th of March 1784, with a pension of four hundred livres ; he owes this to the bounty of the Baron de Breteuil. But the author of the preceding memorial begs leave to inform the world of his original and prior benefactress, returning her his best thanks in the name of that unfortunate man.

' A woman, named Mrs. le Gros, going out of her house, in the street des Fossés, at St. Germain l'Auxerrois, in June 1781, saw lying in a corner a packet of papers that had the appearance of having been tumbled in the dirt ; she took it up, and returning home read the contents. It was a memorial stating part of the misfortunes of the Sieur la Tude, with the signature of Henry Mafers de la Tude, prisoner at Bicêtre in a dungeon ten foot under ground, on an allowance of bread and water for thirty-four years.'

' That Mrs. le Gros was much affected with this memorial does not excite our panegyric ; the most vulgar soul would have felt the same sympathy.

' But that on learning the condition of an unfortunate man with whom she never had any acquaintance, who did not exist, as to her, a few hours before, and whose only recommendation was his extreme wretchedness ; that she should resolve to dedicate her life to the procuring of his liberty, and not to rest till she had obtained it ; that she should have persisted three whole years without being deterred by difficulties, denials, or dangers ; this, I say, is a proof of virtue and humanity the more to be admired as probably it has not a parallel.'

After having mentioned several instances of her indefatigable zeal, the narrative proceeds :

' Mrs. le Gros had been told that there was a Madame du Chêne, waiting-maid to the lady of the king's brother, by whose means a memorial might be conveyed to that princess. Three days she searched Paris in vain for her, when she set out for Versailles, where she learned that Madame du Chêne was at Santeny, seven leagues from Paris. Mrs. le Gros flew thither, but had the mortification to find that she had left that place an hour. It was necessary then to return to Paris, with an empty purse, partly on foot, and partly in any carriage that happened to pass on the road. Next day she went back to Versailles, had an interview with Madame du Chêne, and even obtained her promise to present the prisoner's memorial. She had got a sprain in going to this lady, yet endeavoured to return to Paris on foot.'

' Thus

‘ Thus without fortune, without credit, without personal requisites, she attained the end by her so long and ardently desired.’

And now we trust the *Sieur la Tude* has made every reader in love with the Bastile, and induced him to regret that it is not added as a supplement to the English constitution. The only argument we have ever heard against the abolition of these accursed *lettres de cachet* is, that they are a means, in the hands of government, for gratifying the heads of considerable families, who can thus imprison and reduce to reason their refractory children, relatives, and dependents. And thus, to maintain a paternal despotism, a sort of patriarchal domination, worthy of the northern barbarians, from whom the present inhabitants of Europe are descended, and calculated to nourish a spirit of slavery and depravity in the rising generation; an instrument is put into the hands of the political rulers, formed for the most profligate and infernal uses. A temptation is held out to them too alluring for men in power to resist, and which, as it should seem from the narrative of the *Sieur la Tude*, does not leave the characters of an Amelo, or even of a Malherbes, free from suspicion. One of the consequences of this mode of imprisonment, the most shocking to human nature, and which continually occurs in the present publication, is, that, after a certain portion of intolerable sufferings, government, however well disposed, is afraid that the liberation of the prisoner should lead to the disclosure of secrets too horrible to be heard; and it is inclined to permit the sufferings and the life of their victim to terminate together.

ART. VII. *A Treatise on Tropical Diseases; and on the Climate of the West-Indies.* By Benjamin Moseley, M. D. Member of the Royal College of Physicians of London. 8vo. 7s. Cadell. London, 1787.

EVEN in the temperate climates of Europe, where the violence and progress of diseases are, in general, proportionably moderate, and where the class of practitioners is numerous, the therapeutic part of medicine in particular has been slow in improvement, and, in its present advanced state, is yet far from being brought to perfection. We need, therefore, not be surprised, if, in the tropical countries, where all the favourable circumstances are reversed, the cultivation of medical knowledge should be found still more unsuccessful. It has, in some cases, been the work of transient visitors only, and, in others, of those who may have

have formed their opinions too precipitately. Imperfect conceptions have been often substituted in the room of accurate observation; and the prejudice of authority has confirmed the influence of error. Nothing, therefore, can be more advantageous to the advancement of useful knowledge in medicine, than a strict examination of the real effects of the practice recommended by preceding writers; a task which can only be performed by those who have had an opportunity of attending the progress of the same diseases in similar circumstances. In this respect, the author now before us appears to be well qualified for the investigation. We find that he has practised many years in Jamaica and the tropical climates; and, if we may judge with certainty from the general tenor of his observations, he has been sufficiently attentive to the nature and cure of the diseases which prevail in those parts.

Dr. Moseley sets out with a variety of judicious remarks on the climate of the West-Indies; after which he presents us with an account of military operations, tending to ascertain the prudential rules which ought to be observed towards conducting those national objects in the manner most consistent with the health of the people employed. This detail is interspersed with medical observations, chiefly on fevers. He informs us that bark, in unskilful hands, is a precarious remedy, even in intermittents, in the West-Indies, and should never be long persisted in, without evidently good effects, nor even then without the frequent intervention of rhubarb and calomel. He therefore recommends great caution in advising bark early in the remission of fevers.

This author treats at large of the dysentery, and has divided his observations into three parts. The first of these has been published several years ago, under the title of "Observations on the Dysentery of the West-Indies; with a new and successful Method of Treatment." Dr. Moseley adopts the opinion of Sydenham, that the dysentery is a fever of the intestines, and is caused by obstructed perspiration. Upon this idea he recommends the following method of cure:

* Bleeding being an operation of great consequence in the flux, the cure is generally begun with it, repeating it as the symptoms authorise. There are but few instances where it may not safely be done in the beginning of the disease; observing only, *non quæ ætas sit, sed quæ vires sint*. The necessity is obvious, where the patient is plethoric, with much fever, full pulse, and severe pains.

: After

‘ After bleeding, a vomit of ipecacuanha is to be given, which commonly relieves the stomach from a load of acid, poraceous, bilious impurities. But our great expectation from vomiting is, that its action on the muscular fibres of the stomach forces open the extreme arterial capillaries, forwards the circulation to the surface of the body, and induces to sweat. An opiate after its operation is necessary.

‘ After the vomit and opiate, it is proper to empty the bowels, but with caution, in case the patient is weak; and in such a manner, as not to increase the determination of the blood there, and divert it from the surface; for then we should lose the ground gained by the vomit, and counteract our principal design. An antimonial that acts much upon the skin, and purges at the same time, is what I always use.

‘ The *primæ viæ* being cleansed, and the revulsion begun, it must be supported by sudorifics, that the disease may be thrown off by sweat: this will be effected by uniting an opiate with a diaphoretic, and administering it as occasion requires. Laudanum and antimonial wine combined, is a medicine that causes little or no irritation, and is a pleasant and certain diaphoretic. It is always necessary in the flux, when a sweat is intended by antimonial, or other emetic medicines, in small doses, to add laudanum, to take off their irritation, by which means their doses and effects may be greatly extended.

‘ James’s powder is admirably calculated to answer the first intentions in this disease; it possesses this great advantage, that though it shall effectually cleanse the *primæ viæ*, properly given, it never fails to excite a plentiful sweat, and its effects terminate on the skin. This double operation, if I may so call it, perhaps has made it so decisive in obdurate fevers.

‘ When the diaphoresis is begun, I cover my patient, if he is a soldier, with his blanket (which no soldier should be without), and take care that the wind is not admitted directly upon him. I do not suffer him to uncover himself, but order whatever he wants to be brought to him, and supply him copiously with warm mint, sage, balm, or oatmeal tea; and now and then give him a basin of gruel, or thin flour pap, with a spoonful or two of good, sound white wine in it, as free as possible from acidity.

‘ When the sudorific process has been successfully continued, all the symptoms grow milder; and if the patient breaks out in a rash, or efflorescent eruptions, or boils, the disease will soon be removed.

‘ Should it be objected, that uncovering and exposing the patient while sweating, when he rises to go to stool, is an inconveniency which militates against my doctrine; I answer, that, where there are proper attendants and utensils, the patient need not be exposed, nor move from his bed: and that when once a complete and universal sweat is raised, the necessity for exposing the patient at all will soon be at an end, as the disease sometimes suddenly disappears.’

The following vitriolic solution is particularly recommended:

‘ R. Vitriol

- ‘ R. Vitrioli Albi drachmas tres ;
 Alluminis Rupei drachmam ;
 Caccinellæ Pulveratæ grana tria ;
 Aquæ ferventis libram. Misce in mortario marmoreo.
 Solutio à faculentia vel residendo expurgetur, vel per
 chartam bibulam filtratur.

‘ In this solution the proportion of either the vitriol or alum may be augmented or diminished, according to circumstances ; that is, when evacuations are required, the quantity of alum may be diminished, or even intirely omitted ; and, when great astringency is required, the quantity of alum is to be increased, and the vitriol to be diminished. The dose is from a table-spoonful to a tea-spoonful, according to the strength and age of the patient, which is to be taken every morning fasting ; and, in some cases, to be repeated every six hours ; without any addition or alteration, by diluting or mixing it with any liquor whatever.

‘ In slight dysenteries, and when the sudorific process could not be put in practice, I have used this solution with the utmost success ; giving it at first without the alum, in sufficient doses to cause evacuations, and afterwards with the alum in nauseating doses, frequently with opiates at nights. This I have found far more efficacious in the dysentery than emetic tartar, ipecacuanha, rhubarb, or salts, as evacuants, in whatever manner combined or administered.

‘ But where a diarrhœa has been of long standing, the cure necessarily must be performed by slow degrees ; then a dose every morning fasting only, or every night and morning, will be sufficient. It is, in inveterate cases, to be continued for weeks or months ; omitting it now and then for a few days.

‘ In table spoonful doses it generally causes a vomiting, or great nausea, or purging, for the first few times of taking it. When the stomach is foul, vomiting may be encouraged by drinking camomile tea, otherwise that is unnecessary. If, after taking it several times, it still creates vomiting, or more nausea than is easily supportable (for some nausea is intended), the dose must be diminished. If it continues to purge more than is proper, or causes any griping, a few drops of laudanum must be given occasionally, or every night, at bed-time. It is not necessary to observe any particular regimen, merely on account of the solution ; and the patient may eat or drink as soon after it as its disgusting taste, or the nausea it produces, will permit.’

A great part of the author's account of the dysentery is employed in exhibiting a view of the opinions and practice of different writers, relative to this disease, from the earliest times to the present age. In a detail of such a kind, a great contrariety of sentiments, and much hypothetical practice, may be supposed to occur. Dr. Moseley's observations, on the whole, are generally well founded ; but, with regard to some late eminent writers in particular, we think his remarks sometimes discover a degree of petulance, which he ought not to have admitted.

The

The other diseases of which Dr. Moseley delivers an account are, the endemial caufus, commonly called the yellow fever of the West-Indies; the tetanus, or locked-jaw; cancers; and the belly-ache, or colica pictonum. In the last of these diseases, after the bowels have been well cleansed, and costiveness is removed, the author chiefly recommends the vitriolic solution abovementioned.

We cannot hesitate to admit that Dr. Moseley affords much proof of his judgment and medical knowledge in the course of this volume. He appears to be utterly divested of prejudices; and we doubt not that the method of cure which he recommends in the different diseases is that which is most suitable to the tropical climates.

ART. VIII. *An accurate and descriptive Catalogue of the several Paintings in the King of Spain's Palace at Madrid; with some Account of the Pictures in the Buen-Retiro. By Richard Cumberland, Author of the Anecdotes of eminent Painters in Spain.* Small 8vo. 2s. 6d. sewed. Dilly and Walter. London, 1787.

THIS may be considered as a supplement to the Anecdotes of Spanish Painters, and will be an agreeable present both to the professor of the art of painting, and to the *amateur*. Mr. Cumberland seems right in his criticisms on the arrangement by Mengs. He regrets, with all the warmth of a lover of the art, the obscurity to which many of the most capital pictures are condemned by the improper situations in which they are placed. We shall lay before the reader a part of his general remarks on this magnificent collection:

‘ If the lovers of the art are curious to analyze this account, and separate the respective works of the several great masters, they will find it to be a vast collection, which the Spanish monarchs Charles the Fifth, Philip the Second, Third, and Fourth, amassed within the periods of their reigns; and if we add to this the great collection in the Escorial, that of the Buen-Retiro, the many fine pictures which were burnt in the Pardo, and some of the most capital which have been discarded in the present reign, the amount will appear prodigious, and, I apprehend, is not to be equalled by any other single collection in Europe.

‘ Of Titian, Velasquez, Rubens, Murillo, and Spagnolet, I find above one hundred and forty pictures in this single catalogue, forty-three of which are by the hand of Titian. I must take the liberty notwithstanding to suggest that this collection would still allow of many draughts to be made; and if these vacancies were to be filled up from the Buen-Retiro only (not to mention the Escorial), it would

would be much more perfect. Some of Luca Jordano's pictures might well be spared; Corrado's sketches, the portraits of Vanlo and Ynza, and some of Mengs's inferior performances, would be well exchanged for a select number of Bassan's from the old palace, for a capital Lucretia by Guido, which hangs there in obscurity, and many others that might be named.

It is also to be regretted that Velasquez's famous picture of Jacob receiving the bloody coat of his son Joseph, and a very fine Guercino on the subject of Susanna and the Elders, both which now hang in a wretched hole in the Escorial, not appropriated to any sacred uses, should not be removed from thence, and added to the royal collection.

Advantageous changes might also be made in the arrangement of the pictures; for, in the quarter belonging to the prince and princess, many capital pictures of Raphael, Corregio, Leonardo de Vinci, Julio Romano, Andrea Sacchi, Andrea del Sarto, and others, are very unfavourably hung; the chamber in which the principal pieces are, being a mean obscure room, filled with lumber, and not in the suite of great apartments. The masters are classed, in general, without much scientific attention to their styles of colouring; so that the florid pictures oftentimes browbeat the more tender; and the cold, laboured regularity of Mengs ill contrasts the warm and glowing canvasses of Titian, Rubens, and Velasquez. But if this remark holds good against the sorting of the pictures in this palace, how much more to be lamented is the condition of the capital pictures in the Escorial, where the inimitable Perla of Raphael, the Holy Family of Andrea del Sarto, and the famous Tintorett of Christ washing his Disciples Feet, hang aloft in dust and darkness over the presses that contain the reliques in the Sacristy, and are almost totally out of sight. This must be painful to every lover of the art, but to the English traveller more than any, who will naturally cast a look of pity and affection towards these interesting objects, once in the possession of an elegant and unhappy monarch.

The author remarks that very few engravings have been made from the Spanish collection. This is surely to be regretted: it appears to be a most astonishing repository of genius and art, highly worthy the attention of our engravers. But perhaps the *commerce* of prints, which has been increasing for several years past, is not so favourable to taste as might at first be imagined. The artist must labour, not for the few connoisseurs, but for the public at large; he must not consider what is *best*, but what will *sell*; and, by the greater number, the *pretty sameness* of Angelica Kauffman will be preferred to all the simple and sublime conceptions of Raphael.

We should have been better pleased with this Catalogue had it been *more* descriptive. A short *characteristic* of each picture of importance should have been subjoined. To say that a picture is "very fine—very beautiful—much esteemed—a capital

—a capital picture," &c. conveys no distinct, precise idea of the subject; it is *vox, et preterea nihil*.

ART. IX. *Medical Commentaries for the Year 1787; exhibiting a Concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. Collected and published by Andrew Duncan, M.D. F.R. & A.S. Edinb. Physician to his Royal Highness the Prince of Wales for Scotland, Fellow of the Royal College of Physicians, Edinburgh, and Member of the Royal Societies of Medicine of Paris, Copenhagen, Edinburgh, &c. Volume the Twelfth. 8vo. 7s. C. Elliot, Kay, and Co. London; C. Elliot, Edinburgh. 1787.*

WE were surprised to find that three-fifths of the present volume are occupied with an account of new books; a quantity, in our opinion, much too great, considering that those articles are usually long before anticipated, and more strictly examined, in other periodical publications. We mention this remark only as a hint to Dr. Duncan, the value of whose commentaries must always depend principally on the medical observations which they contain.

The first article of medical observations in this volume is the history of a case of rabies canina, attended with singular circumstances, and terminating fatally, after a salivation had been induced by mercury. By Alexander Gray, M.D. surgeon to the third regiment of sepoys in the service of the Honourable East-India Company in Bengal. The patient, in this case, was a boy of twelve years of age, to whom Dr. Gray was called about twenty days after the bite had been received. On examining the state of the wounds, he found in the left thigh five ulcers of a considerable size, which had continued open ever since the accident, two small cicatrices on his left arm, and one on the back. These had been ulcers, and healed up of themselves; while those of the thigh baffled the power of several country medicines which had been applied to them. The patient's pulse was small, quick, and frequent. He was regular in his belly, and complained of head-ache and chilliness, with which he had been affected for some days.

In undertaking the treatment of this case, Dr. Gray was impelled more by the solicitude of the boy's master than by any well-founded hopes he could entertain of preventing the fatal termination of the complaint. He immediately applied lunar caustic to the ulcers of the thigh, and strong blistering plaster

plaster to the cicatrices of the arm and back; and ordered two drachms of strong mercurial ointment to be rubbed into the thighs and other parts of the body; and at the same time desired he should take a pill, consisting of one grain of calomel and one half grain of opium, every third hour. Next morning, which was the 16th of December, the boy found himself, as he expressed it, very well; having very little fever, his appetite good, and the ulcers on the thigh discharging in a favourable manner; while the cicatrices on the left arm and on his back were opened by means of the blistering plaster. What seemed a little remarkable, on the opening of the cicatrices by the plaster, small but deep ulcers appeared underneath, while the neighbouring parts, which were equally affected by the plaster, were scarcely inflamed. All the ulcers were fumigated with cinnabar, and dressed with a plaster consisting of equal parts of diachylon and blistering plaster. During the course of the day, he used the warm bath several times. The two days following, the same method of cure was continued; the saliva flowed in a considerable quantity, and the ulcers of the thigh, as well as those of the arm and back, discharged freely. His pulse afterwards became more quick, accompanied with subfultus tendinum, and his sleep was interrupted with frightful dreams. On the 20th, for the first time, he found a difficulty in swallowing water, but was able to get down a little by means of a spoon. He swallowed solids with much less difficulty. A blister was immediately applied to the forepart of his neck, and was so far of service, that, three hours after its application, he was able to swallow liquids with some ease, and without the assistance of a spoon. The next night, however, was passed without any sleep, though he had taken two grains of opium; and on the morning of the 21st, attempting to swallow a little water, he was thrown into the most violent agitations; with distortions of the muscles of his face, and danger of immediate suffocation. From this period the symptoms continued to increase, and in four-and-twenty hours he died in great agony. The inferences which Dr. Gray draws from this case are, that the mercury appeared to have no beneficial effect, even when carried to salivation; and the warm bath appeared far from affording even temporary relief. The omission of antispasmodic medicines, and particularly the much-extolled Indian remedy, in this case, was a neglect perhaps less important to the patient than to the interests of medical observation.

Art. II. The history of a singular affection of the action of the heart, terminating favourably. By James Bennet, M.D. physician in Cork. The chief symptom in this complaint was a strong pulsation in the left side, which Dr. Bennet supposed to proceed from an aneurismal affection of the heart.

Art. III. Two cases of ulcer in the cheek, with which the salivary ducts communicated, cured. By Mr. Thomas Gill, surgeon, Prescott, Lancashire.

Art. IV. The history of a case of chorea, successfully treated by means of camphor. By John Wilson, M.D. physician at Mansfield, Nottinghamshire.

Art. V. A letter from Dr. Matthew Guthrie, physician at St. Petersburg, to Dr. Duncan, on the effects of a cold climate on the land-scurvy, &c. The observations contained in this letter are various and desultory; but with regard to the chief subject of the author's attention, it appears that all sorts of stimulating sudorifics are contra-indicated in the climate of St. Petersburg.

Art. VI. A letter from Dr. William Brown, physician at Kolyvan in Siberia, to Dr. Guthrie of St. Petersburg, giving an account of the scurvy which prevailed in Russia in 1785. Communicated to Dr. Duncan. The progress of this disease, in different persons, appears to have been extremely irregular, and many of the symptoms anomalous; but it was evidently accompanied with a putrid diathesis of the fluids; and the method of cure was the same that is common in the disease.

Art. VII. A letter to Dr. Duncan from a friend in London, giving an account of the use of injections with spirit of wine in the cure of gonorrhœa; with remarks on the treatment of erysipelatous inflammation, and other medical observations. The injection recommended by this correspondent is pure rectified spirit of wine, diluted with six or eight times its bulk of water; or to such a degree that the injection gives only a few moments smarting pain, without heat, after it is thrown into the urethra. It should be injected every three hours, or oftener, till the running begin to diminish, and then it is required less frequently. We shall subjoin the author's account of his treatment of erysipelatous inflammation, as, though differing little from the common practice, it is delivered systematically:

‘ In the common erysipelatous inflammation of the skin, with a fever preceding and attending it, I in all cases use opium, in quantity from a quarter of a grain to half a grain every four to six hours, and give one purging dose of crystals of tartar. Externally, I always
cover

cover the inflamed skin with a mixture of lapis caliminaris, and farina of wheat or oats, and foment it thrice a day with a decoction of poppy-heads, camomile flowers, St. John's wort, adding spirit of wine to the extent of one sixth of the bulk of the decoction.

• The Peruvian bark I exhibit with the opium as much as the patient's stomach will bear without sickness, in powder, decoction, and tincture; but only in those cases where I am apprehensive of a gangrene, where the patient is extremely weak and of a bad habit, or where ulcerations are likely to ensue; otherwise, I find the opium, purging once or twice, and topical applications, successful; and Peruvian bark unnecessary, and perhaps hurtful.

• Where the patient is young, the habit good and strong, the pulse strong and frequent, and other symptoms are present of increased and inflammatory action of the sanguiferous system, but where the inflammation is purely of the skin, I do not bleed, but I purge every second day, and exhibit opium as abovementioned: but if, in such a habit, the parts subjacent to the skin be inflamed considerably, I employ blood-letting as well as purging; and I still exhibit opium, and use the above topical external applications. I rarely have occasion to give the Peruvian bark, and still more rarely to use blood-letting; opium and purging, with topical applications, being all that is generally required. The diet is of milk and farinaceous matter.

Art. VIII. A letter from Dr. Graham at Stirling to Dr. Henry Galloway, giving an account of violent pains from a particular species of worm under the skin. Communicated to Dr. Duncan. The case related in this article was of a very extraordinary kind. A boy, twelve years of age, discharged worms from different parts of his body. Those animals are represented to have been near an inch long, "all in joints in the back, with a hard scale on it." Dr. Graham conjectured that the boy had probably slept in the grass, or been otherwise exposed to some kind of flies, which, piercing the skin, had lodged their ova in the puncture. It is said that several other boys, in that part of the country, were last year afflicted with the same disease.

Art. IX. A letter to Dr. Duncan from Mr. Thomas Hamilton, student of medicine at Edinburgh, on the benefit of cyder in the cure of the dropsy, and on the induction of artificial emphysema. Mr. Hamilton affirms that, in Devonshire, he has seen the dropsy cured, among the common people, by the liberal use of cyder, where no other medicine had been used, and that too in the advanced state of anasarca, or general dropsy; and he adds, that it seldom fails in local or partial dropsies, either in the incipient or advanced states. It is drank to the amount of two or three English quarts a day.

The imposture mentioned in the following anecdote, respecting an emphysema, is highly worthy of attention :

‘ Though the natural disease has never occurred to me, I have seen the artificial one in the highest perfection, and in the living human body too. This odd sort of language may perhaps startle you a little. It is a practice, though happily not a common one, and as happily little known among the vulgar. But there are a few who know it, and turn it very much to their advantage ; I mean among seamen and soldiers ; for there is, perhaps, no set of men (excepting slaves) who have more frequently recourse to imposition, and who are more skilled in producing diseases. These men make a small puncture or incision into the cellular membrane of the scrotum, into which they introduce a blow-pipe, and inflate the whole scrotum to a most enormous size, exactly resembling a rupture ; and this extends up the inguen to the insertion of the chord. This they practise to obtain their discharges from the service. And thus the skill and judgment of surgeons, in both army and navy, are doubly employed in the detection of imposture, and the cure and discovery of real disease, which every charitable man must allow is not always in the power of any human being. I had this confession from one whom I was employed to examine as an object for invaliding ; whose answers to the questions I put to him, respecting his disease, were so evasive and contradictory as to lead me to suspect a fallacy, which I at length detected.’

Art. X. An account of the use of the pepper medicine of the West-Indies in the cynanche maligna. Extracted from a letter written by Mr. James Stephen, surgeon in St. Christopher's, to Dr. James Cochrane, physician in Edinburgh. Communicated by Dr. Duncan.

Art. XI. *Florum arnicæ optimi effectus in promovendo mensium fluxu in virgine octodecem annos nata, nondum antea lunare profluvium passa, instituto insuper naturali usu artuum inferiorum per triennium paralyti correptorum, observante* Christ. Jac. Theoph. de Meza, M.D. *medicina et artis obstetriciæ. pract. nec non memb. reg. soc. Hafn. ordin.* In this case, the quick operation of the remedy was not more remarkable than the manner in which the young woman was seized with a paralysis of the lower extremities. Electricity, which we do not find to have been tried, might have produced good effects in this complaint.

The last section of this volume of commentaries is occupied, as usual, with medical news.

ART.

ART. X. *A new and compendious System of Husbandry: containing the mechanical, chemical, and philosophical Elements of Agriculture, illustrating, I. The Properties of different Soils. II. The Properties of Manures, and their Effects. III. The most advantageous Method of applying Manures on different Soils. IV. The Improvement of Lands. V. The great Superiority of, and the numerous Advantages resulting from, the new and the drill to the common Mode of Husbandry. VI. The Imperfections of the old Mode of Cultivation clearly pointed out, with a new Method of Culture, founded on Observations, Facts, and Experiments. VII. Experiments on Grain of different Sorts. VIII. Experiments on Turnips, with the most effectual Recipe for preventing the Ravages of the Fly. IX. Experiments on Fruit-Trees and Flowers, with an Account of a new, cheap, and effectual Manure. X. Experiments on fattening of Hogs. XI. A Copperplate and Description of a new-invented Patent Drill Machine for planting all Sorts of Seed, Grain, and Pulse; universally acknowledged to be superior to any hitherto constructed. XII. The Application of Substances for the Analysis of Soils and Manures. With many other useful and interesting Subjects. By George Winter, Member of the Society of Arts in London, of the Bath Agriculture Society, Honorary Member of the Odiham Agriculture Society, and of the Society for the Participation of useful Knowledge at Norwich, and a practical Agriculturist. 8vo. 6s. Newberry. London, 1787.*

IN an art of so much importance as agriculture, every attempt to establish its principles upon the sure basis of experiment ought to be received by the public with indulgence, even where these attempts should not be crowned with all the success that could be wished. We cannot therefore doubt but the exertions of Mr. Winter will be favourably received by the public. The ample title-page renders it unnecessary for us here to exhibit an analysis of the work; we may, however, observe, that the experiments seem to be related with candour, and the whole appears to be the work of a well-meaning, attentive gentleman, who has made agriculture a favourite study, and contains many observations that may be profitably adverted to; though we are afraid the intelligent practical farmer will meet with less new information than the benevolent author expected. The following passage, relating to the *new, cheap, and effectual manure*, mentioned in the title-page, we have selected to

satisfy the curiosity of our readers, and as a specimen of the work :

‘ Lands adjoining to cities and large towns may be manured on very reasonable terms; and according to the distance, so in proportion is the expence of carriage increased.

‘ Lands situated in the interior parts of the country, are in general manured only with the dung arising from the cattle, and sheep folded on the grounds; the quantities thus obtained are very insufficient for the purposes of prosecuting an advantageous cultivation.

‘ All or most countries produce either wood, goss, or fern, heath, or peat, frequently called turf, which are used for firing: their ashes are thrown, from a want of knowing their real value, into some open place, where they are exposed to rains, which wash away the salts and fertilising properties. The great advantages of manures, particularly where the distance is too far to procure them from cities or towns, must be too obvious to the discerning agriculturist to require any comment.

‘ The alkaline and new manure, which I have experienced to be inferior to none, I make, as often as I can procure materials, in the following manner, viz. Having collected, from the sides of ditches, and from commons, a quantity of rubbish, wood, briars, &c. stems and roots of weeds, stalks of beans, and garden offals, which are burnt, and the ashes sifted; such cinders as are not thoroughly consumed, undergo the second operation of the fire, are again sifted, and immediately carried into a house, to prevent the bad effects of rain; and to every four bushels of the ashes, or in proportion, I add one bushel of quicklime, on which is thrown as much stale urine, or barton draining [we presume this is the urine of cattle] as will thoroughly slake it, when the whole is turned and mixed as often as is necessary, so that the lime and ashes may be completely incorporated.

‘ The ashes of all vegetables are vitrifiable, and frequently found to contain metallic particles. Quick or fresh-burnt lime is freed from fixed air; its corrosive and acrimonious properties are so great as to decompose metallic particles, as also to deprive alkalies of their fixed air, and disunite their texture; by which their powers are so much increased as to be the more readily enabled to dissolve oils, &c. for the purpose of making soap. Hence, in a similar manner, they unite with and dissolve the oleaginous particles in the earths, by which the oils and salts are rendered miscible with water, and thereby converted into a most nutritive food for vegetables. When lime is exposed to the air (even in a house) it will absorb moisture, fall into powder, attract fixed air, and, by degrees, lose its corrosive and acrimonious powers. Ashes also attract moisture, &c. Hence, if the alkaline manure is not immediately used, it should be carried into a loft, or some dry place, well covered, and kept as close as possible from the air, by which its virtues will be retained. If used as a top dressing for wheat, eight or ten bushels per acre, sowed in the months of November or December, when the manure will be soon washed into the earth,

earth, will nourish and keep warm the roots of the plants, kill insects, and greatly fertilise the land for that and succeeding crops.'

Without stopping here to dispute our author's chemical principles, which would lead to a greater length than we can afford room for, we shall barely remark that it would have been highly satisfactory if we had here met with a set of fair experiments tending to prove, that land, in the circumstances here mentioned, was actually fertilised, and *to what degree*. General assertions we wish to see very much disregarded in agriculture; and we are always happy when, instead of these, we find a set of clear and accurate experiments. Has our author really ascertained, by experiment, that this manure does actually destroy insects? If so, we beg to see the experiments, and to know what insects were thus destroyed? Is it certain that this manure actually keeps the roots of plants warm? The experiments which prove this must be curious; why were they withheld from the public? We will not enlarge on this topic; but we very much wish to discourage that vague mode of reasoning founded on hypothetical assumptions, which, we are sorry to say, has been too common among writers on agriculture.

But although Mr. Winter has not favoured us with an account of his experiments on this subject, yet he has made some experiments, particularly on different kinds of sleeps for seeds, which he narrates in the volume before us, and to which we must refer the curious reader. We cannot, however, think that he has fully succeeded in his recipe for preventing the ravages of the turnip fly. His experiments on this subject are not conclusive; but he has at least used his best endeavours to discover a remedy for that disease.

On the whole, though Mr. Winter's book cannot be ranked among the first-rate performances on the subject of agriculture, yet it contains some useful observations; and, had he been less fond of explaining theories, and giving the *rationale* of every mode of practice he mentions, we should have been less scrupulous about recommending it to *young* farmers than we can now be. To *such* it would prove very entertaining; to *experienced* farmers it will not, we suspect, prove very attractive; but the good it will do will be among them only.

The language of a work of this nature we never think it necessary to criticise.

ART. XI. *A Monody on the Death of Mr. John Henderson, late of Covent-Garden Theatre. By George Davis Harley, of the Theatre-Royal, Norwich.* 4to. 2s. Booth, Norwich; Wilkie, London. 1787.

MR. Davis, in the commencement of his poem, finds the tear trickling from his eye, and his heart throbbing with anguish, but is unacquainted with the cause. He asks,

‘ Is there some general woe about to fall
And wrap in common sadness all the land ?
Or does my single lot inherit all
The bursting woes of Fate’s inveterate hand ?

The answer is obvious :

‘ Ah ! not to *me* alone the affrighted gale
Its wild, unwelcome tidings strives to speak ;
All nature sickens at the imperfect tale,
And death’s pale hues o’ergrow each ruddy cheek.’

In so overwhelming a distress it is not to be wondered at if the behaviour of the personages introduced in the poem be a little extraordinary. Melpomene resolves to take poison; but luckily a sigh comes between and overturns the bowl, as a sneeze is sometimes seen to overturn a dish of tea :

‘ To her pale lips she reach’d the pois’nous bowl,
That fled repell’d before a bursting sigh.’

The poison spilled, she next resolves to stab herself, but conveniently recollects that, as her heart is broken already, the task was unnecessary :

‘ Quick had her hand perform’d th’ unfinish’d deed,
And rais’d the poignard high to give the stroke,
Had not reflection question’d of the need
To strike the heart that was already broke.’

Last comes Sterne; for even in heaven it seems there was grief for the death of Henderson. An unlucky critic would draw an inference from this circumstance somewhat to the disadvantage of the hero. If Henderson, they would say, went to heaven, surely his admirers in that part of the world would not grieve that they were going to have his company

company : and if he did not go to heaven, in God's name where did he go? But we laugh at such petulant critics, and proceed with the action of *Sterhe* :

' A pious oath escap'd him at the grave,
Such as of old determin'd Toby swore ;
But ah ! how vain !'——

ART. *XI. *The Critics ; a Poem.* By *Juvenis*. 4to. 2s.
Richardson. London, 1787.

AS this gentleman is extremely tender of his literary reputation, and afflicted with a kind of critic-phobia, we shall suffer him to review himself in the following lines :

' Conviction follow'd, and the noisy crew
Silence assume, and with attention view
This favourite hero, who now silence gain'd,
And rostrum's summit speedily attain'd,
In specious rhetoric and fine-fangl'd words,
Dress'd up his compliments like whipp'd up curds.'

It is astonishing that persons whose general object is the destruction of criticism, do not perceive that they proceed upon the same grounds as those who argue against the freedom of the press. After all, however, critics are not infallible ; some of us have prejudices like other men, and some of us are tasteless like other men. It is right, therefore, that we should feel the rod of censure in our turn ; and when it is wielded by so nervous an arm as that of *Juvenis*, he must be a hardy critic indeed who does not feel a wish to change his profession for something equally innocent and fraught with greater amusement.

ART. XII. *Political Miscellanies. Part the First.* By the
Authors of the Rolliad and Probationary Odes. 8vo. 3s. 6d.
sewed. Ridgway. London, 1787.

THOSE who have found a temporary entertainment in the labours of the author or authors of the *Rolliad*, &c. will be amused with the present publication. We consider it, however, as the worst of their productions : the wit is too often coarse, and the caricature carried to extravagance. *Sam House* (did he not sleep with the subordinate politicians of former days) would have relished it, and bellowed applause. *Moliere* read his plays to an ignorant old woman, and found what she approved generally met with the approbation

approbation of the public. If the present political satirists are inclined to rank their friend Sam with Moliere's old woman, and to alledge that what *he* would have relished must be *merum fel*, they are welcome to deceive themselves. The reader will, notwithstanding, meet with many *good things* in the Political Miscellanies. As a specimen, both of the prose and verse, we insert the two following extracts :

‘ *How to make a Master of the Ordnance.*

‘ Take a man of a busy, meddling turn of mind, with just as much parts as will make him troublesome, but never respectable. Let him be so perfectly callous to a sense of personal honour, and to the distinction of public fame, as to be marked for the valour of insulting where it cannot be revenged ; and, if a case should arise where he attempts to injure reputation, because it is dignified and absent, he should possess discretion enough to apologise and to recant, if it is afterwards dictated to him to do so, notwithstanding any previously declared resolutions to the contrary. Such a man will be found to be the most fit for servitude in times of disgrace and degradation.’

———— ‘ *In vino veritas.* ’ ————

‘ Pretty, the other night, was tripping caught—
 Forgive him, Pitt ; he’ll not repeat the fault—
 The best may err—misled by wine and youth—
 His rev’rence drank too hard ; and told—*the truth!*
 Ev’n thou, should generous wine o’ercome thy sense,
 May’st rashly stumble on the same offence.’

The writers, in their address to the public, flatter themselves that their works will descend to posterity, though on subjects merely temporary, because the Dunciad still retains some splendour, though its heroes have sunk into their native obscurity. After making every allowance for the vanity of authors, we cannot be persuaded that they seriously entertain this idea. The Dunciad preserves its reputation, is still read with pleasure, from the art displayed in the construction of the poem. Its heroes may be forgotten, but the genius of the poet must ever be admired by every reader of taste. The fate of detached political squibs, without connexion of parts, producing no *whole* : some good, some bad, and many indifferent ; must, at best, amuse for a day, and then die the death of the political scraps which have gone before them.

If we mistake not, this publication is eked out with one or two pieces which have already appeared in the *Rolliad*.

ART.

ART. XIII. *Essays on the Hepatitis and Spasmodic Affections in India; founded on Observations made whilst on Service with his Majesty's Troops in different Parts of that Country.* By Thomas Girdlestone, M.D. 8vo. 2s. stitched. Murray. London, 1787.

WHEN a medical treatise is written, as it ever ought to be, from personal observation and experience faithfully related, it becomes a valuable acquisition to the public, especially if concerning diseases which, though frequent and dangerous, have never yet been investigated with sufficient attention and accuracy. This is particularly the case with respect to those which form the subject of the *Essays* before us. The hepatitis, or inflammation of the liver, is not only the most prevalent, but one of the most fatal diseases to which the natives of this country are subject after their arrival in India; while the spasmodic disorders exceed all of the kind ever known in European climates, in the suddenness of invasion, extreme violence, the horrible symptoms which they produce, their indefinite duration, and in the end, if not subdued by medical assistance, the fatal catastrophe.

In regard to the hepatitis, Dr. Girdlestone observes that there are only three publications on this disease in England, and they are defective, as they were given by their authors, in consequence of some cases which they met with at sea; inconsiderable, either in number or variety, when compared with those which happen in the field. We know the publications to which Dr. Girdlestone alludes; and, at the time when they made their appearance, we remarked this important defect. It is almost inconceivable what diversity of symptoms some diseases, of the same specific nature, will exhibit at sea and at land. Indeed the difference is so great that no method of cure, in one of these situations, will be precisely applicable, in every circumstance, to the other. Besides, it is at land only where the effects arising from the climate, the diet of the inhabitants, the fatigues of a campaign, and a variety of other causes, can be discovered; and it is from such effects, both separately and conjunctly investigated, that the origin, progress, and most successful method of treating a disease, can ever be satisfactorily ascertained. We must therefore acknowledge it affords us no small degree of pleasure to find these circumstances examined with so much accuracy, and the characteristics of the hepatitis

hepatitis so attentively delineated as in the treatise now under consideration.

Dr. Girdlestone distinguishes the hepatitis into three stages, the chronic, the inflammatory, and the suppurative. But he informs us there is another shape, under which it remains for years, without running into the more acute stages, especially among the natives and those Europeans who had arrived in the country at a very early period. This form is that of an intermittent fever, irregular in its accessions, sometimes ushered in by a cold, though oftener only by a hot stage; but never without the pulse becoming smaller and quicker; duration of the hot or sweating stage likewise bearing no proportion to the length or shortness of the cold one. This, we are told, is called the hill-fever, from its being endemic in the hilly parts of the Carnatic; and is often considered as incurable.

Our author observes, that medical writers generally mention vomitings as concomitant symptoms when the concave parts, and hiccups, when the convex parts of the liver are diseased. But he has seen both parts imposthumated without either of these symptoms; and indeed has very seldom met with them in any hepatic complaints. This observation of Dr. Girdlestone's coincides entirely with our own opinion; for we are persuaded, from experience, that those pathognomonic distinctions are more often founded in an imagined regularity than in fact.

Dr. Girdlestone, with great probability, derives the remote causes of this disease from the particular circumstances to which the troops in India were exposed; these were heat, rays of the sun, passions of the mind, bad water, and change of diet.

In the cure of the hepatitis in India, the usual remedies having been found ineffectual, practitioners of late years have had recourse to mercury, introducing it to the system both by the mouth and skin; and by this treatment they have become much more successful. Dr. Girdlestone, soon after his arrival in India, saw several cases treated in this manner with evident advantage. A hard gum had always been observed to be a constant attendant on this disease. He had seen many cases before he began to observe that the patient seldom or never was relieved until the gums were made sore, or spongy; and when they could not be thus affected, almost always took place. He entertained hope that this state of the gums would furnish him with a certain criterion to judge when a sufficient quantity of mercury was thrown into the system. He was surprised to observe that
a small

a small quantity of mercury, taken by the mouth, affected the gums very much, and often without producing any other sensible alteration. On the contrary, when a large quantity was applied to the skin, the time required to affect the gums was much longer, and the alterations on the system were much greater. This observation suggested to him the supposition that, when the mercury was introduced by the stomach, it might have a tendency to pass off by the mouth before the system was much affected; and therefore, if any advantage was to be expected from mercury in this disease, this latter method, in which larger quantities could be introduced into the system, ought naturally to be preferred. Dr. Girdlestone accordingly adopted this plan; and we think he has produced indubitable evidence of its superiority. "Notwithstanding all I have said of this excellent, though in the end debilitating medicine (mercury)," says the author,

'I am of opinion that it should never be used too soon; and that, when adopted, it ought to be persisted in regularly. The use of small doses of calomel, as a prophylactic, I am convinced has often been the means of producing this disease. I would therefore advise no person to have recourse to mercury as a preventive, nor ever to begin with it in the first stage of the disease; as, during that period, a change of situation and diet may prove sufficient to effect the cure. But, in the second stage, the frictions appear to be not only the most expeditious, as well as the most successful, method of treatment.'

Dr. Girdlestone's observations on spasmodic affections in India discover likewise much attention and judgment. Both of these essays are clear and practical; they are evidently dictated by experience; and, while they contain remarks of universal importance to medical knowledge, they will prove particularly useful to those who practise in any of the hot climates. To such, therefore, we would most earnestly recommend them.

ART. XIV. *Edward; or, The Curate: a Poem, in Three Cantos.* By the Rev. Samuel Hoole, A.M. 4to. 3s. stitched. Doddsley. London, 1787.

WITH the abilities of Mr. Samuel Hoole our poetical readers are by no means unacquainted; nor have we denied them our office, as reviewers, to herald them to the world. The publication before us is entitled to the same encomium as we pronounced upon our author's poem of Aurelia.

Aurelia *. The style is easy, flowing, and natural; not deficient in correctness, yet full of vigour and spirit; the thoughts are elegant, classical, and gay; the composition every where bears the mark of manly sense, at the same time that it is interspersed with the flowers of the imagination; the versification is harmonious and varied: and thus the tale comes to us possessed of all those external recommendations that allure the attention, and captivate the heart. The reader will accept of the following extract from the introduction to the poem; in which the author beautifully laments the miseries of human life, and bewails his personal misfortune, in a sort of partial blindness, with the most striking touches of pathos and truth:

* O! when shall Wisdom's voice be heard indeed?
 When shall weak man his solid interest own?
 When, at the cry of want, shall Avarice bleed,
 And red Ambition cast his honours down?
 When shall the shriek of pain, the moan of woe,
 Be chang'd to notes of joy and heavenly lay?—
 When yonder orbs of light shall cease to glow,
 This mighty globe dissolve, and all things pass away!

Till then, O pilgrim sad! thy course pursue;
 Let Patience arm thee, and Religion lead;
 Though rough the path, and dreary be the view,
 Behold at length the never-failing meed!
 Nor think that thou alone expos'd to pain,
 Art doom'd to tread a solitary road;
 See multitudes superior ills sustain,
 With keener anguish groan, and bend with heavier load!

And thou, whose verse a brother's woes would tell,
 With gratitude survey thy better state;
 From thy faint heart those restless thoughts expel,
 Which oft have led thee to deplore thy fate:
 Thy nerves of sight, in early youth decay'd,
 Beyond the power of med'cine to restore,
 Lent to thy willing search a feeble aid,
 Just shew'd fair Learning's book, and bade thee read no more.

What though to narrow, narrow bounds confin'd,
 Thy knowledge scarce the schoolboy's lore outweighs,
 While, hating ignorance, thy captive mind
 Swells with the thirst of fame, the love of praise;
 What though the lone, dull moments slowly move,
 When lost in helpless indolence your sight,
 Yet can you join the chosen friend you love,
 The sage discourse partake, or gay, colloquial wit.

What though, too oft, for thee some friendly eye
Must trace the page thou rarely canst peruse ;
What though some friendly hand must oft supply
The pen, obedient to th' inspiring muse ;
Yet canst thou view the " human face divine,"
The blushing flower, the sunny landscape bright ;
Of Nature's copious volume all is thine,
Earth and her boundless store, and heaven's creative light."

As a proper set off against the just commendation we have pronounced, we may be allowed to mention two or three blemishes. Mr. Hoole has employed the stanza of Spenser. This stanza, in its most favourable state, is too uniform, and can never be made perfectly congenial to the English language ; and Mr. Hoole, in the present instance, has taken from it its principal variation and ornament in the middle rhyme. This has, by some poets, been rejected on account of its difficulty. But, by the man who is terrified by difficulty, the Spenserian stanza ought never to be chosen ; and if, as we suspect, it was chosen by Mr. Hoole as the amusement of his calamity, this is an additional argument against the indolence we condemn.

Shall we confess the truth ? Notwithstanding the applause we have bestowed upon Edward, we rose from its perusal dissatisfied. Mr. Hoole had taught us, in preceding instances, to be delicate and fastidious ; he had raised our expectations, and had no right to disappoint them. The poem under consideration is too even in its tenor ; there are none of the eccentricities of the genuine bard ; there are none of the polished and elegant descriptions with which the author has formerly delighted us. He must not relax his vigilance. He must exert himself ; he must find it difficult to satisfy his own judgment, before he can expect to please, in a high degree, that of others.

ART.

ART. XV. *The Pronunciation and Orthography of the French Language rendered perfectly easy: containing, I. A concise Theory of the Pronunciation. with Tables for Practice. II. A Vocabulary of Words, the same in Sound, but different in spelling, &c. III. A Vocabulary of Words, the same in spelling, but different in Sound. IV. Promiscuous Exercises, consisting of easy Phrases, Dialogues, Maxims, Fables, Stories, and Repartees. To which are added, Remarks on the Composition and Reading of French Verse, exemplified by Specimens of Poetry. By John Murdoch, Teacher of French, English, &c. and Compiler of the radical French Vocabulary. Printed for and sold by C. Forster in the Poultry, and the Author, in Fenwick-Court, Holborn. Price 1s. 6d. London, 1787.*

THE intercourse between this country and France is so greatly extended, in consequence of the commercial treaty, that the knowledge of the French language becomes every day more important, not only to the polite and learned, but also to the commercial part of the British nation. Many Englishmen possess a very competent acquaintance with the French as a dead language, without the ability of expressing themselves intelligibly in it; partly from want of practice, partly from being accustomed to a faulty and inaccurate pronunciation. Mr. Murdoch, who has for many years successfully taught the French in this metropolis, removes, in this little treatise, the last of these difficulties, by laying down short and simple rules for an accurate pronunciation, which he illustrates by tables for practice, of competent length and happily chosen. The second and third parts are highly necessary to the perfect understanding of the French as a living language. The vocabularies are more copious and exact than any we remember to have seen, and are well calculated to assist the learner to correct his ear and eye by one another. We recommend this as an useful book to schools, especially where the teacher is not a Frenchman; and to those who have the prospect of passing any part of their time in France, either for pleasure or on business.

ART.

ART. XVI. *Elements of the Law relating to Insurances.* By John Millar, Jun. Esq. Advocate. 8vo. 7s. boards. Bell, Edinburgh; Robinsons, London. 1787.

THE institution of insurances is an important event in the history of commerce, and affords new subject for the exercise of jurisprudential knowledge. From the great and unforeseen variety of cases which may occur in this species of transaction, it is impossible that a complete system of laws can be devised for its regulation *a priori*; but a clear conception being once formed of the general principles on which the theory of insurance is founded, it must be left to judicial wisdom to determine by the rules of equity such questions as may arise during the eventful periods of a widely extended navigation. Both to develop those principles, however, and ascertain the right application of them in future, nothing can prove more conducive than an accurate register of such cases of insurance as have already received the venerable sanction of judicial authority. To answer this useful purpose is the design of the present work, which affords strong proof of the author's professional industry, and zeal for the public advantage.

In the first part of the work Mr. Millar delineates the circumstances requisite to produce a valid insurance; these are, the form of the contract; the effects of fraud and error in its form, whether intentional or accidental, committed by one party, and the defects of which it may be susceptible from the errors of both parties. He next examines how far the parties have a right to recede from their engagements.

The second part relates to the nature of an insurance-contract, and the obligations arising from it. The author examines separately the nature and extent, as well as the beginning, duration, and end of the risk, which is the foundation of the insurance; inquiring how it is affected by the interest which the assured really has in the subject; and ascertaining the extent of the obligation when a loss is incurred in terms of the policy; with a distinct explanation of average, or the division of partial loss among the different parties concerned in a common adventure.

The third part is occupied with the consideration of those circumstances, peculiar to insurance, which extinguish the obligations of the parties, and vacate the policy. The effects particularly examined are such as result either from the assured's having exceeded his powers, varied from his

ENG. REV. Vol. XI. Jan. 1788.

D policy,

policy, or failed in respect to express warranties and performance of his part of the contract. The subject afterwards examined is the premium, and the return of it when the policy is vacated.

Through the various subjects above enumerated Mr. Millar has uniformly supported the doctrines and opinions by authentic legal decisions, interspersed with judicious observations; and he has abridged the various cases with equal conciseness and perspicuity. But the part of the work more peculiarly the author's own is the introduction, in which he investigates the nature, utility, history, and subjects of the contract of insurance; and from which, as a specimen of his style and the extent of his inquiry, we shall lay before our readers the following extract:

‘ Insurance is no less advantageous to the public than to individuals, by moderating and diffusing the profits of trade, and by preventing accidental misfortunes from operating to the ruin of individuals, or companies of merchants, which might obstruct the uniform progress of commerce, and endanger public credit.

‘ Considering the manifest utility of such a contract, and that it seems to be so obviously suggested, from the circumstances of persons engaged in any hazardous mercantile adventure, it may be thought wonderful that the practice of insurance was, in a great measure, unknown to the nations of antiquity. This must undoubtedly be attributed to the limited nature of their commerce.

‘ The Greek states seem to have been totally unacquainted with it. We hear of the mercantile regulations of Rhodes, part of which has been transcribed into the compilations of Justinian; but no passage has been handed down to us that alludes to such a bargain as insurance.

‘ The Romans, although they were possessed of great wealth, had comparatively, little experience in commerce. Their opulence was chiefly the effect of rapine and speculation in the conquered provinces. Among that people trade and manufactures were carried on principally by the slaves and freed men of the more wealthy citizens, and were considered as below the dignity of those who were born free. As a proof of the limited state of their trade, it has been observed, that mercantile profits, in consequence of the little competition among merchants, were immoderately high; by which the rate of interest became proportionably great. From the situation of the Romans, there was little occasion therefore to diminish the hazard of the merchant by insurances. It is impossible to suppose that a bargain of this kind was totally unknown among them; but it appears to have been very uncommon.

‘ In Justinian's Pandects the lawyer Ulpian seriously makes the observation, That a contract of insurance is not illegal. *Ille stipulatio, decem millia salva fore promittis? valet.* Had the bargain been common, such an opinion, with regard to its validity, would have been thought superfluous.

‘ A con-

‘ A contrivance something similar to that of insurance is mentioned by Suetonius, as having been employed on a singular occasion by the emperor Claudius. In order to encourage the importation of grain, he took the risk of the sea upon himself: “*Negotiatoribus certa lucra proposuit, suscepto in se damno, si quid per tempestates accidisset; et naves, mercaturæ causa, fabricantibus, magna commoda constituit.*” In another case it is mentioned by Livy; “*Impetratum fuit, ut, quæ navibus imponerentur ad exercitum Hispaniensem deferenda, ab hostium tempestatisque vi, publico periculo essent.*”

‘ In these cases, however, no mention is made of a premium paid by the merchant for the hazard undertaken; and they are rather to be considered as examples of a bounty offered by the public, than of a mutual contract.

‘ From the infrequency of insurance at Rome, this agreement had no name; it could only be expressed by a circumlocution; and writers, during the early period of modern ages, adopted the barbarous word *affecuratio*.

‘ The contract of bottomry, however, which is somewhat akin to insurance, or at least answers the same purpose in a more limited degree, is frequently mentioned by the Roman lawyers, and is the subject of a particular title in the compilations of Justinian.

‘ Upon the downfall of the Roman empire some part of the ancient commerce was carried on by several towns of Italy, which, by their situation on the coast of the Mediterranean, were enabled to trade with many neighbouring nations, and, by the Red Sea, to maintain a correspondence with India. The Moors, who settled in the south of Spain, and the other inhabitants of that country, particularly about the Bay of Biscay, enjoying advantages of situation in some respects similar, were also encouraged to carry on an extensive navigation, and became early a mercantile people.

‘ The inhabitants around the Baltic were in like manner enabled, at an early period, to procure a subsistence by fishing; to convey the rude materials of the country along the coasts of that narrow sea; and thence to trade with nations at a distance.

‘ The southern commerce of Italy and Spain, and the northern trade of the Baltic, were followed by the manufactures and trade of the Netherlands; the ruin of which, from the bad policy of Philip II. laid the foundation of the commercial prosperity of Holland and England.

‘ This progress of commercial improvement was accompanied with a corresponding extension of mercantile law. A variety of rules were laid down by different states; at first, for the regulation of navigation merely, and, at a period somewhat later, for the regulation of insurances, and other maritime contracts.

‘ The first public enactments of this kind seem to have taken place in the Levant. What these were, is not now precisely known; but we are told that the commercial laws established by some of the petty states in the Mediterranean had obtained a high reputation and currency among merchants. It is unnecessary to specify the precise dates of those ordinances. The regulations of Rome, and of Amalphi, then a famous mercantile state, were made about the end

of the eleventh century. Those of Majorca, at that time possessed by the Pisans, and of Pisa itself; those of Marseilles; of Almeria, a town belonging to the counts of Barcelona; of Genoa; and of the Morea; were introduced in the course of the eleventh; and those of Venice, of Constantinople, and of Arragon, in the course of the thirteenth century.

The enactment of similar regulations at the isle of Oleron, in the Bay of Biscay, when that island and the adjacent territory of France were in the possession of Richard the First of England, was probably suggested from imitation of the statutes of the Levant. It is at the same time deserving of notice, that the island of Oleron, from its central situation between the maritime states of Italy and the Baltic, between Spain, the country which produced fine wool, and the infant manufactures of Flanders, joined to its connexion with the dominions of England, and its position at the mouth of the Garonne, rendered it a very convenient *entrepot* for the exchange of commodities between these different countries. The regulations of Oleron are said to have been first collected and published about the year 1266.

There is reason to believe that insurances were not practised at the time when the earlier regulations of the Levant, and those of Oleron, were arranged into a system. The former have not been handed down to us; but the latter, which were probably a mere copy of them, contain no allusion to such a contract.

These observations adduced by Mr. Millar for ascertaining the origin of insurance admit of some dispute; but, on a subject so destitute of positive evidence, it would be superfluous to prosecute an inquiry. Both in theory and practice he has delineated the laws of insurance with great precision; and though even the numerous cases collected in this work be not sufficient to establish a perfect code on so complicated and variable a subject, yet they elucidate many important parts of the system by the decisions of a highly revered authority; and Mr. Millar's labour must so far prove of public benefit that it will give stability, compactness, and energy to many legal doctrines, which had before been either precarious, or too widely scattered, for the purpose of judicial opinion.

ART. XVII. *Select Stories for the Instruction and Entertainment of Children. From the French of M. Berquin. Embellished with Four Copperplates.* 12mo. 3s. Stockdale. London, 1787.

THE education of children is an object of the highest importance to society. It is impossible to determine how far the early impression of good or bad ideas may operate to the happiness or misery of mankind. Great care should, therefore,

therefore, be taken that the seed, which may be so fruitful, should be pure. The cultivation of the heart should be intimately connected with that of the understanding. To promote this the work before us is well calculated. It cannot fail to captivate the attention and interest the feelings. In a series of familiar tales, where children are brought forward as the principal characters, the most salutary truths are inculcated. This mode of instruction is infinitely superior to that of fables, where the veil of allegory is too apt to obscure the features of vice and virtue.

The following story will give an idea of the entertainment and improvement which may be expected from this volume :

‘ T H E F A R M E R .

‘ Sir John Downton had shut himself up one morning in his study, in order to give his attention to some affairs of consequence. A servant came to inform him that farmer Martin, his tenant, was at the street door, and desired to speak with him. Sir John ordered him to shew the farmer into the drawing room, and to request him to stay a moment, until his letters should be finished. Robert, Arthur, and Sophia, Sir John Downton’s children, were in the drawing-room when Mr. Martin was introduced. He saluted them respectfully as he entered, but it was easy to see that he had not learned his bow from the dancing-master ; nor were his compliments of a more elegant turn. The two boys looked one at the other, smiling with an air of contempt. Their eyes measured him very familiarly from head to foot. They whispered each other, and laughed out so loud, that the poor man blushed, and did not know what countenance to put on. Robert even carried his incivility so far as to walk round him, holding his nose, and asking his brother, “ Arthur, do not you perceive something of the smell of a dung-heap ? ” And going for a chafing-dish of hot coals, he burnt some paper over it, and carried it round the room, to disperse, as he said, the unpleasant smell. He then called a servant, and desired him to sweep up the dirt that Martin had left on the floor-cloth with his nailed shoes. Arthur, meantime, held his sides, laughing at his brother’s impertinences.

‘ It was not the same with Sophia their sister. Instead of imitating the rudeness of her brothers, she reproved them for it, endeavoured to excuse them to the farmer, and approaching him with looks of good-nature, offered him wine to refresh himself, made him sit down, and took his hat and stick herself and laid them by. In the mean time, Sir John came out of his study, and approaching farmer Martin in a friendly manner, took him by the hand, asked how his wife and children were, and what had brought him to town. “ Sir,” answered the farmer, “ I come to pay you my half-year’s rent ; ” and at the same time he drew out of his pocket a leathern bag full of money. “ You will not be displeased,” continued he, “ that I have been something beyond my time : our roads were so flooded, that I could not carry my corn to market sooner.”

"I am not at all displeased with you," replied Sir John; "I know that you are an honest man, and have no occasion to be put in mind of your engagements." At the same time he had a table laid before the farmer, to count the money on. Robert stared at the sight of farmer Martin's guineas, and seemed to look at him with a little more respect.

"When Sir John had counted the farmer's money, and found it right, the latter drew out of his great-coat pocket a small jar of candied fruits. "I have brought something," said he, "for the young folks. Won't you be so good, Sir John, as to let them come out one of these days, and take a mouthful of the country air with us? I'd try to entertain and amuse them too, as well as I could. I have two good stout nags, and would come for them myself, and take them down in my four-wheeled chaise."

"Sir John promised to go and see him, and would have kept him to dinner; but Mr. Martin thanked him for his kind invitation, and excused himself for not being able to accept it, as he had many bargains to make in town, and was in a hurry to return home. Sir John filled his pockets with cakes for his children, thanked him for the present that he had made to his, and having wished him good health, as well to support his fatigues as on his family's account, saw him down stairs, and took his leave.

"As soon as he was gone, Sophia, before her brothers, informed her father of the rude reception which they had given to the honest farmer. Sir John expressed his displeasure at Robert and Arthur, and at the same time commended Sophia for her conduct. "I see," said he, kissing her, "that my little Sophia knows how to behave herself to honest people."

"As it was about breakfast hour, he opened the farmer's jar of fruits, and ate some of them with his daughter; and they both thought them excellent. Robert and Arthur were at table too, but were not invited to taste the fruits. They devoured them with their eyes: but Sir John did not seem to observe their longings. He resumed his commendations of Sophia, and exhorted her never to despise a person for the plainness of his dress; "for," said he, "if we were to behave politely only to those who are well clad, we should seem to direct our civilities to the dress, not to the person who wears it. People in the most homely clothing are often the most honest; we have an instance of it in farmer Martin. He not only by his labour supports himself, his wife, and children, but during these six years that he is my tenant, he pays his rents so punctually that I have never had the smallest fault to find with him in that respect. Yes, my dear Sophia, if this man was not so honest, I could not supply the expence of maintaining you and your brothers. It is he who clothes you, and procures you a good education; for it is in clothing you, and paying the expences of your instruction, that I dispose of the sums which he pays me every half-year."

"After the breakfast was finished, he ordered the remainder to be locked up in the beaufet. Robert and Arthur followed it with desiring eyes, and saw plainly that it was not kept for them. In this their father soon confirmed them. "Do not expect," said he, "to taste

taste these fruits, either to day, or any other time. When the farmer who brought them shall have reason to be satisfied with you he will not fail to send you some."

' *Robert.* But, papa, is it my fault if he did not smell well ?

' *Sir John.* How did he smell, then ?

' *Robert.* Of the dung-heap, insufferably.

' *Sir John.* Whence could he have contracted that smell ?

' *Robert.* From his loading carts with it every day.

' *Sir John.* What should he do then to get rid of it ?

' *Robert.* He should—he should—

' *Sir John.* He should, perhaps, not put dung upon his grounds at all ?

' *Robert.* There is only that way.

' *Sir John.* But if he did not enrich his land, how could he draw a plentiful crop from it ? And if he had always bad crops, how could he manage to pay me the rent of his farm ?

' Robert would have replied, but his father gave him a look in which Arthur and he plainly read his displeasure. The next Sunday, very early, the good farmer was at Sir John Downton's door. He sent up his compliments, and kindly invited him to come and take an excursion to his farm. Sir John, pleased with his hearty, obliging manner, would not mortify him by a refusal. Robert and Arthur earnestly intreated their father to make them of the party, and promised to behave themselves more civilly. Sir John yielding to their solicitations, they mounted the four-wheeled chaise with joyful looks ; and as the farmer had a pair of excellent horses, and drove well, they were at his house before they had any suspicion of it. Who can described their satisfaction when the chaise stopped ? Cicely, wife to farmer Martin, appeared with a smiling countenance at the wicket, which she opened, and saluted her guests ; and taking the children in her arms to help them down, she kissed them, and led them into the yard. All her own children were there in their best clothes, who welcomed the young gentlemen, saluting them with great respect. Sir John would willingly have stopped a moment to talk with the little ones and caress them, but Mrs. Martin pressed him to go in, lest the coffee should grow cold. It was already poured out at a table which was covered with a napkin as white as snow. The coffee-pot was not of silver, nor the cups of china, yet every thing was in the neatest order. Robert and Arthur, however, looked at each other slyly, and would have burst out in a laugh if they had not feared to offend their father. But Cicely, guessing their thoughts by the looks which they exchanged, made an apology for their fare, which she confessed was not so fine as they would have had at their own house ; however, she hoped that they would be satisfied with the cheerful entertainment of poor people. With the coffee they had muffins of a delicious taste. It was easy to see that Mrs. Martin had used all her art in kneading and baking them.

' After breakfast the farmer asked Sir John to look at his orchard and grounds, to which he consented. Cicely took all the pains imaginable to make this walk agreeable to the children. She shewed them all her flocks, which covered the fields, and gave them the

prettiest lambs to play with. She then led them to her pigeon-house; every thing there was clean and wholesome; there were on the ground two young pigeons which had just quitted their nest, but did not dare as yet to trust their callow wings. Some of the mothers were sitting over their eggs, and others busied in giving nourishment to their young, which had just broken the shell. From the pigeon-house they went to the bee-hives; Cicely took care that they should not go too near them; but, however, she gave them a view of the bees at work.

‘As most of these sights were new to the children, they seemed very much delighted with them; they were even going to take a second review of them, if farmer Martin’s youngest son Tom had not come to inform them that dinner waited. They were served on pewter, and drank out of Delft ware; but Robert and Arthur were still so full of the pleasure of their morning’s walk that they were ashamed to indulge their satirical humour; they thought every thing excellent. It is true, Cicely had surpassed herself in preparing them the best cheer.

‘After dinner Sir John perceived two fiddles hung up against the wall. “What person here plays those instruments?” said he.

“My eldest son and I,” answered the farmer; and, without saying any more, he made a sign to Luke, his son, to take down the fiddles. They played by turns some old tunes on the fiddles, both sprightly and pathetic; of which Sir John expressed his satisfaction in the most flattering manner.

‘As they were going to hang up the instruments again, “Come, Robert and Arthur,” said Sir John, “it is now your turns. Play us some of your best tunes,” and at the same time he put the fiddles into their hands. But they did not know even how to hold the bow; and their confusion raised a general laugh.

‘Sir John then requested the farmer to put the horses to, that they might return to town. Martin pressed him strongly to pass the night with him, but at length yielded to Sir John’s excuses. “Well, Robert,” said that gentleman to his son, as they returned home, “how do you find yourself after your little journey?”

‘Robert. Very well, papa. Those good people have done their utmost to give us every satisfaction.

‘Sir J. Downton. I am happy to see you satisfied. But if farmer Martin had not taken so much pains in doing the honours of his house, if he had not offered you the smallest refreshment, would you have been as well pleased with him as you now seem to be?

‘Robert. No, certainly.

‘Sir John. What would you have thought him?

‘Robert. That he was an unmannerly clown.

‘Sir John. Robert, Robert, this honest man came to our house, and, far from offering him any refreshment, you made game of him. Which then is the best bred, you or the farmer?

‘Robert, (*blushing*). But it is his duty to receive us well; he gains by our lands.

‘Sir John. What do you call gaining?

‘Robert.

‘ *Robert.* I mean, that he finds it his advantage to gather in the crops of our corn fields, and the hay of our meadows.

‘ *Sir John.* You are right. A farmer has occasion for all that; but what does he do with the grain?

‘ *Robert.* He maintains with it himself, his wife, and his children.

‘ *Sir John.* And with the hay?

‘ *Robert.* He gives it to his horses to eat.

‘ *Sir John.* And what does he do with his horses?

‘ *Robert.* He uses them in ploughing the ground.

‘ *Sir John.* Thus you see that one part of what he gains from the earth returns to it. But do you believe that he consumes the remainder with his family and his horses?

‘ *Robert.* The cows have their part of it too.

‘ *Arthur.* And his sheep too, and his pigeons, and his poultry.

‘ *Sir John.* That is true. But are his whole crops consumed upon his own ground?

‘ *Robert.* No: I remember to have heard him say that he took part of them to market to sell for money.

‘ *Sir John.* And what does he do with this money?

‘ *Robert.* I saw last week that he brought you a leathern bag full of it.

‘ *Sir John.* You now see who draws the greatest profit from my lands, the farmer or I. It is true, he feeds his horses with hay from the meadows; but his horses serve to plough the fields, which, without these ploughings, would be exhausted by weeds. He feeds his sheep too, and his cows, with the hay; but their dung contributes to make the fallow grounds fruitful. His wife and his children are fed with the corn of the harvests; but, in return, they pass the summer in weeding the crops, and afterwards, some in reaping them, some in threshing; and these labours again turn to my advantage. The rest of his corn and hay he takes to market to sell them; but it is in order to give me the money that he receives. Suppose that there remains some part for himself, is it not fair that he should have a recompence for his labours? Now, therefore, once more tell me, which of us two draws the greatest profit from my lands?

‘ *Robert.* I now plainly see that you do.

‘ *Sir John.* And without this tenant, should I have that profit?

‘ *Robert.* O! there are many tenants to be had.

‘ *Sir John.* You are right; but not one more honest than this. I had formerly let this farm to another, who impoverished the land, cut down the trees, and let the outhouses run to ruin. At quarter-day he never had any money for me; and when I would expostulate with him, he shewed me clearly that his whole stock was not sufficient to answer my demand.

‘ *Robert.* Ah! the knave!

‘ *Sir John.* If this man were of the same kind, should I receive much profit from my estate?

‘ *Robert.* Certainly not.

‘ *Sir John.* To whom then am I obliged for what I do receive?

‘ *Robert.* I see that you owe it to this honest farmer.

‘ *Sir*

* *Sir John.* Is it not, therefore, our duty to receive a man well who renders us so great services?

* *Robert.* Ah! papa, you make me see very plainly that I was wrong.

* For some minutes a deep silence ensued. Sir John then resumed the discourse thus: Robert, why did not you play upon the fiddle?

* *Robert.* You know, papa, that I have never learned.

* *Sir John.* Then farmer Martin's son knows something that you do not.

* *Robert.* That is true. But then does he understand Latin as I do?

* *Sir John.* And do you know how to plough? can you drive a team? can you sow wheat, barley, oats, and other grain, or rear a crop of them? Would you know how so much as to fix a hop-pole, or prune a tree, so as to have good fruit?

* *Robert.* I have no occasion to know all that: I am no farmer.

* *Sir John.* But if all the people in the world knew nothing else but Latin, how would things go then?

* *Robert.* Very ill; we should have no bread, no vegetables.

* *Sir John.* And could the world do very well, even though nobody knew Latin?

* *Robert.* I believe it could.

* *Sir John.* Remember then, all your life, what you have just seen and heard. This farmer, so coarsely clad, who saluted and addressed you in so rustic a manner; this man is better bred than you, knows much more than you, and things of much greater use. Therefore you see how unjust it is to despise any one for the plainness of his dress, or the ungracefulness of his manner.

There is much variety in these stories; but they all tend to one great object, the implanting of virtue in the human heart. The size, as well as matter, of this volume will render it a convenient and valuable acquisition to those who are engaged in the laborious and useful task of education.

ART. XVIII. *Poems on various Subjects.* By Henry James Pye, Esq. In Two Volumes. Ornamented with Frontispieces. 8vo. 12s. boards. Stockdale. London, 1787.

IT is observed by a great poet that there is no mediocrity in poetry. Whatever is capable of delighting in an extreme degree, cannot with impunity fall short of the effect expected from it. From failing to produce what it is supposed to promise, it is not even allowed the merit which it may really possess. There is perhaps no other intellectual attainment, with regard to the possession of which mankind are so apt to deceive themselves, as poetry. The transition is easy from admiring poetical beauties to believing ourselves capable of producing similar excellencies: and when any one

one is possessed by the rage of versifying, he will soon mistake the vapid insipidity of rhyme for the genuine fire of poetry. It must be owing to such a mistake of their powers that the present tribe of poets is so numerous, and that their works are so bulky. True poetry is a gem of such an exquisite lustre as nature seems to have forbidden to be found in a spacious quarry.

These observations may be thought to introduce invidiously two octavo volumes of modern poems. But the author, who is evidently a scholar, and as such entitled to our respect, shall be allowed fairly to plead his title to the character of a poet before the impartial tribunal of the public. His subjects are various; but we will endeavour to give a few specimens of his different powers.

The following lines, we are told, were sent to Mr. Hayley on reading his Epistles on Epic Poetry :

‘ What blooming garlands shall the muses twine,
What verdant laurels weave, what flowers combine,
To crown their favourite son, whose generous heart
Has check’d the arrogance of critic art,
And shewn that still, in their exhaustless mine
The purest gems of radiant genius shine,
To grace the vent’rous poets who explore
The unsun’d treasures of their sacred store ?

‘ Nor this the Syren note of flattering praise,
Or the fond tribute partial friendship pays ;
A voice unknown to fame, to thee unknown,
But wak’d by thy superior worth alone,
Attempts, perhaps with too officious zeal,
Thy thoughts a while from higher cares to steal,
And, in presumptuous numbers, dares essay
To hail the glories of thy matchless lay.

‘ O fairest hope of Britain’s tuneful choir !
Why yield to other hands the epic wire ?
Say, who of all her bards like thee shall swell
To strains of ecstasy th’ heroic shell ?
When the long series of connecting rhyme
Denies the raptur’d flight or march sublime,
Who shall the interval so well beguile
With each rich ornament of polish’d style ?
Who o’er the thrilling heart such forms shall throw
Of frantic horror, or pathetic woe ?
Or when the notes from Freedom’s clarion blown
Chill the pale despot on his trembling throne,
What manly son of Britain’s warbling throng
Shall join the Pæan with so bold a song ?
And if inventive Fancy love to stray
Mid the wild tracts of Fiction’s fairy way,

Say,

Pyc's Poems.

Say, who shall mate those magic powers that stole
The nightly vision o'er Serena's soul?

• Then let, illustrious bard!—though rude her voice;
A muse of humble mien divert thy choice.
With timid hand snatch no reflected grace
From the sweet maniac of Hesperian race.
Since Genius' keenest rays thy bosom fire,
O! strike with native force the British lyre,
That, while such virtuous chiefs adorn thy strain
As Greece and Rome shall emulate in vain,
Albion may consecrate thy deathless name,
And found her epic pride on Hayley's fame.'

In describing the wreck of the *Halfewell* the author expresses himself in the following manner :

• What language can describe, what colours shew,
Each varied form of terror and of woe?
With pallid features, and dishevel'd hair,
In all the agony of dumb despair,
Here on the deck the wretched victim lies,
And views approaching death with lifted eyes.
Here piercing cries, drown'd by the sounding main,
Invoke an absent mother's aid in vain.
Here stony fear arrests the lab'ring breath,
And dread anticipates the stroke of death.
This on the crew her eye attentive throws
To try if hope one distant ray bestows.
And see, supreme in sorrow and distress,
The wretched sire his trembling daughters press;
Now down his cheeks the streaming torrents roll
And speak the bitter anguish of his soul;
And now parental care his face beguiles,
And hides his heartfelt pangs in transient smiles,
Throws a faint sunshine o'er the brow of care,
And gilds with hope the horror of despair.
Heavens!—that soul-piercing shriek!—the conflict's o'er,
Hush'd are their cries, their bosoms beat no more:
Sad, silent all, save where the wild winds urge
The sullen fury of the heaving surge;
And, floating lifeless, see each beauteous form
Drives a pale corse before the ruthless storm.

• Even the stern mariner, whose ruthless hand
Just grasps the summit of the wish'd-for land,
While scarce his thoughts the sense of safety know,
Escap'd from rocks above and waves below,
Amid the conflict keen of hope and fear,
Hears their last cries still vibrate in his ear;
Feels their keen anguish 'midst his dearest strife,
And mourns their sufferings while he pants for life.'

In

In "The Progress of Refinement," a poem consisting of more than an hundred and thirty pages, we discover a considerable share of knowledge and judgment. The following lines will afford an idea of the style in which it is written. Speaking of the reign of Elizabeth, he says,

' Hail glorious queen ! in whose propitious hour
The towering structure rose of Britain's power.
Let the historian, labouring to impart
His favourite paradox with envious art,
Invoke capricious malice to deface
The scene of Albion's ripening strength and grace :
Still shall the voice of former times be heard
To vindicate that worth our fires rever'd.
'Twas thine to bid Britannia's native force
Check rash Invasion in her headlong course,
Old ocean's waves with prows triumphant sweep
And reign unrivall'd o'er the subject deep :
Thine too the milder glory to increase
The gentle sway of courtesy and peace.
Though artists with fastidious look behold
The dome its rude magnificence unfold,
Though modern elegance affect to scorn
The rougher manners which thy court adorn,
Yet sure some reverential awe shall wait
Each venerable pile of ancient state ;
Yet sure some bosom even those days shall charm,
When love romantic strengthening valour's arm,
Call'd each heroic passion boldly forth,
And gave the admiring world a Sydney's worth.'

From these quotations our readers will be able to form an opinion of Mr. Pye's poetical merits. Though we believe him to be possessed of considerable knowledge, yet we think he might more advantageously have endeavoured to instruct and entertain the world in some other way. Ingenious reflections, which are tiresome in a long copy of verses, may be highly instructive in an essay. We wish, therefore, to see the provinces of prose and poetry kept entirely distinct, unless in those instances, where the gravity of moral instruction can be enlivened by the genius of a HORACE or of a POPE.

ART.

ART. XIX. *Poetical Translations from various Authors. By Master John Browne, of Crewkerne, Somerset. Published by the Rev. Robert Ashe, Curate of Crewkerne, and Master of the Free Grammar School, for the Benefit of his Pupil. 4to. Nichols. London. 1786.*

THE pieces in this collection being most of them translations, cannot be expected to exhibit very strong marks of imagination and genius. The language is seldom vulgar or trite, and the versification is remarkably smooth and harmonious. As a specimen we will extract part of an Ode to Peace, translated from the Greek verses of Mr. Huntingford:

‘ O! Thou that fittest near the throne of Jove,
When Chaos heard thy orders from above,
Each atom then in wild confusion hurl’d,
Sprung from the deep, and form’d a perfect world.
If e’er the sun a dreadful darkness shrouds,
And fear, with thunder, rolls along the clouds;
If horrid storms the troubled deep surround,
Old ocean bellows, and his shores resound;
Yet when the waves you order to be still
The thunder’s hush’d — the sea performs your will —
The breaking clouds restore the coming day,
And the bright sun no longer makes delay.’

We are willing to take it for granted, upon the testimony of Mr. Ashe, that Master Brown is a literary phenomenon. His verses have not originality; and we are inclined to believe that originality was never a feature in the performances of a boy of twelve years. Mr. Ash relates of him, and this is a very striking circumstance in so juvenile a mind, that “he is so enamoured of the works of Milton, that he can repeat the greatest part of the *Paradise Lost*.” We approve much of the schoolmaster’s object in publishing these poems, to obtain for their writer the advantage of an university education; but we cannot commend him for saying, in a preface, which must necessarily come under the inspection of his pupil, that “if the public should refuse their countenance to this publication, one of the brightest luminaries which has hitherto appeared in our hemisphere, must be eclipsed for ever.”

ART.

ART. XX. *Familiar and Friendly Correspondence of Frederick the Second, King of Prussia. With U. F. De Suhm, Privy Counsellor of the Elector of Saxony, and his Envoy Extraordinary to the Courts of Berlin and Petersburg. From the original Edition of Berlin, privileged by the Emperor, his Majesty the King of Prussia, and his Serene Highness the Elector of Saxony.* 8vo. Printed at the Logographic Press, by J. Walter. 8vo. 6s. Robson, Longman, and Richardson. London. 1787.

ULric-Frederick de Suhm, whose correspondence with the late King of Prussia lies before us, was a Saxon, and employed in the diplomatic line, by the court of Dresden, at Vienna, Berlin, and Petersburg. At the court of Berlin he was taken notice of by Frederick, the then Prince of Prussia, and became intimate with that distinguished character. A turn for reading and philosophy seems first to have recommended him to the prince. He was employed by Frederick to translate the *Metaphysics* of Wolfe into French. Of course the first letters in this correspondence are almost entirely dedicated to the Wolfian philosophy. Not that it is clearly explained, or analysed; they only talk about it, and about it. De Suhm being afterwards sent in a public capacity to Petersburg, the Prince of Prussia endeavours to turn the situation of his friend to advantage, by requesting from him a variety of elucidations respecting the state of the Russian empire. We shall insert the queries, as they mark the good sense and turn of mind of the inquirer:

‘ I wish to know,

I.—If at the beginning of the reign of the Czar Peter I. the Muscovites were as brutish as it is said they were?

II.—What are the principal and useful changes which the Czar has made in religion?

III.—In the government which belongs to the general police?

IV.—In the military art?

V.—In commerce?

VI.—What public works are begun?—What are finished? such as communications of seas, canals, vessels, edifices, cities, &c.

VII.—What progress in the sciences?—What establishments?—What advantages have been drawn from them?

VIII.—What colonies have been sent out? and with what succours?

IX.—How much dress, manners, and customs are changed?

X.—Is Muscovy more populous than before?

XI.—How many men, or thereabouts?—and how many priests?

XII.—How much money?

Had

Had proper answers appeared to these queries, the sequel of the letters would have been truly valuable, but almost all that we have been able to discover, relative to that subject, is contained in the following quotation :

• It is no trifling matter to speak of this empire, of its inhabitants, and of its political state. For this purpose it is necessary to have lived in it a long time, and to have observed of one's self : for there is scarcely any work yet printed, which contains particular and sure relations enough on these subjects. I will nevertheless venture to advance herein, what has hitherto been ascertained of every thing which is said of this state, and of its inhabitants.

• There are from hence to Oczakow two thousand werstes, which make about four hundred German miles ; to Astracan there are nearly seven hundred miles. From hence to Archangel one hundred and fifty, and to China there are twenty-four thousand werstes ; it is true, that there is between these a part of Grand Tartary. The frontiers to the North and of Japan, are not yet well determined ; for five years past professors have been sent from time to time to these parts, to make researches on this subject ; and it is thought they will get as far as America, to which it is probable this empire is somewhere joined. It may be judged from this, that if the immense state known, by the name of European and Asiatic Russia, were every where peopled as France and Germany are, it would, without difficulty, put Europe into its pocket ; yet, by the manner of raising recruits in it, it appears not to be so thinly peopled as some imagine ; since to form a body of sixty thousand men, no more than the ninetyeth man is at present taken. What still strengthens this consideration, is the certainty that the interior population of the country is not yet sufficiently known ; for, it is asserted, that notwithstanding the rigorous orders given on this head, many proprietors of lands, whose number of subjects is registered at an hundred, have four hundred and upwards.

• The same inexactitude affects the revenues which have not yet been well fixed ; and those who have confined them to twelve millions of roubles, have certainly had no other reason for doing it than that of determining a certain number by an uncertain one. But were this calculation just, even that sum would produce a greater effect in this state, than one ten times greater would in another, which is the reason why there are things possible in this country which cannot be so much as thought of in another.

• I look upon this state as invincible on the defensive ; in this case it is an hydra ; armies are born in it like men in other places, and give no more trouble to be set on foot than Cadmus had in creating men armed cap-a-pied, by sowing dragons teeth.

• War costs this state nothing when the armies do not go out of the country ; and I do not call going into the deserts, and into the Crimea, going out of the country : because the money remains in the army, and returns home with it.

• A foreign war is burdensome to every nation ; but what war is not put an end to in two or three campaigns in prosecuting it as the Russians do ? If it were doubted what could be done with the Russian soldier, it would

would only be necessary to examine coolly the affair of the Oczakow; perhaps nothing has ever been seen to equal it, and the Serafquier arrived here, and who has had time enough to recover, cannot yet get the better of his astonishment. He cannot comprehend even how it was possible for the army to pass, without danger, the immense deserts which it crossed to arrive at the scene of action; and says, that every thing may be expected from troops capable of supporting such a march without fainting with hunger, thirst, or the ardour of the sun. Never, says he, would the Turkish army have done as much.

A Russian is a soldier as soon as he is armed. It is certain he may be led to any thing, because his obedience is implicit and unequalled. With this he can live upon bad food, and with a little of it. Finally, he seems to be expressly born for great expeditions; and if there be still an army which can give us an idea of the troops of the ancients, it is an army of Russians.

We are told, in a note, that this is only a fragment of the relations of Mr. de Suhm; we are sorry that the whole of them do not appear. The Saxon envoy seems to have possessed acuteness, and a good understanding; and he had the best opportunities for acquiring information: these would have rendered his communications exceedingly interesting.

The remainder of the letters contain little more than money transactions. Frederick William, the father of the late king, was not liberal in his allowance to his son, who, consequently, like other heirs, was obliged to raise money as he could. His friend de Suhm was, therefore, employed to obtain supplies for him first at Vienna, and afterwards at Petersburg. Frederick the Great was obliged to solicit a small pittance for his support from those powers to whom he was soon afterwards to appear a formidable rival. In the midst of his pecuniary distresses his father dies, and the Prince of Prussia, now become King, invites his dear *Diaphane** to partake of his good fortune. But fate forbade the arrangement; the story ends like the lugubrious novels of the day; poor Diaphane expires in sight of the haven of felicity. His last letter, which terminates the volume, concludes thus: "Adieu! Yet one tear—it wets your feet!" "Oh! deign to regard it, great king, as a pledge of the tender and unalterable attachment with which your faithful Diaphane was devoted to you, even to his last sigh."

So much for the matter of this correspondence; the *form* is not preferable to the matter. Though the sentiments are sometimes well enough expressed, yet the letters are so over-

* An affected appellation given to de Suhm by his royal correspondent.

loaded with fulsome and ridiculous compliment, that every British reader will peruse them with disgust and contempt. The conclusion of de Suhm's letter, already quoted, which seems the whimpering adieu of a love sick Celadon, is a striking instance of the style. A few more examples will confirm our decision. Hear how the soul of this German is wrapt in ecstacy on receiving the present of a watch from the prince :

‘ Ah! I feel, my lord, the arms which philosophy offers us against the excess of grief are too weak against the transports of joy ; and I, who am already (I dare advance it) sufficiently fortified against the strokes of adversity, am ready to fall at the first assault of felicity. Yes, my lord, believe the sincerity of my heart ! I do not exaggerate ; to me it is the highest felicity on earth to think only of the generous favours, the precious tokens of that inestimable friendship which the greatest, the worthiest prince heaps upon me. In the transports of joy with which my heart is, as it were, intoxicated, what expression remains which can correspond with the ardour of that sensation which burns my soul ? It is a passion ! It is love ! My poor body is too weak to support so powerful an emotion, too feeble to nourish so ardent a fire, which is capable of consuming it ; and the moment when my tranquil soul reassumes its peaceful seat, is that in which I begin to be able faintly to express, as at present, a light sketch of those ineffable sentiments with which my soul is filled.

‘ Who will ever be able to conceive the affection which I have for this charming watch, this precious pledge which it has pleased your royal highness to give of your friendship. Yes, I idolize it—a hundred times a day I take delight in making it repeat.’

But when the prince informs him that the king is disposed of, and that when he shall come to the throne, he will be to his dear Diaphane “ all that Pylades was to his “ Orestes,” expression fails him, and he can only convey the fervid ebullitions of gratitude in broken accents :

‘ O great man ! O worthy and virtuous prince ! If you were not above all human praises, I would not quit this paper before I had written your eulogium, for my heart burns to praise him.’

Upon the whole, little information or amusement can be collected from this publication. As a collection of facts it is of small importance, and it never can be relished by a reader of taste. The publication, such as it is, appears to be authentic, by the attestation of the censor royal at Berlin, who informs us, that it is “ exactly conformable” to the *Original Letters*.

MONTHLY

MONTHLY CATALOGUE

[For JANUARY 1788.]

MISCELLANEOUS.

ART. 21. *Fatal Follies: or, the History of the Countess of Stanmore.*
4 vols. 12mo. 10s. Robinsons. London, 1788.

UNDER the name of the countess of Stanmore this novel gives us the life and adventures of the famous northern heiress Miss B—s. Stanmore is the representative of Lord St—th—e, Lord Lindores of Mr. Gray, and Sir John Seabright of Mr. S—y. The novelist does not, in the great lines, depart from historical truth; Stanmore, through the misconduct of his wife, dies of a broken heart: Lady Stanmore, while she intrigues with Lindores, marries Sir J. Seabright, who is represented as a needy adventurer, without honour or morals. A contest for power, as was to be expected, soon takes place: Seabright and his associates carry her off, and compel her to sign papers which give him the command of her estate. She is reduced to a miserable state of dependance, and he is lodged in Newgate. The author administers poetical justice with tolerable impartiality; the virtuous are ultimately made happy, and the vicious punished. The readers, perhaps, would have been better pleased had the novelist hanged Sir John; the justice, in that case, would have been more complete. Many parts of this performance lead us to think it the production of a female pen, while the masculine reflections which appear throughout the work make us hesitate in our decision. Its morality is unexceptionable: here are no warm descriptions, no vicious character, painted in too amiable colours, to endanger the principles, or corrupt the practice of youth; we, therefore, wish it much circulating library success.

ART. 22. *Retaliation; or, the History of Sir Charles Oswald and Lady Frances Seymour.* 4 vols. 10s. sewed. Noble. London.

These volumes present little matter of censure or of approbation. As food for the gluttons of amusement, they contain interest sufficient to keep the indolent mind awake; compared with the nameless thousands that lie dirty and tattered on the shelves of circulating libraries, they claim some respect; and even beneath the severe critic's eye, being announced as the work of a lady, they *must* pass with indulgence. So many lady writers now walk the Strand of Parnassus, (all of whom we are obliged to handle in our way), and so battered and tawdry is their appearance in general, that we feel ourselves comforted, refreshed, and invigorated at the sight of a tolerable figure.

This novel, with some few exceptions, is written correctly. The main incidents, however, are not new. The masked wedding, upon which the whole plot turns, is copied, and very closely, from the marriage of Tattle and Mrs. Frail, in Congreve's *Love for Love*.

- ART. 23. *The Platonic Guardian; or, History of an Orphan. By a Lady.* 3 vols. 9s. sewed. Lane. London, 1787.

This performance may be set nearly in the same row with the foregoing. Its fable is formed of hacknied incidents, — how could it be otherwise? for, among small novelists, invention seems now out of the question. A *perfidious lord*, a *damself* carried off by craft, or by violence, — her relations in despair for their *angel friend*, — her *lover* starting up to deliver her from the claws of the dragon, — and, in conclusion, a happy wedding; — these are the usual ingredients, from which verily we turn away with loathing. In a scanty ring of bells the changes are soon exhausted, and the eternal returns of the chimes, instead of delighting the ear to harmony, excite no feeling but fatigue and disgust.

- ART. 24. *Edward and Sophia; a Novel, in Three Volumes.* 9s. sewed. Lane. London, 1787.

Another lady! — Dear scribbling damsels, we hope you are all duly skilled in the mystery of pudding-making, and that, when your pretty fingers are purified from the contaminations of the inkhorn, you can “train the foliage o’er the floating lawn.”

Be that as it may, the writer of *Edward and Sophia* is no vulgar scribe.

- ART. 25. *Sentimental Beauties and Moral Delineations: From the Writings of the celebrated Dr. Blair, and other much admired Authors. Selected with a View to refine the Taste, rectify the Judgment, and mould the Heart to Virtue.* 12mo. Wallis. London, 1786.

This selection is compiled from authors of approved merit, and affords useful observations on a multitude of the most important and interesting subjects. Many of the extracts are short, but generally well chosen; and, on this account, though the Editor seems to have studied information much more than entertainment, the patience of the reader will seldom, if ever, be wearied with prolixity, or disgusted with dulness.

- ART. 26. *The Speeches of the Judges of the Court of Exchequer, upon granting a New Trial in the Case of Captain Evelyn Sutton, against Commodore Johnstone, on the 30th Day of June, 1784. Together with Mr. Baron Eyre's Speech, on the Motion to arrest the Judgment, on the 15th of June, 1785. Taken in Short Hand by Joseph Gurney. The Report of the two Chief Justices, Lords Mansfield and Loughborough, to the Lord Chancellor, on an Appeal from the Judgment of the Court of Exchequer, in the Case of Sutton against Johnstone.* 4to. 1s. 6d. Stockdale. London, 1787.

In this cause, the opinion of the judges merits particular attention both from naval and military officers. It confirms the position that no action can be maintained against a commander for arresting or imprisoning an inferior officer, when he infers, from apparent circumstances, that the latter has been guilty of any disobedience to his orders. Without the power of exercising such a right with impunity, there would be an end of all subordination.

ART.

- ART. 27. *A Letter to the Treasurer of the Society instituted for the Purpose of effecting the Abolition of the Slave Trade. From the Rev. Robert Boucher Nickolls, Dean of Middleham.* 2d. Philips. 1787.

The writer of this letter is animated by a benevolent wish to further the object which is soon to be brought under the contemplation of Parliament. He endeavours to prove that a small degree of humanity in the treatment of the West Indian negroes, would supersede the necessity of any new importation; and he adduces some remarkable facts in support of this assertion. His letter is the fruit of an honest mind, and is worthy of attention from the candid and unprejudiced.

MEDICAL.

- ART. 28. *Elements of Medical Jurisprudence; or, a succinct and compendious Description of such Tokens in the Human Body as are requisite to determine the Judgment of a Coroner, and of Courts of Law in Cases of Divorce, Rape, Murder, &c. To which are added Directions for preserving the Public Health.* 8vo. 2s. 6d. sewed. Becket. London, 1787.

It is certain that some scientific guide, for assisting juridical determinations in criminal and other cases, has hitherto been wanted in this country. The production now before us is calculated to supply this defect. It is founded upon a work published at Geneva in the year 1767, under the title of "Joh. Fred. Faselli Elementa Medicinæ Forensis," but digested in a more convenient form than the publication of Fasellius. The author divides the subject into ten chapters, under the following heads, viz. pregnancy, parturition, or child-birth, divorces, rapes, the murder of infants, homicide, idiotism and insanity, imposters. The author has not only varied considerably from the text, in different parts of the work, but added some entire new chapters; and, from the perspicuous arrangement of the whole, as well as the judicious observations, he has furnished such a system of medical jurisprudence, as cannot but prove highly useful for the purpose for which it is intended; we mean, for the information of the coroner and others concerned in the various departments of juridical investigation.

- ART. 29. *The Case of a Boy who had been mistaken for a Girl; with three Anatomical Views of the Parts before and after the Operation and Cure.* By Thomas Brand, Surgeon. 4to. 1s. 6d. Murray. London, 1787.

This extraordinary case relates to a patient who had so much the external appearance of a female that the parents never entertained an idea to the contrary; and the child was baptized as a female, and brought up under that character till seven years of age. In September 1779 she was sent to Mr. Brand for his opinion by the physician of a dispensary, who was consulted on account of some complaint near the groin, which he suspected to be a rupture. On examining the case, however, Mr. Brand found there was no rupture, but that there was an irregularity in the form of the external parts. At first it seemed

to be the female organs with an imperforated hymen; but, on more close examination, it was discovered that the part which had the appearance of the labia pudendi was in fact the scrotum, divided by its septum. The testes were founded on each side; and the corpus penis lay hid under the integuments, and bound down so tight by its frænum, that it afforded very much the appearance of a clitoris. On this discovery Mr. Brand invited the late Dr. Hunter, his brother Mr. John Hunter, and two other medical gentlemen, to see the case. He proposed an operation to free the penis from its confinement, which Mr. Hunter approving of, was accordingly performed in his presence. The operation consisted of a longitudinal incision on each side of the penis, as close to the os pubis as could be admitted with safety. It was also necessary to divide the frænum, which bound down the glands. Mr. Brand having divided the skin as low as he could, made a stitch on each side, in the angle of each incision, for the purpose of producing as much length to the part as possible. The cure went on very favourably; and, after the parts were perfectly healed, the child, who could before make water only in a sitting posture, performed this function in the manner of any other boy.

ART. 30. *The Religious Use of Botanical Philosophy. A Sermon preached at the Church of St. Leonard, Shoreditch, on Whit-Tuesday, June 1, 1784, on the Wisdom of God as displayed in the Vegetable Creation. By William Jones, A. M. Fellow of the Royal Society.* 4to. 1s. Robinsons. London, 1784.

The author of this sermon has taken his text from Gen. i. 12. He considers the wisdom of God as manifested in the form and structure of vegetables, the manner of their growth, their natural uses for meat and medicine, and their moral uses for the advancement of prudence and religious faith. The discourse is philosophical; in some parts ingenious, and calculated to display the wisdom of the Supreme Being in the creation and government of the vegetable kingdom.

POETRY.

ART. 31. *Soliloquy in a Thatched Building in a retired Part of W — Gardens.* 4to. 2s. 6d. Faulder. London, 1787.

Horace has delivered a rule for the observance of the votaries of the muses that has long been applauded and admired, *nonum prematur in annum*, let your poem lie by you nine years. Our author, an idolater of Horace, has improved upon his precept, and has suffered his poem, as he says, "to run some way into its fourth noviate." The reader must necessarily be upon tiptoe to be acquainted with verses polished with such unwearied assiduity; and we will gratify him:

* CREDULITY with dupish eyes,
And INCREDULITY—as wise!
Still grant me, goddess, to despise.
THIS believes the friend—or fool;—*not news;*
And THAT believes NOTHING;—*it don't chuse.*

Courage,

Courage, gentle friend ! We cannot, indeed, compliment you highly upon the fruits of your first thirty years ; try sixty more, and we will insure you your labour for your pains.

ART. 32. *Female Virtues; a Poem.* 4to. 2s. 6d. Cadell. London, 1787.

The publication before us is in blank verse, and is by no means destitute of harmony. The virtues celebrated by the author are modesty, truth, cheerfulness, and industry. The whole is thrown into the form of a vision ; and the incidents illustrating each of these virtues, particularly modesty and industry, are described with vivacity and imagination. Faults there are scattered through the performance ; but these, though it would be easy to select, it would be an invidious task to arraign and drag from their connexion in a poem which will afford more amusement than disgust to almost every reader.

ART. 33. *The Tears of Britannia; occasioned by the late Indisposition of his Royal Highness the Prince of Wales; a Poem. Humbly inscribed to his Royal Highness. By a Lady.* 4to. 1s. Becket. London, 1787.

The grief which is expressed by nature, upon the occasion alluded to in the title, is truly poetical :

‘ On every tree the blossoms turn to tears,
And every bough a weeping moisture bears.’

The fact being thus stated, it is commented upon by the muse :

‘ The prone creation thus its grief reveals ;
And thus their love a mourning people shew.’

Jupiter, finding that Britannia is in a sad taking upon the subject, comes down very kindly to inquire what is the matter with her. Britannia, instead of taking the visit as it is meant, abuses him like a pickpocket, because, forsooth, he did not know, without asking, that young Augustus was at the point of death. But her Billingsgate is very melodious :

‘ Even echo fears to trust her mimic voice,
Lest repetition should the cadence drown.’

ART. 34. *Derwent; an Ode.* 4to. 6d. Longman. London, 1787.

This gentleman is of the class of the familiar poets, and talks with great pathos of the feelings of his infant mind. For example ;

‘ Double ff, I remember you well ;
Double ff, I alone was to blame ;
When your persons, in learning to spell,
To me seem’d exactly the same.’

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For JANUARY 1788.

RECAPITULATION OF EVENTS IN THE YEAR 1787.

NO year, since the commencement of the present century, has been so fertile in incidents, and pregnant with great events, as the year 1787. A commercial treaty between France and England, which had long been projected and recommended by philosophers, at last drew the attention of the rulers of both kingdoms; and national policy followed the track which had been marked out by genius and science. The two most powerful and respectable nations of Europe, who have been rivals or enemies for five hundred years, have renounced their ancient animosities, and formed a reciprocal league of amity, cemented by a common interest, and confirmed by mutual benefits. Nations, like individuals, are often guided by their animosities and passions, and carry the hostilities of war into the intervals of peace. Commerce, instead of being a bond of union among men, was formerly the most fertile source of discord and division; and the little jealousies of merchants and manufacturers have been more fatal to the repose of Europe than the wildest and most ambitious projects of kings and ministers. More liberal maxims of policy have now been adopted; the benefits of the commercial treaty have already been felt in England; and, though some temporary inconveniencies have been experienced in France, it will operate ultimately to the improvement and advantage of that kingdom. The operations of a league that effects so great a revolution in the internal state of two countries cannot be understood at once; and it requires the experience of years to discern its remote and most important consequences.

In our Review for November 1786 we ventured to anticipate the decisions of parliament on this head; and though in opposition to the current of popular opinion at that time, and the tone of declamation among popular writers, pointed out the certain benefits that would result to this kingdom from such a commercial intercourse: these have since been realised by experience.

POPULAR PROJECTS, WITH REFLECTIONS.

In the history of modern Europe a kind of infatuation, or political influenza, has occasionally seized the most celebrated nations.

nations. Seven centuries ago Europe was seized with a frenzy to obtain the pious relicks and profane plunder at Jerusalem; an expedition to the Holy Land was considered as the path to opulence, to glory, and to paradise; and this epidemical *mania* did not subside till after the loss of millions of men, and an imminity of treasure.

This contagious enthusiasm, proceeding from the two strongest principles that actuated the age, religion and chivalry, had scarcely spent its force when another passion occupied its place, which required the experience of nations, and the lapse of centuries, to demonstrate its pernicious effects. In consequence of the discovery of countries, formerly unknown to geography and history, an opinion prevailed that a nation might grow opulent and powerful by subtracting from its wealth and numbers at home, in order to cultivate wastes and colonise deserts under another hemisphere. Portugal and Spain, which had taken the lead in these discoveries, set the earliest example, and felt the first disasters of this unnatural but ambitious policy. The depression of these kingdoms, in consequence of this pernicious system, is visible in their provinces, and known to every one who is acquainted with history.

ENGLAND.

As England has generally adopted the customs, and assumed the manners of the continent, it followed, on this occasion, the footsteps of Spain and Portugal. For more than a century Great-Britain was drained of its most valuable inhabitants to supply the American colonies; accumulated sums of money were paid in annual bounties, and in supporting their civil and military establishments. The most expensive and disastrous wars in which we have ever been engaged originated from this source, and were waged to protect or secure these distant appendages to our empire. What was the return for all this expence, and for these armaments? The colonies took from England articles of manufacture which they could not procure cheaper from any other country in Europe; and even the fabrication of these was a monopoly, and did not enrich the kingdom at large.

We have therefore good reason to congratulate the return of common-sense to some of the kingdoms of Europe, and to give our approbation to the plans which they have adopted, and are carrying on, to augment their industry and improve their resources, by the encouragement of home-manufactures, and the extension of foreign trade.

HOLLAND.

HOLLAND.

Four little weeks had scarcely elapsed, after the operation of our commercial treaty with France, when a cloud appeared on the horizon that seemed pregnant with a tempest which threatened its interruption or total suspension. Our National Article for May last contained the following prophetic paragraph: "The vapours, which have been long gathering round the Netherlands, have now settled into a thick and solid gloom, which overspreads the whole political horizon, and warns the spectator to prepare for a storm. A strong aversion prevails between the adherents of the Prince of Orange and the French faction, which must inevitably terminate in a civil war." This prediction was soon fulfilled; but the flames of civil discord were early extinguished, and the most sudden and pacific revolution established in the Netherlands that has ever been known in the history of the world. The independence of small states has, in general, been preserved by the jealousy of their neighbours; though sometimes indebted to this circumstance, Holland has a more respectable source of independent existence and political power. From her situation in the bosom of the ocean, she possesses an internal strength which enabled her to resist with success the attacks of the house of Austria, when in the zenith of its power; and to brave the unnatural but formidable combination of France and England, that was formed in the last century, for her final destruction. By adopting a new system of politics Holland has been split into factions. Deprived of her natural vigour; depending for defence, at home and abroad, on foreign mercenaries; and deserted, in her hour of extreme distress, by her new ally, in consequence of domestic convulsions; she fell an easy prey to a small army of invaders, which an uncivil repulse to a lady had brought from the borders of Prussia. At present the nation seems to be staggered by the blow that has recovered them to their former condition, and restored them to their ancient alliance with England. But time will induce that convalescence which succeeds to disorders in political bodies, as well as in physical; and perhaps a treaty offensive and defensive between the States of Holland, Prussia, and England, may soon be recognised by the authority of parliament.

FRANCE.

The desertion of Holland by France, her new ally, in the hour of danger and distress, was not owing to any system of treacherous or perfidious politics, as has been represented by vulgar writers, in order to influence vulgar readers; it arose from

from the debilitated state, and the internal convulsions, of the kingdom. Superficial politicians (that is, all politicians, a very few excepted) are apt to imagine that the late American and continental war was only disastrous to Britain. So far is this from being true, that, at the termination of the contest, every belligerent power retired with greater disasters, and more essential injury, than ourselves. Since our final separation from our revolted colonies, the population, commerce, revenues, and wealth of the kingdom, have increased, and are increasing. But what is the consequence of that independence which America purchased by so much treasure, bloodshed, and crimes? Four years after the conclusion of the war she has fallen from that opulent, flourishing, and happy state in which she remained during her connexion with the mother country, has, in asserting her liberty, exchanged the substance for the shadow, and is now converted into a beacon to warn rising colonies from rebelling against the parent state.

DISASTERS OF FRANCE.

But France has, perhaps, suffered more from the conflict than any of the contending powers. That spirit, or semblance of ancient chivalry, which stepped forward in the critical moment to defend the British colonies from the *tyrannical* imposition of the mother country, has exhausted the finances, and strained the sinews of the state. An empty treasury, and a heavy national debt, had so debilitated her powers of action, that she was unable, at the important emergency, to give seasonable assistance to the party in Holland, which she had been forming and nursing for half a century; and the inefficiency of her politics appeared in that remarkable moment when her Dutch associates had gained their object, and expelled the friends of this nation from every share of government.

STATE OF HER FINANCES.

Among societies, as well as individuals, exhausted finances and accumulated debts are ever the concomitants of greater evils. The pecuniary distresses in which the royal family of Stuart was involved emboldened the Commons to rise in their demands on the Crown, and at last to present their uncovered front to the face of majesty. Various causes, as we have formerly mentioned, have contributed to introduce a spirit of liberty and independence into France. But the important and perfidious part which she acted during our contest with our American colonies, had a necessary tendency to concentrate the scattered rays of patriotism into one point. When the nation at large adopted the cause of colonies who had

had revolted from the parent state; and many gallant and spirited individuals, connected the love of glory, so congenial to their character, with the assertion of American independence, the original law that determined men to unite in society, and the reciprocal obligations between a sovereign and his subjects, must have been agitated with greater freedom than was adapted to the genius of an absolute monarchy. The principles of liberty, then disseminated by a careless hand, have taken deep root in a soil that was reckoned unfavourable for their reception; and are producing consequences of which the extent or termination cannot be foreseen. When Charles the First of England, by an act of arbitrary power, prohibited the puritans from emigrating abroad in order to enjoy their religion and liberty unmolested in the new world, he strengthened and armed the hands that were one day to wrest the crown from his head; when Lewis the Sixteenth supported the American rebellion, and encouraged an enthusiasm among his subjects in favour of colonies asserting their independence, he diffused that spirit of freedom among his subjects, which, if it does not shake the throne, will strip it of all its imaginary terrors.

TURKS AND RUSSIANS.

There is a train of events, sometimes favourable and sometimes adverse, visible in the history of nations as well as in the lives of individuals. All the public incidents of the past year have, in a remarkable manner, been propitious to the prosperity of Great-Britain. The exhausted state of the French finances, and the political struggle between that king and his parliaments, prevented his Most Christian Majesty from giving effectual assistance to the party of Dutch patriots that he had raised and cherished. The war which has broke out between the Turks and Russians, in which the German Emperor has become a party, has been no less effectually beneficial to this kingdom. This war is so decisively favourable to our interests, that speculative politicians, who attribute too much to design, and too little to chance, are apt to imagine that this unexpected and contingent rupture was effected by the machinations of our ambassador at Constantinople. The English ministry, however, are not at present such profound politicians; nor is our interest at Constantinople of such a nature as to command the march of armies, or dictate the operations of war. The event, however, has been as subservient to our advantage as if it had been foreseen by the prescience and decreed by the wisdom of our administration. An unexpected train of such accidents religious men call Providence; men of the world term good fortune; and philosophers consider as the fortuitous

fortuitous and contingent phenomena of a system, the laws of which have ever remained, and will ever remain, in impenetrable obscurity. From obtaining capital prizes of this kind in the lottery of public life, a minister can derive no more merit than from the tempest which scattered and destroyed the Spanish armada, or the recent storm that demolished the cones at Cherburgh. *Afflavit Deus et dissipantur*, is the motto that applies to all these events.

EMANCIPATION OF THE NEGROES.

This is the age of metaphysical and sentimental policy. The English are disposed at present to compassionate distant distresses, and redress ideal grievances, while they overlook and neglect scenes of real anguish and gross oppression at home. From a kind of knight-errantry of juvenile virtue, millions of suffering Indians (whose sufferings are a profound secret in our West-India islands) attract the sympathy of the nation; while no attempt is made to correct a system of policy by which thousands of British subjects rot in gaols, and fall annually by the hands of the executioner.

It is to be wished, that the members of St. Stephen's chapel, instead of studying Shakespeare, to adorn their declamations with his dramatic beauties, would bestow some little attention on the study of history, and substitute those general maxims of policy which are founded on the experience of all nations and ages, in the place of those *fine feelings* which they derive from the circulating library. However strange the assertion may appear to the ears of the ignorant, it is a certain truth, that slavery is the most beneficial and humane institution that ever was established among men. If any person doubts this position, let him turn his eye to the woods of America, and consider the dreadful consequences of war among the savages. The fate of prisoners, taken in battle, whom after having afflicted with all the tortures which the human genius can devise, and the human frame can sustain, their conquerors devour with the vindictive joy of demons, must recommend any institution that puts an end to horrors that shock humanity. This was the natural and happy consequence of slavery. When the conqueror found that the labours of his captive might be more beneficial to him than his flesh and blood, the provident cannibal refrained from his bloody banquet, and, instead of making a meal of his prisoner, converted him into a slave.

Africa is inhabited by small independent tribes, which, like those of America, are frequently at war with each other. The greatest part of the negroes, sold for slaves to the West Indies, are prisoners taken in these petty wars, who would
certain

certainly be put to death, and, perhaps, devoured by their barbarous conquerors, unless the avarice of the West India planter bribed the avarice of the African slave merchant to prefer a sum of money to the gratification of his resentment. In the natural world the thunder and the tempest fulfil the benevolent purposes of heaven, as well as the serenity of the atmosphere, and the effulgence of the sun : and in the moral world the follies and vices of men are rendered subservient to the general good.

In the West India islands labour can only be carried on by the natives of a sultry climate. European servants would sink under the task, and fall early martyrs to the beams of a burning sun. Nor is the condition of slaves in the West Indies so miserable or ignominious as has been represented. The cruelty of their masters, and their hardships and sufferings, have been magnified beyond measure, by that wild quixotism of imagination which searches round the globe, from the one pole to the other, for every possible object of compassion,—except those which are under its immediate inspection. The condition of servants in Scotland, and in all the northern kingdoms of Europe, is worse in every respect, except one, (the liberty of changing their masters) than that of the majority of negroes in the West India islands.

The practice of slavery is established by divine as well as human laws, and has the sanction both of the Old Testament and of the New. Moses prescribes regulations for bondmen and bond-women ; and St. Paul, in his many exhortations to Christian slaves (for there were no other servants in these times) enjoins them “ to continue in the calling wherein they were called, and to obey their masters in all things.”

No material or important alteration in the political situation of a country should ever be attempted, or can ever be made, on a sudden. A law to *regulate the practice and reform the abuses of slavery*, may be honourable to Great Britain, and beneficial to her dependant islands ; but a *black bill of rights* for enfranchising the negroes in the West Indies, would render these possessions unprofitable to their proprietors, and to the mother country, and injure the very individuals whom it was meant to serve.

MR. HASTINGS.

On the second day after the meeting of the present session of parliament, Mr. Hastings appeared at the bar of the House of Lords, and delivered his answer to the articles of impeachment. Unconnected with Mr. Hastings or his

friends, and attached to no party, but that of mankind, we have, on various occasions, and at full length, given our sentiments on the several subjects of the trial: sentiments, not rashly adopted, nor ignorantly supported; but which long habits of intercourse with the most respectable individuals who have ever returned from India, and a candid inspection of those volumes of evidence which are open to the world, first raised, and have afterwards confirmed. A philosopher, who revolves the page of universal history, and studies the map of mankind at large, can have no object but one—the investigation of truth, in order to promote the public good. To subjects of such general utility, unrelated to the politics of the day, or the passions of the moment, the author, of all the articles that have appeared in this performance, relative to Mr. Hastings, since May, 1786, to the present month, has uniformly turned his attention. He is not unknown in the republic of letters, and his friends will bear him witness, that he would as soon draw a dagger against the great community of the world, as devote his pen to the purposes of venality or corruption.

On every subject that is submitted to public investigation, the last appeal is made to the world, by whose impartial verdict every character must ultimately stand or fall. The triumphs of party, like the meteors of fashion, may continue for a moment, but truth and virtue will at last prevail in England more than in any other country in the world. The *still small voice* of philosophy in the closet, has occasionally given effectual lessons both to kings and parliaments, and taught the people, that there is a power superior to both, the tribunal of mankind and the judgment of posterity.

Men of extraordinary talents, and uncommon celebrity, when they are persecuted by faction, are tried by a different standard from the rest of mankind. The world rejoices in the fall of a great spirit, and wishes to revenge itself on that superiority and preeminence which it formerly confessed and admired; like the vulgar that neglect the luminaries of heaven when shining in their splendor, and gaze on them only with stupid ignorance when they are eclipsed. But, thanks to the providence of heaven, there is always a portion of unprejudiced wisdom, and uncorrupted probity, preserved in the world. In every period of society the few have reversed the sentence of the many, and the sentiment of the Roman poet has been verified:

Vixit causa placuit Dis, sed victa latoni.

It is indeed one of the noblest employments of a philosophical mind to soar above the little sphere of contending factions,

factions, and employ the blest gifts of nature, reason, and eloquence, in the vindication of injured innocence and persecuted merit.

When interest calls off all her sneaking train;
 When all the obliged desert, and all the vain;
 'Tis his the brave man's latest steps to trace,
 To judge his acts, and dignify disgrace.

Notwithstanding the temporary prevalence of party rage, there is a fund of generosity and gratitude at the bottom of the English character. Posterity have often blushed for the follies of their fathers, and raised altars to those heroes and patriots whom their ancestors persecuted and condemned. The present monarch of England, in the commencement of his reign, through the prevalence of faction, experienced the capricious dislike of his subjects; time removed these prejudices, and, bursting from a transient cloud, he has become the most popular and beloved sovereign of Europe. The same enlightened sense and ingenuous candor will soon do justice to the merits of the late Governor of Bengal.

As on this subject we have frequently examined the points of *right* and of *justice*, we shall now only add a single reflection with regard to expedience and public utility. During the last war, England struggled and combated for her political existence in the west and the east; in America and in India. After the loss of a hundred thousand men, and incurring a debt of a hundred and twenty millions, the former was severed from this kingdom for ever. The latter was preserved by extraordinary and almost incredible exertions. The generals and admirals, whose cowardice or criminality dismembered the British dominions, and lost the new world to this empire, assumed the cloak of patriotism, and threw themselves into the sanctuary of opposition. The governor, who preserved our Eastern dominions, has continued in loyal and dutiful attachment to his sovereign, and, for his *loyalty alone*, has been exposed to persecution and impeachment.

* * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

ERRATA in December last.

Page 413, line 10, for *attainment* read *unattainment*.

T H E

E N G L I S H R E V I E W ,

For F E B R U A R Y 1788.

ART. I. *Memoirs of the American Academy of Arts and Sciences, to the End of the Year 1783. Volume I.* 4to. 11. 1s. boards. Adams and Nourse, Boston. 1785.

THIS volume is the first fruits of the Society incorporated in 1779, under the sanction of Congress, by the name of *The American Academy of Arts and Sciences*; and consists of the communications received from the commencement of the institution to the end of the year 1783. Considering the public commotions which occupied the greater part of this interval, it may justly appear surprising that so much attention has been paid by individuals to the cultivation of science as we find from the present work; but what have been the objects; and what the success, of their observations and researches, will best appear from reciting the various articles of the Memoirs.

The first article contains a method of finding the altitude and longitude of the nonagesimal degree of the ecliptic; with an appendix, containing calculations, from corresponding astronomical observations, for determining the difference of meridians between Harvard-Hall, in the university of Cambridge, in the commonwealth of Massachusetts, and the royal observatories at Greenwich and Paris. In a letter

ENG. REV. Vol. XI. Feb. 1788.

F from

from the Rev. Joseph Willard, president of the university, and corresponding secretary of the American Academy of Arts and Sciences, to James Bowdoin, L.L.D. president of the Academy. The calculations instituted by Mr. Willard towards ascertaining the proposed problem are numerous and complicated; and, if the observations on which they are founded be accurate, as, from the near agreement of the three results, there seems little reason to question, they seem to ascertain the difference of meridians between Greenwich and Cambridge with as great exactness as the difference between any two places where terrestrial measurement has not been made use of.

Art. II. A memoir on the latitude of the university at Cambridge; with observations of the variation and dip of the magnetic needle. By Samuel Williams, F.A.A. Hollis professor of mathematics and natural philosophy in the university. According to Mr. Williams's observations on the magnetic needle, the variation generally increases from seven or eight o'clock, A. M. till about two or three P. M. From this time it commonly decreases until seven or eight the next morning. The inclination or dip is subject to rather greater diurnal alterations than the variation; but they do not seem to be so regular in their changes. The least inclination Mr. Williams has ever observed was $68^{\circ} 21'$; the greatest $70^{\circ} 56'$.

Art. III. A table of the equations to equal altitudes for the latitude of the university of Cambridge, $42^{\circ} 23' 28''$ N. with an account of its construction and use. By the Rev. Joseph Willard, president of the university. In making these equations Mr. Willard appears to have used the common method of proceeding by equal altitudes of the sun. The table of equations is calculated for the latitude of Cambridge abovementioned; but, by adding or subtracting some small equations, or proportional parts of them, subjoined to the memoir, the general equations may be found, as far as two degrees in latitude more, or two degrees less.

Art. IV. Astronomical observations, made in the state of Massachusetts. By Professor Williams. These observations relate chiefly to eclipses of the sun and moon in the years 1761 and 1764; and from 1770 to 1784.

Art. V. Some select astronomical observations made at Chelsea, latitude $42^{\circ} 25'$, and $26''$, in time east of the university of Cambridge. By the Rev. Phillips Payson, F.A.A. These observations relate likewise to solar and lunar eclipses, and have been instituted with the view of improving
American

American geography, which, at present, in most parts of the United States, is little better than conjectural.

Art. VI. Observation of the transit of Mercury over the sun, November 12, 1782, at Ipswich. By the Rev. Manasseh Cutler; F. A. A.

Art. VII. A memoir, containing observations of a solar eclipse, October 27, 1780, made at Beverly; also of a lunar eclipse, March 29, 1782; of a solar eclipse, April 12, and of the transit of Mercury over the sun's disc, November 12, the same year, made at the president's house at Cambridge. By the Rev. Joseph Willard, president of the university.

Art. VIII. Observations of a solar eclipse, October 27, 1780, made at St. John's Island, by Messrs. Clarke and Wright. In a letter from Mr. Joseph Peters to Caleb Gannett, A. M. Rec. Sec. Amer. Acad.

Art. IX. Observations of a solar eclipse, October 27, 1780, made at the university of Cambridge. Communicated by Caleb Gannett, A. M. Rec. Sec. Amer. Acad.

Art. X. An observation of a solar eclipse, October 27, 1780, at Providence. By Joseph Brown, Esq.

Art. XI. Observations of the solar eclipse of the 27th of October 1780, made at Newport, Rhode-Island, by Mons. de Granchain. Translated from the French, and communicated by the Rev. President Willard.

Art. XII. An account of the observations made in Providence, in the state of Rhode-Island, of the eclipse of the sun which happened the 23d day of April 1781. By Benjamin West, Esq. F. A. A. Communicated by the Rev. President Willard.

Art. XIII. Account of the transit of Mercury, observed at Cambridge, November 12, 1782. By James Winthrop, Esq. F. A. A.

Art. XIV. Observations of an eclipse of the moon, March 29, 1782, and of an eclipse of the sun on the 12th of April following, at Ipswich, latitude $42^{\circ} 38' 30''$. By the Rev. Manasseh Cutler, F. A. A.

Art. XV. On the extraction of roots. By Benjamin West, Esq. F. A. A. In a letter to Mr. Caleb Gannett, Rec. Sec. F. A. A. For examples of Mr. West's mode of investigation we must refer our readers to the work. His object is to render the extraction more easy; and in this we think he has succeeded.

Art. XVI. A new and concise method of computing interest at six per cent. per annum. By Philomath. The method of computation here described is used by many gentlemen, but is, we believe, not generally known. It is

comprised under the two following rules: "1. If any sum
 " of money be multiplied by the number of months, and
 " parts of a month, it is at interest, at the rate of six per
 " cent. per annum, and the right-hand figure of the pounds in
 " the product be separated by a comma from the others (if
 " any be), those other figures will be the shillings which
 " the interest doth come to for the time given; and the
 " right-hand figure, separated as aforesaid, will be the de-
 " cimal; that is, the tenth part of a shilling. 2. If any
 " sum of money be multiplied by one half of the time in
 " months, and parts of a month, it is at interest, at six
 " per cent. per annum, and the two right-hand figures of
 " the pounds in the product be separated with a comma
 " from the others (if there be any), those other figures, if
 " any there be, will be the pounds that the interest doth
 " come to for the time given; and the right-hand figure,
 " so separated, will be the decimal parts of a pound." From
 the interest at six per cent. the interest at any other given
 rate may be easily obtained by any person conversant in
 arithmetic.

Art. XVII. Several ways of determining what sum is to
 be insured on an adventure, that the whole interest may be
 covered. By Mercator. The first and most common way
 mentioned by the author is, to cast the premium of insur-
 ance, at the stipulated rate, on the adventure—on that pre-
 mium—on the premium of the former premium—and so on
 until the premium be so small as not to be worth noticing;
 then to collect the adventure and these several premiums
 (first and secondary) into one sum, which will be the sum
 to be insured. A second way is, to cast the premium of
 insurance on the adventure, as before; then to subtract it
 from the adventure, and finish the operation by the rule of
 three. Another, and very expeditious, method is as follows,
 viz. "multiply the adventure by 100, divide the product by
 " 100 less than the rate of insurance (or, the difference be-
 " tween 100 and the rate of insurance), and the quotient will
 " shew the sum to be insured."

The second part of the volume consists of physical papers,
 of which the first article contains observations upon an hy-
 pothesis for solving the phenomena of light; with incidental
 observations tending to shew the heterogeneousness of light,
 and of the electrical fluid, by their intermixture or union
 with each other. By James Bowdoin, Esq. president of the
 American Academy of Arts and Sciences. These obser-
 vations were occasioned by considering Dr. Franklin's queries
 concerning light, on which the author previously makes
 some

some strictures. Our limits will not permit us to detail the arguments adduced by Mr. Bowdoin; but they are conformable to the established principles of philosophy, and seem fully to invalidate the peculiar ideas suggested on this subject by Dr. Franklin.

Art. II. Observations on light, and the waste of matter in the sun and fixed stars, occasioned by the constant efflux of light from them; with a conjecture, proposed by way of query, and suggesting a mean by which their several systems might be preserved from the disorder and final ruin to which they seem liable by that waste of matter, and by the law of gravitation. By James Bowdoin, Esq. president of the American Academy of Arts and Sciences. In this paper, which is ingenious and philosophical, Mr. Bowdoin, in answer to the remark of some theorists, who contend that the sun must be exceedingly diminished by the continual waste of light emitted from his surface, observes that if the material system, in its present form, was not intended by the Creator to be perpetual, then the waste of the sun's matter, and the consequent disorder in the system, arising from the altered state of its gravitation, will only be a proof of that intention, and not operate against the truth of the doctrine.

Mr. Bowdoin afterwards observes, with respect to the solar system, that, so far as its continuance depends on the sun, it seems calculated, notwithstanding the supposed waste of the sun's matter, to last for many ages; for the sun, by reason of its prodigious bulk, and the divisibility of its matter, must, from its own internal sources, furnish light to the system through a long tract of time, without being sensibly diminished. The author farther observes, that, if those eccentric bodies called comets, which have been thought intended to recruit the sun's waste of matter, do in fact answer that purpose, provision is then made for the preservation of the system, at least until those bodies shall have all successively fallen into the sun, and been expended. When that shall happen, if there be provided no farther means of recruit, the system will begin to decay, and finally be reduced to a chaotic state; from which, like our earth, it may be restored in some new form, to answer the further purposes of the Creator.

But as it may be thought more philosophical, and more conformable, to our ideas of the wisdom of the Creator, to suppose that, when he created the system, he intended it should be a permanent one, Mr. Bowdoin suggests a hypothesis, according to which the effluent particles might be

returned to the sun, and its supposed diminution be thereby effectually prevented. As an example of the author's ingenuity, we shall extract his notion on this subject, as delivered in the following query :

'Is it not conceivable, that round the solar system, and the several systems which compose the visible heavens, there might have been formed a hollow sphere or orb, made of matter *sui generis*, or of matter like that of the planets, and surrounding the whole, having its inner or concave surface at a proper distance therefrom, beyond which surface light could not pass, and between which, and the particles of light, there should be a mutual repulsion? And might not the sun, or source of light, of each system, have been so placed, in respect of each other, and the concave surface of the surrounding orb, that there should be, by direct and repeatedly indirect reflections, an interchange of rays between them, in such a manner as that to each there should be restored the quantity it had emitted, and thereby the waste of its matter be prevented, and this at the same time it dispensed its light to its particular system?'

Art. III. Observations, tending to prove, by phenomena and scripture, the existence of an orb which surrounds the whole visible material system; and which may be necessary to preserve it from the ruin to which, without such a counterbalance, it seems liable by that universal principle in matter, gravitation. By James Bowdoin, Esq. president of the American Academy of Arts and Sciences. For an adequate idea of the ingenious speculation contained in this memoir, we must necessarily refer our readers to the work, where they will find much additional proof of the extent of the author's imagination; though we cannot admit conjectural doctrines, however plausible, nor even the constructive authority of the sacred writings, to be in any degree decisive in philosophical inquiry.

[*To be concluded in our next.*]

ART. II. *Select Beauties of Ancient English Poetry. With Remarks by Henry Headley, A. B.* 2 vols. small 8vo. 6s. stitched. Cadell. London, 1787.

THE obsolete language, and uncouthness of manner, which strike the modern reader on his attempting to peruse our ancient poets, are effectual bars to their becoming a favourite study. They are besides so voluminous, that none but a black-letter *amateur* will support the drudgery of perusal. The person, therefore, who gives a proper selection of their better parts, who extracts the ore from the grosser

grosser matter in which it is contained, certainly deserves well of the public. It is for this reason we hope that the labours of Mr. Headley will meet with the approbation and encouragement they deserve; and that, according to his promise, he will extend his plan to two additional volumes, which will include a variety of pieces in a less serious style.

Prefixed to this work are a preface, an introduction, and biographical sketches. In the first, the editor gives some account of former publications, that have any similarity to his own, and mentions, with proper distinction, "*The Muses Library*," and "*The Quintessence of English Poetry*." He endeavours to convince his readers of the utility of the work, and acquaints them with the nature of it in the following words: "I have avoided, as much as possible, touching those who have already justly obtained the distinction of being denominated our older classics*; who, though neither universally read or understood, (as must ever be the case with the best elder writers in every country), are notwithstanding familiar to us in conversation, and constantly appealed to in controverted points of poetical taste. These I have studiously avoided, and confined myself, in the general, to some of the better parts of the unfortunate few who still remain unpopular, and of whom I may safely affirm, that they may find foils in many writers, who, through accident and partiality, still linger amongst the favourites of the day." In this selection, extracts from the older dramatic writers, except in a very few instances, are not admitted: the author has very justly observed, that they afford a field sufficiently wide of themselves to form a complete work. Mr. Headley's talents and particular turn for this species of reading, incline us to wish, after he has finished his present undertaking, that he would favour the world with a dramatic compilation.

In the introduction, the author enters into a comparison between our ancient writers and those properly called modern. He considers them under the heads of language, versification, style, sentiment, and imagery; and is strongly tempted, in all these points, to give the palm to the former. Even in *versification* he seems to assert their superiority; and, because he is convinced that his ancient Dulcinea rather hobbles in her gait, he would persuade us that the ease, elegance, and swimming air of the modern muse is nothing

* As Chaucer, Shakespeare, Jonson, Milton.

but trick, affectation, and insipidity. In this humour, no wonder he looks upon Pope with an evil eye, and says (we hope he will think, upon reflexion), somewhat too harshly, that, "Of rhyme has he not made a rattle, and of verse a plaything?" There is a petulance in the expression of this award which renders it disgusting. The world is not, in this way, to be persuaded that the man whose taste and judgment were conspicuously preeminent, and who has even excelled in poetical beauties of the highest class, was a mere syllable-monger. The editor of "Ancient English Poetry," has an undoubted right to think for himself; we have no desire that he should be "biased by the cant of authority, or shackled in the trammels of bigotry and system;" but we wish him to remember, that some respect is due to public opinion; and that modesty, and strong reasoning, not harsh expressions, become the person who would produce a revolution in the world of taste. To place things of the same kind together, and to have done with this disagreeable part of our office, we shall just notice a similar criticism upon Hammond: "This little piece is worth all the *unmanly*, *snivelling* elegies that Hammond ever wrote." Vol. II. p. 161. Hammond can only be considered as the translator or imitator of Tibullus; and in this view he has merit. The ideas are the property of the Roman poet, to whom the epithets of *unmanly* and *snivelling* (such as they are) must equally apply; whether they apply justly, let internal evidence, and the approbation of ages, determine. On perusing this note we eagerly turned to the "little piece" alluded to, and thus exalted into such distinction, by Mr. Headley. We confess our disappointment; we could discover none of that superior merit which it is said to possess. We shall lay it before the public; some of our readers may perhaps excel us in the powers of discernment.

THE LEGACY.

My dearest love! when thou and I must part,
 And th' icy hand of death shall seize that heart
 Which is all thine; within some spacious will
 I'll leave no blanks for legacies to fill:
 'Tis my ambition to dye one of those
 Who but himself hath nothing to dispose.
 And, since that is already thine, what need
 I to re-give it by some newer deed?
 Yet take it once again; free circumstance
 Does oft the value of mean things advance:

Who

Who thus repeats what he bequeath'd before,
Proclaims his bounty richer than his store.
But let me not upon my love bestow
What is not worth the giving I do ow
Somewhat to dust; my bodies pamper'd care
Hungry corruption and the worm shall share.
That mould'ring relic, which in earth must lie,
Would prove a gift of horror to thine eie.
With this cast ragge of my mortalitie
Let all my faults and errors buried be.
And as thy fear-cloth rots, so may kind fate
Those worst acts of my life incinerate.
He shall in story fill a glorious room
Whose ashes and whose sins sleep in one tomb.
If now to my cold hearse thou deign to bring
Some melting sighs as thy last offering,
My peacefull exequies are crown'd, nor shall
I ask more honour at my funerall.
Thou wilt more richly 'balm me with thy tears
'Then all the nard fragrant Arabia bears.
And as the Paphian queen by her griefs show'r
Brought up her dead lover's spirit in a flow'r;
So by those precious drops rain'd from thine eies,
Out of my dust O may some virtue rise!
And, like thy better genius, thee attend,
Till thou in my dark period shalt end.
Lastly, my constant truth let me commend
To him thou choolest next to be thy friend.
For (witness all things good) I would not have
Thy youth and beauty married to my grave;
'Twould shew thou didst repent the style of wife
Should'st thou relapse into a single life.
They with preposterous grief the world delude
Who mourn for their lost mates in solitude;
Since widowhood more strongly doth enforce
The much lamented lot of their divorce.
Themselves then of their losses guilty are
Who may, yet will not suffer a repaite.
Those were barbarian wives who did invent
Weeping to death at th' husband's monument;
But in more civil rites she doth approve
Her first who ventures on a second love;
For else it may be thought, if she refrain,
She sped so ill she durst not trie again.
Up then, my love, and choose some worthier one
Who may supply my room when I am gone:
So will the stock of our affection thrive
No less in death then were I still alive;
And in my urne I shall rejoyce that I
Am both testatour thus and legacie.'

This

This is the poem which, by implication, is exalted

‘ Above all Greek, above all Roman fame.’

To us there appears in it neither poetical beauty, nor that plaintive tenderness, which is the characteristic of elegy. The author, Dr. King, through the most of his poem, falls into that quaintness which was the prevailing fault of the old writers. He confesses that he had already given himself to his wife, and that it was, therefore, not necessary to repeat the gift, but says that he will notwithstanding bestow himself upon her once more, because

‘ Who thus repeats what he bequeath’d before,
Proclaims his bounty richer than his store.’

But what is this *self* which he bequeaths? It is not his body, for that, he tells us, must be worms-meat; neither is it his soul; for, besides his not mentioning it, we must suppose that he hoped, after his death, it would lie in Abraham’s, and not in his wife’s, bosom. What is then this *self* which he bequeaths? We can discern nothing of the kind, except it be a certain sprite, which he calls “some virtue,” which, by the help of “precious drops rain’d from” the “eyes” of his wife, is to rise “out of his dust,” and be her “better genius” to her grave! The latter part of the poem contains the strongest heresy against the passion of love; and is therefore introduced with the utmost impropriety, when the writer meant to paint the natural effects of that passion. We appeal to every true lover whether he does not shrink from the idea of a successor, and endeavour to banish the unwelcome thought. Could he, amidst the ardours of love, and in despair at a final separation, ever bring himself to recommend a future husband to his beloved? Love is a miser; he cannot part with his hoard; he would keep even what he cannot enjoy. As Dr. King employs above one third of his poem in this preposterous recommendation, instead of the applause which has been so lavishly bestowed, his verses will meet with the disapprobation of every man of taste. Instead of *love*, he seems to have wished to exhibit the effects of good *common-sense* in the commerce of the sexes. In that case, had he versified the well-known story of the butcher and his wife, his picture would have been more complete, as the wife there possesses as much good sense as her husband; and, in matters of this kind, why should the ladies be deprived of their share? We shall relate it, for the benefit of any poet, who, having turned it into rhyme, may choose to pass it upon the world for a passionate and

and pathetic tale. A butcher, on his death-bed, who had always had an eye to the main-chance, willing that his wife and his business should not suffer by his death, and having a good opinion of his man John, recommended him to his spouse as a successor in his shop and bed; "for that John was a sober, pains-taking man." So far the butcher and the doctor agree. But the story of the butcher far outstrips "The Legacy," as is apparent from the sequel. The good woman replied, in the same style of sober common-sense, "Mind, my dear, mind thy precious soul; John and I have already settled that matter." We cannot finish this subject better than by recommending to the serious consideration of Mr. Headley a note of his own on the criticisms of Dr. Johnson: "The acrimony of Dr. Johnson's poetical criticisms has been universally reprobated; but the unaccountable infelicity with which he has dealt out his costly praise to particular quotations in the course of his lives, is still more extraordinary."

To return to the introduction: Mr. Headley appears to have censured modern poets with too little reserve, and to have applauded beyond measure that class of old writers which is the object of his selection. That these elder poets have many *detached* beauties we are willing to allow; beauties that must be relished in every age; our praise can go no farther. Whoever attempts a regular perusal of their works will meet, almost in every page, with something ridiculous or disgusting, or both. We have just turned to a passage by chance which will sufficiently exemplify our observation. It is an extract from Warner, entitled "A Reconciliation effected between the two brothers Brenn and Baline, at the Intercession of their Mother Conuenna." The mother thus addresses the hostile brothers:

My sonnes, sweet sonnes, attend my words, your mother's
wordes attend,

And, for I am your mother, doe conclude I am your friend:

I cannot counsell, but intreate, nor yet I can intreate

But as a woman, and the same whose blood was once your meate.

Hence had you milke (she bear'd her paps), these arms did hug
you oft;

These *fyled hands* did *wipe*, did wrap, did rocke, and lay ye
soft;

These lips did kisse, or eyes did weep, if that ye were unqueat;

Then ply I did with song, or sighes, with dance, with tung, or
teate."—Vol. II. p. 130.

The reader of taste will observe that the poet, like too many of his ancient brethren, in heaping up circumstances without

without selection, has introduced one which is at once ridiculous and disgusting. We dare say even Mr. Headley would not recommend "these *fyled hands* did wipe" as a flower "fresh from the gardens of nature*," to be transplanted into our modern parterre.

After the introduction, the author presents us with "Biographical Sketches" of the writers from whom he has made his selection. These are short, but sufficiently accurate. In this part of the work some good criticism is occasionally introduced, which proves that Mr. Headley has paid attention to his subject, and that he is well qualified for the business he has undertaken.

The selections consist of "Descriptive, pathetic, moral, and didactic Pieces;" of "Elegies and Epitaphs;" of "Sonnets and Speeches;" and "Miscellaneous" Extracts. To enable our readers to form some judgment of the entertainment they are to expect, we shall insert one or two extracts as a specimen:

• **THE SHEPHERD'S LIFE.** By PHINEAS FLETCHER.

Thrice, Oh thrice happie shepherd's life and state,
When courts are happinesse unhappie pawns!
His cottage low, and safely humble gate
Shuts out proud fortune, with her scorns and fawns;
No feared treason breaks his quiet sleep:
Singing all day, his flocks he learns to keep;
Himself as innocent as are his simple sheep.

No Serian worms he knows, that with their threed
Draw out their silken lives; nor silken pride:
His lambes warm fleece well fits his little need,
Not in that proud Sidonian tincture di'd;
No emptie hopes, no courtly fears, him fright;
No begging wants his middle fortune bite;
But sweet content exiles both miserie and spite.

Instead of music and base flattering tongues,
Which wait to first salute my lord's uprise;
The cheerfull lark wakes him with early songs,
And birds sweet whistling notes unlock his eyes;
In country playes is all the strife he uses,
Or sing or dance unto the rurall muses;
And, but in musicks sports, all difference refuses.

* Poetry, "of a century and a half back, appears as a garland fresh from the gardens of nature." Introduction, p. 25.

His certain life, that never can deceive him,
Is full of thousand sweets and rich content;
The smooth-leav'd beeches in the field receive him
With coolest shades, till noon-tide's rage is spent:
His life is neither tost in boist'rous seas
Of troublous world, nor lost in slothfull ease;
Pleas'd and full blest he lives, when he his God can please.

His bed of wool yeelds safe and quiet sleeps,
While by his side his faithfull spouse hath place;
His little sonne into his bosome creeps,
'The lively picture of his father's face:
Never his humble house or state torment him;
Lesse he could like, if lesse his God had sent him;
And when he dies green turfs with grassie tombe content him.'

• The QUESTION.

• Being asked the Occasion of his White Head he answereth thus:

• Where seething fighes and sorow sobbes
Hath flaine the slippes that nature set;
And skalding showers with stony throbes,
The kindly sappe from them hath set:
What woonder then though that you see
Upon my head white heares to be.

Where thought hath thril'd and throwne his speares,
To hurt the hart that harmeth him not,
And groning grieve hath ground forth teares,
Myne eyne to steyne, my face to spot;
What woonder then though that you see
Upon my head white heares to be.

Where pinching payne himselfe has plasse,
There peace with pleasures were posselt;
And where the walles of wealth lye waste,
And povertie in them is prest;
What wonder then though that you see
Upon my head white heares to be.

Where wretched woe will weave her webbe,
Where care the clewe can catch and cast,
And floodes of joy are fallen to ebbe
So lee that life may not long last;
What woonder then though that you see
Upon my head white heares to be.

These heares of age are messengers
Which bidde me fast, repent, and pray;
They be of death the harbingers
That dooth prepare and dresse the way;
Wherefore I joy that you may see
Upon my head such heares to be.

They

They be the lines that lead the length
 Haw farre my race is for to runne;
 They say my youth is fled with strength,
 And how olde age is weake begunne;
 The which I feele, and you may see
 Upon my head such lines to be.

They be the stringes of sober sound,
 Whose musicke is harmonically;
 Their tunes declare a time from ground
 I came, and how thereto I shall:
 Wherefore I joy that you may see
 Upon my head such stringes to be.

God graunt to those who white heares have,
 No worfe them take then I have ment;
 That, after they be layde in grave,
 Their soules may joy their lives have spent.
 God graunt that you likewise may see
 Upon your head such heares to be *.

• VERSES by QUEEN ELIZABETH;

Which, if genuine, shew that she had conceived a Passion for
Monfieur, the King of France's Brother.

• I greeve, and dare not shew my discontent,
 I love, and yet am forst to seeme to hate;
 I doe, yet dare not say I ever meant;
 I seem starke mute, but inwardly doe prate;
 I am and not, I freeze and yet am burn'd,
 Since from myself my other selfe I turn'd.

My care is like my shaddowe in the sunne,
 Followes me flinging, flies when I pursue it,
 Standes and lies by me, does what I have done;
 This too familiar care does make me rue it;
 No meanes I finde to rid him from my brest,
 Till by the end of things it be suppress.

Some gentler passions slide into my minde,
 For I am softe and made of meltinge snowe;
 Or be more cruell, Love, and so be kynd,
 Let mee or flote or sinke, be high or lowe,
 Or let me live with some more sweete content,
 Or dye, and soe forget what love ere meant.

• SONNET. By DRAYTON.

• Since there's no help, come, let us kisse and part;
 Nay, I have done, you get no more of me;
 And I am glad, yea glad with all my heart,
 That thus so cleanly I myself can free,

* From the *Paradise of Dayntie Devises*.

Shake hands for ever, cancel all our vows;
 And, when we meet at any time again,
 Be it not seen, in either of our brows,
 That we one jot of former love retain.
 Now, at the last gasp of love's, latest breath;
 When his pulse failing passion speechless lies;
 When faith is kneeling by his bed of death,
 And innocence is closing up his eyes;
 Now if thou would'st, when all have given him over,
 From death to life thou might'st him yet recover.*

* S O N N E T. By DRUMMOND.

* Looke how the flowre, which lingringlie doth fade,
 The morning's darling late, the sommer's queene,
 Spoyl'd of that juice which kept it fresh and greene,
 As high as it did raise, bowes low the head;
 Right so my life (contentments being dead,
 Or in their contraries but onelie seene)
 With swifter speede declines than earst it spread,
 And (blasted) scarce now shoves what it hath beene.
 As doth the pilgrime therefore whom the night
 By darknesse would imprison on his way,
 Think on thy home, (my soule), and thinke aright
 Of what yet restes thee of life's wasting day:
 Thy sunne postes westward, passed is thy morne,
 And twice it is not given thee to be born.*

In the notes subjoined to these volumes the author discovers a considerable share of various knowledge, and an intimate acquaintance with our poets, both ancient and modern. To those who are fond of tracing similar thoughts and expressions through the works of different authors, they will afford much entertainment and information.

Upon the whole, this selection, notwithstanding some ancient rubbish which has been introduced, and which might have been dispensed with, does credit to the editor; who, though sometimes mistaken, possesses learning, acuteness, and taste. As his friends, we advise him to pay less attention to unessential and faulty ornament in his composition*, and more to the *suaviter in modo* in his criticism. We will venture to predict that an alteration in both these points will do no injury to his future publications.

* This passion for *brilliances* is most conspicuous in the introduction.

ART. III. *The Speeches of Mr. Wilkes in the House of Commons.*
8vo. 6s. boards. London, 1786.

THE political career of Mr. Wilkes contains as much variety and vicissitude as that of any modern statesman, even in this age of coalitions. He attacked his sovereign, soon after his accession to the throne, with a degree of *freedom* as much exceeding what had formerly been known in England as English liberty exceeds that of other nations. The illegal attempts made against him by the ministry added to his consequence; he was raised by the whirlwind of faction. The reverse of Charles the First, from being a *martyr* he became a *king*; and, invested with *the majesty of the people*, enjoyed longer and louder huzzas and acclamations than any other monarch ever received, either on the theatre or on the throne. He raised or inflamed a party that drove one of the most virtuous men, but unfortunate ministers, that ever this country was blessed or cursed with, from the councils of his sovereign. To oppose his influence, and check his career, the ablest lawyers in the kingdom contradicted their former decisions; and the House of Commons violated the first principles of the constitution. When expelled from that house, the *divinity* of the people still protected him; and, after various changes of fortune, he lived to enjoy one of the most complete triumphs which can be experienced or imagined. Parliament expunged from its records the sentence of his expulsion; and he was courted by that very sovereign whose throne he had shaken. After having been the instrument of lopping the royal prerogatives, and extending as well as ascertaining the liberties of the subject, he was converted into a loyal courtier, and was as much distinguished at St. James's palace as he had formerly been on the hustings.

This volume contains the speeches of Mr. Wilkes from January 1775 to December 1783. Though not an orator of the first class, his speeches are marked with an originality and boldness of manner, and discover an intelligent and fervid mind. His speech on the motion that was made in May 1778, "That the House of Commons resolve itself
" into a committee to consider the condition of the army
" which surrendered themselves prisoners, on convention,
" at Saratoga, and by what means General Burgoyne, who
" commanded that army, and was included in that convention,
" was released, and is returned to England," contains some curious particulars of that *famous* general, who is now

one of the members of the committee for conducting the impeachment of Mr. Hastings. General Gates, whose honourable conduct is extolled by General Burgoyne, thus writes concerning the latter to the president of Congress: "The horrid murders and scalplings, paid for and encouraged by Lieutenant-General Burgoyne, previous to his defeat at Bennington, will for ever stain the honour of the British arms. In one house the parents, with six children, were most cruelly butchered; and this *polite macaroni* paid *ten dollars* for each of their scalps. Heaven has, I hope, in store some punishment for such unheard-of crimes."

The proclamation of Major-General Schuyler to the inhabitants of Castleton, &c. is no less remarkable: "Whereas Lieutenant-General Burgoyne did require you to send, from your several townships, deputations, consisting of ten persons, to meet Colonel Skeens at Castletown, for sundry purposes, and that you were not to fail in obedience under pain of military execution; whatever, my countrymen, may be the ostensible reasons for such meeting, it is evident the enemy mean to prevail on you to forsake the cause of your country, and to assist them in forcing slavery on America; to bring on you that misery which their promises of protection drew on such of the deluded inhabitants of New Jersey as were weak enough to confide in them, and whom they soon treated with such wanton barbarity as hitherto has not even disgraced barbarians. They cruelly butchered, without distinction to age or sex; ravished children from ten to women of eighty years of age; they burnt, pillaged, and destroyed, whatever came into their power; nor did those edifices dedicated to the Almighty escape their sacrilegious fury."

The declaration of Congress, in May 1778, is no less emphatic: "The course of the army under General Burgoyne is marked by rapine and devastation. Thousands, without distinction of age or sex, have been driven from their peaceful abodes to encounter the rigours of inclement seasons; and the face of heaven hath been insulted by the wanton conflagration of defenceless towns. Their victories have been followed by the cool murder of men no longer able to resist; and those who escaped from the first act of carnage, have been exposed by cold, hunger, and nakedness, to wear out a miserable existence in the tedious hours of confinement, or to become the destroyers of their countrymen, their friends, perhaps (dreadful idea!) of their parents or children."

In June 1777, according to his own statement, "he gave a war-feast to the Indians according to their own custom;" that is, authorised their horrid ceremony of drinking human blood out of the skulls of their enemies; gave them his sanction to mangle the bodies of the slain, and take the scalps of the dead; and, in a proclamation written by himself, talks "of giving a stretch to the Indian forces; of executing the vengeance of the state; of the messengers of wrath, of devastation, famine, and every concomitant horror."

While we shudder at these enormities, we almost forget the fatal and ignominious convention at Saratoga, which armed France and Spain in the cause of America, and was the occasion of all the disasters that followed. Was it for his *humanity, gentleness, and mercy*, that a certain commander was selected by the *wisdom* of parliament to inquire into Indian delinquencies? Or was it because the surrender of an English army contributed to separate from us for ever our dominions in the West, that he was appointed to impeach and criminate the man who preserved our empire in the East?

As a specimen of the reasoning and eloquence of Mr. Wilkes we shall present an extract to the reader of his speech on Mr. Fox's celebrated bill:

- This bill, Sir, appears to me to violate the national faith in a high degree, for it annihilates the charter of the East-India Company; a charter purchased of the public, and secured by the sanction of parliament. The violation of the American charters, which has been followed by the loss of our empire in the West, would have deterred any ministers less rash, less impetuous, from this dangerous experiment of tampering with charters. Not a corporation in the kingdom, not a charter, not the great charter of our liberties, not a deed, not a contract, not a document, not a security, no species of property, can be safe against bold, violent, unprincipled men acting thus in the plenitude and wantonness of power. This charter did not owe its birth to the foolish passions and prepossessions, or the mad prodigality, of any of the Plantagenets, Tudors, or Stuarts, in favour of a crouching, servile courtier, or knavish, interested dependent. It was a fair purchase made of the public, an equal compact for reciprocal advantages between the nation at large and the body of the proprietors. The purchase money has been actually received by the public; and consequently the proprietors have a just claim to what was stipulated in their favour. I agree, Sir, that there is no charter which may not be forfeited by delinquency but the charters of the city of London, for they are excepted by an express act of our glorious Deliverer, from the necessity of preserving the peace of the capital; but no delinquency of any kind is now made a charge against

against the East-India directors, proprietors, or any of their servants. The distress of their circumstances alone was alledged as warranting such a bill. I am very ready to admit that some particular servants of the Company have been guilty of enormous crimes in the East. Is that a reason for punishing the directors and proprietors in Leadenhall-Street? Has the least degree of guilt been imputed to them? I wish rather to add to their powers over their own servants; and then I am satisfied that guilt of the deepest dye would speedily be followed with the most exemplary punishment. I see no objection to giving the directors most of the powers of this bill, but think that it would be highly politic. Let me state to the recollection of the House a recent transaction, in which the interests of the Company, and the national honour, were deeply wounded. When, after every possible delay, the authors of the late revolution at Madras, and the subsequent murder of Lord Pigot, were brought into an English court of justice, and a jury pronounced them guilty, what was the sentence? A trifling mulct, and not an hour's imprisonment. The fine, which they paid in court, was scarcely a fiftieth part of the spoils of a wicked usurpation of the supreme government, both civil and military, followed by the murder of the governor. The public were insulted, even in the hour of trial, by a vain ostentation of what the criminals were prepared to have disgorged, before the fears of their troubled consciences were quieted by a solemn mockery of justice. Such a conduct marked the partial and feeble hand of the law at home; for surely, Sir, such crimes called for severity against the daring perpetrators, as well as to deter future delinquents. They may from this lenity learn, with perfect safety and immense profit, to perpetrate the trifling crimes of mutiny, rebellion, and murder, disgorging only a small portion of their ill-gotten wealth.

I have no objection, I confess, to restraining the East-India Company to the primary object of their charter, to their original views of commerce, with a proper power over their own servants. I little relish the idea of a few merchants governing, as sovereigns, the three powerful states of Bengal, Bahar, and Orissa. It is inconsistent with political order, and the subordination of British subjects. The Jesuits were justly expelled from almost every government in the old and new world, not from a system of silly tenets, which not one in a hundred of them believed or cared about, but from their attempting to establish the *imperium in imperio*, which no state ever suffered with impunity. I venerate the wise maxim of a commercial policy that, while it is adding to the national wealth, forms an invincible bulwark by the strength of a powerful navy; but I detest a scandalous, heterogeneous traffic of war and trade, plunder and commerce, peculation and murder, extortion, rapine, and corruption. The national character has been lost in Hindostan. Provinces and kingdoms have been bought and sold by the Asiatic generals and governors of the Company, against the strongest orders of the directors and proprietors, and the lives of some of the most harmless princes who have ever reigned, set to sale. The mischief soon gains Europe; and we experience at home all the calamities which Rome

suffered in the declension of her empire, and from the same quarter, from the East. We are ruined by the luxury and venality of our own wretched, despicable offspring, and all the vices of the East, which they propagate here too successfully when they return to purchase protection and indemnity for their crimes, or a seat in this house for sale to a corrupt minister. I therefore, Sir, highly approve a bill for the government of the territorial possessions and revenues of India, which ought to depend on the state; but the regulation of all commercial concerns I shall ever think ought to rest with the proprietors and directors. This is their province; and to this they are as competent as they are inadequate to dominion and the rule of empires.

'Sir, I look upon this bill as the bitter fruits of the coalition. After the fatal consequences of the noble lord's attack on the American charters, I cannot think he would have ventured on this direct violation of the franchises and property of a great company, if he had not been in impious league with so daring a colleague. Not a man who hears me can believe that such a bill had ever appeared if the wordy war had gone on between the two secretaries. The noble lord, indeed, had made some former faint attempts, and for a good while cast a longing eye on the fair prey, but he shrank his opponent. When he had secured a fit accomplice, the plan and share of the plunder was adjusted, and then the robbing of the East-India Company resolved. The *duumviri, auro, argento, aere, non fiando, or feriundo*, but *rapiundo*, meant to proceed by this bill to the seizure and confiscation of all monies, securities for money, goods, wares, merchandises, &c. &c. &c. with as little scruple as, in other times, any triumvirate, or decemvirate, ever used.'

In this volume the intelligent reader will remark a shrewdness of intellect, an acuteness of reasoning, a considerable knowledge of English history, and an ardent zeal for the republican part of our happy constitution. It will be a valuable acquisition to the lover of political anecdotes and the collector of parliamentary records.

The appendix contains some curious documents to establish the legality of the marriages of their royal highnesses the Dukes of Gloucester and Cumberland.

ART. IV. *Remarks upon Colonel Fullarton's View of the English Interests in India.* By an Officer, late in the Company's Service in Bengal. 8vo. 1s. 6d. stitched. Stockdale. London, 1787.

IN our Review for November last we made some animadversions on Colonel Fullarton's book; and we are happy to find our strictures confirmed by the well-informed and acute author of this performance. In a dedication to the officers

officers in the service of the East-India Company in Bengal, he states, in a striking manner, the important services they rendered to their country abroad, and the unworthy and ignominious return they have met with at home. The sufferings of our countrymen in India have been passed as silently over as if they had never existed; and even the detestable conduct of M. Suffrein, which was never mentioned without horror in Indostan, has excited neither surprise nor resentment in Great-Britain. Even the cruel and ignominious tortures inflicted on the officers and General Mathews at Syringapatnam, have been justified by British pens *, while the imaginary sufferings of the natives, painted with the colours of false eloquence, have attracted the attention and the sympathy of the nation. The following observations and facts deserve to be generally known :

* How egregiously have we been mistaken through life ! It is impossible to suppose any society so perfect as that some improper persons shall not gain admittance into it ; but you well know the general character of our service ; the wars in which we have been engaged were carried on with the utmost humanity. Prisoners we never retained for a day, except they were wounded, and those have been attended by our surgeons, and with the same care and tenderness as our own troops. The severities exercised by the country governments are unknown amongst us ; and the attachment of our sepoys would, to a man of plain sense, be a convincing proof that we are generally as attentive to do them justice as we are to their discipline. These facts have been repeatedly urged, but urged in vain. Such is the love of humanity which prevails, that an accomplished orator has kept the attention of four hundred gentlemen awake for five hours and a half by a relation of circumstances which you well know never had existence. A man of humanity in England, who mixes in the politer circles, is a very different being, I do assure you, from a humane man amongst us in India. We have the weakness to suppose that a humane man will not contract debts which he knows himself unable to pay ; that he will attend to the complaints of those immediately under his authority or command ; and that he will relieve the miseries of the indigent to the utmost of his power. No country in the world affords more objects of real distress than England. Our streets are crowded with beggars, many of them poor wretches who would labour if they could get employment. Large families are pining with want in every quarter of the metropolis, and our prisons are filled with unfortunate debtors ; but these are objects beneath the notice of a modern man of humanity, while the imaginary sufferings of two eunuchs, subjects of the Nabob of

* Vide New Annual Register for 1784.

Oude, (who at this hour enjoy every luxury which, from their situations, they are capable of enjoying), have been dwelt upon with a pathos which equalled the finest performance of your Calcutta Roscius, or our inimitable Mrs. Siddons.

' You may give me credit when I assure you that I saw a great assembly melting with sorrow, when the tears shed, and the groans uttered, by Behar and Jewar Ally Cawn in their dungeons were pathetically described. But what was my surprise to learn, from one of our brother officers who had the charge of these men, that their prison was one of the largest palaces in Fyzabad; and that they had the liberty of every part of it, and also of its extensive gardens.'

It is astonishing that men of talents and reflection, for such the leaders in opposition undoubtedly are, should have presumed so much on the public credulity as to advance glaring falsehoods which can easily be refuted, and must ultimately recoil on themselves. Their transformation of "one of the largest palaces in Fyzabad, and its adjacent gardens," into a deep and gloomy dungeon, is of a piece with their other misrepresentations with regard to the affairs of India; and the *denouement* of these poetical and political fables must bring on a catastrophe not very honourable to the authors.

Having made some observations on the immediate and remote causes of the invasion of the Carnatic, the author of the Remarks considers Colonel Fullarton's account of Bengal, and, from personal observation, refutes every assertion that he had advanced with regard to the country, the army, and the civil service. That Colonel Fullarton, on his recent return from India, should have been so much mistaken with regard to the state of that country, is not a little surprising. Even at home we have abundant information on this subject. For many years past the affairs of India have been the subject of parliamentary investigation; such a prodigious mass of authentic papers and accounts have been published either in the reports of the committee, or during the two last sessions, that every reader may form a very accurate idea of the present and former state of Bengal. The letter from Sir John Macpherson in the month of August 1786, describing the prosperous situation of that part of India, is well known. Mr. Pitt, Mr. Durdas, and Mr. Grenville, the three gentlemen to whom Mr. Fullarton has dedicated his book, have frequently stated in the House of Commons the flourishing state of Bengal, and its infinite importance to Great-Britain.

In a note, p. 49, Colonel Fullarton explains his extraordinary account of Bengal by a *confession* no less extraordinary: "The preceding remarks on the condition of Bengal
"and

"and its adjacent territories, are not the result of *personal observation*; and therefore may be considered as *less deserving attention* than those which I have to offer on the "affairs of Coromandel." This may be an apology for his own ignorance, but is no excuse for publishing such misrepresentations to the world.

ART. V. *Poems, by William Whitehead, Esq. late Poet Laureat, and Register and Secretary to the Most Honourable Order of the Bath. Volume III. To which are prefixed, Memoirs of his Life and Writings, by W. Mason, M. A.* Small 8vo. 5s. boards. Todd, York; Robson and Clarke, London. 1787.

WILLIAM Whitehead, Esq. was distinguished as a poet laureat, but not as a poet. From whatever causes it has happened we shall not at present inquire, but certain it is, that Apollo and the British Cæsar have seldom conferred the laurel on the same person. Dryden is an exception only in appearance; for though he has written the best ode in the English language, his compositions, as poet laureat, are inferior to the productions of Sir Richard Blackmore. Eustace was the worst poet of his age; and though Colley Cibber excelled in comedy, his birth-day odes would have disgraced king Crispin. The mediocrity of Whitehead's talents was the very circumstance to which he owed his reputation as poet laureat. The dire necessity of being regularly seized with the *furor lyricus* twice a year, and of composing a panegyric without any subject of praise, induced former laureats to consider it merely as an official occupation, and a stated and formal compliment to royalty. Accordingly they paid little more attention to the composition of these biennial acts of adulation than a parson bestows upon grace before dinner. If the royal ode was distinguished by any merit, it belonged to the musical, not the poetical, composer. What former poets had considered as a matter of form, Mr. Whitehead regarded as a serious occupation, and studied to obtain praise where others had only sought to avoid censure. Accordingly his birth-day and new-year odes are his best productions; a certain proof that he had no strong propensity or natural attachment to any one species of poetical composition.

According to our reverend biographer, William Whitehead was the second son of a baker, who, in that capacity, served the college of Pembroke-Hall. As this baker was a freeman of Cambridge, by his vote and interest at elections he obtained the living of Pershore, in the diocese of Worcester, for his eldest son. The father was an idle, graceless fellow, who neglected his business in order to ornament his farm, which is still called Whitehead's Folly; and left the charge of the *loaves*, as well as the *fishes*, to the care and prudence of his wife. William, the hero of this history, was removed from a common school in Cambridge, at the age of fourteen, to Winchester, by the interest of Mr. Bromley. Nothing remarkable is recorded of him here, except that, when he went to the hills with the other boys, he refused to join in their sports, but spent his time in reading poetry or plays, and was particularly fond of the *Atantis*. His early compositions were not distinguished by any marks of genius; but this need not surprise us when we consider that he never reached excellence in any of his subsequent performances.

In 1745 he was appointed tutor to the second son of the late Earl of Jersey, and removed to his lordship's town, where he was placed upon the most liberal footing. Inspired by the atmosphere of London and high life, he set his muse in motion, and wrote a little ballad farce, entitled "The Edinburgh Ball," which turned on the adventures of the Pretender. "But he soon attempted higher things," says Mr. Mason, "and began a regular tragedy, which was produced on the stage in 1750; in which interval (about five years) he wrote also an *elegantly turned compliment* to Dr. Hoadly, on his comedy of the "Suspicious Husband;" and one, *still more happily conceived*, to Mr. Garrick, on his becoming joint patentee of Drury-Lane theatre." This curious conjunction of two *compliments* in metre, with the composition of a *tragedy*, reminds us of a diurnal historian, who relates that, "on the same day in which the Duke of Marlborough gained the celebrated victory at Blenheim, he *drunk tea* in the evening, and took a *pinch of snuff* before supper."

Mr. Whitehead's "Roman Father" is translated, or rather imitated, from the *Horaces* of Corneille. It has frequently been exhibited with applause; and has shewn many actors and actresses to advantage. But, though successful on the stage, it languishes in the closet, and raises no emotions in the reader. The causes of its being so differently received in public and in private are well explained by Mr. Mason :

I have

* I have expatiated thus largely on the tragic style, because so much false criticism has, of late years, been thrown out upon it. I wished also to distinguish between dramatic verse and that other species which is employed either in narrative or preceptive poetry. With the generality these two kinds go under one name, and are thought to be the same thing, though they differ perhaps in more points between themselves than they do in common with rhyme. Yet this difference was so little known to our late arch critic that, when he wrote his *Irene*, (which no art, either at first or afterwards used, could make endurable, either on the stage or in the closet), he hardly ever introduced a single pause in the middle of a line, except indeed when the speech happened to end in the hemistich. This it is (exclusive of other defects) which makes it totally unfit for declamation, and so insufferable to a good ear in private reading. And yet, if you examine the lines separately, you shall find them iambically just and duly accented. But this, as I have already said, cannot constitute harmony in blank verse, how much nearer soever it may go towards it in rhyme. In the former, the harmony never results from lines, but passages, and these of very unequal extent. In the latter, it is usually, as in Pope's versification, completed in a single couplet, or (as sometimes in Dryden's) in the middle of the third line. Yet, in comparison of blank verse, this licence (if what is a beauty may be called so) is used even by him but sparingly. Of all this I cannot help supposing the doctor, through life, very ignorant; and therefore, succeeding so ill as he did in this species of versification, I am apt to think that he was thence led to decry blank verse in the lump. However, since his rage against it did not spur him on to recommend tragedies written in rhyme, it does not seem here out of place to advert to the best manner of forming it for the use of the stage, and for the practice of those dramatic poets who do not wish to confine their works to the stage alone. We are sure that a style may be produced which will please both there and in the closet; and that to do the latter will not prejudice the former, because Shakespeare, and some of our best older dramatists, have succeeded in both places equally. Yet the friend, whose memoirs I now resume, though he put as high a value as I do upon these writers, did not chuse to follow their example. He wrote with a view to scenical effect only; and, indeed, if he had done otherwise, his then virgin muse would scarcely have been so favourably received as she was by Mr. Garrick, who, at that time in the meridian of his fame as an actor, and of his power as a manager, was sufficiently despotic to refuse admission upon the stage to any performance in which he could not display his principal, and almost unrivalled merits, the expression of strong, but sudden effects of passion; for, conscious of his peculiar strength, he was rather pleased to elevate, by his own theatrical powers, feeble diction and sentiment, than to express that in which the poet might be naturally supposed to have a share in the applause; and so much persuaded am I of his foible in this point, that I believe, had Shakespeare been alive, and had produced his *Hamlet* to Mr. Garrick, precisely in the same circumstances that Mr. Whitehead did the tragedy in question, few soliloquies (which, when he acted the *Hamlet* of a dead

dead Shakespeare, he was obliged to retain) would have been admitted by him without the most licentious pruning. For though no man did more to correct the vicious taste of the preceding age in theatrical declamation than he did, so far indeed as to change the mode almost entirely, yet this was not his principal excellence; and he knew it, and therefore disliked to perform any part whatever where expression of countenance was not more necessary than recitation of sentiment.

' To humour his inclination in this point, it was not possible for Mr. Garrick to have found a poet more complying than Mr. Whitehead; for, though the latter perfectly knew what belonged to his own province as a dramatic writer, he held that of an actor in so much higher estimation (where his own character only was concerned), that he was ever ready to alter or expunge any thing that might promote stage effect, even at the risk of hurting his own composition; and I remember thinking, when I saw the tragedy first in print, that it had not a little suffered in this point, for as a few years before this time my acquaintance with its author had commenced, he had favoured me with a perusal of it in manuscript. However this be, it is certain that Mr. Garrick figured as much in the character of Horatius as in any other modern tragedy which he ever condescended to act a part in during his theatrical reign; and the author received a share, both of praise and of profit, amply sufficient to induce him to proceed as a dramatic writer: he therefore formed several plans of the tragic kind, of which I shall hereafter give an account, and proceeded upon one of them, which, four years afterwards, he produced on the same stage, under the title of "*Creüsa, Queen of Athens*."

The distinction which Mr. Mason establishes between the versification of the drama and that of epic or didactic poetry, though seldom attended to, is founded on truth and nature. This difference, however, does not so much arise from the greater variety of pauses which the dramatic poet employs, or from the occasional use of lines consisting of eleven syllables, as from the general tenor of the style approaching nearer to the tone of conversation, than can be hazarded by the epic muse. The tragedy of *Irene* is defective in this particular, as it contains the language of declamation, not of dialogue; but *Elfrida* and *Caractacus* are no less culpable. Dr. Johnson formed his style on the model of the Roman authors, and their modern imitators; Mr. Mason studied in the school of the Italian poets, and of Spenser. The pomp and pedantry of the former disgusts us as much as the conceit and affectation of the latter.

The observations on the corruption of tragedy introduced by Garrick do honour to the discernment of Mr. Mason. That vain, invidious, and jealous tyrant of the stage refused to associate the praises of the poet to those of the actor; and always preferred to elevate a feeble and inferior drama,
by

by his astonishing theatrical powers, than to assist the sublime conceptions, and express the noble sentiments, of a poet truly inspired. From his dramatic reign we date the introduction of that insignificant and contemptible pantomime which has now usurped the provinces both of tragedy and comedy.

On the death of Colley Cibber Mr. Whitehead was made poet laureat, by the interest of the late Duke of Devonshire, then lord-chamberlain. This appointment had been offered to Mr. Gray, who, with that dignity which marks the character of a true poet, refused an office which, as he himself observes, "had always humbled the possessor; if he were a poor writer, by making him more conspicuous; and, if he was a good one, by setting him at war with the little fry of his own profession; as there are poets little enough to envy even a poet laureat." What renders Mr. Gray's refusal still more meritorious, he had permission to hold it as a mere sinecure.

Mr. Mason is of opinion that his own brows might have been decorated with the laurel which Mr. Gray refused; for Lord John Cavendish, on the nomination of Mr. Whitehead, complimented him in the following or similar terms: "That, being a clergyman, he was reckoned less eligible for the office than a layman." An author who could take this ironical apology for a serious compliment, must have possessed a very large portion of vanity, and been a perfect stranger to the style of courtiers.

The lyric and loyal effusions of Mr. Whitehead drew the animadversion and resentment of that poetical Drawcanfir, Churchill, who made him the object of his satire. This was followed by an event which strongly marks the pusillanimity and cowardice of Garrick. "Churchill's abuse of him," says our author, "tended to lower his poetical merit so much with the many, that Mr. Garrick would not venture to bring on a new tragedy of his, which, a little time after, he offered to the stage."

Having dwelt minutely on the principal poems which he published in his life-time, Mr. Mason gives an account of the manuscripts which he left behind him. The principal of these is the tragedy which Mr. Garrick refused. This is formed on a fable entirely his own, and ranks in that species of drama which, like the "Orphan" of Otway, and the "Fatal Marriage" of Southern, may be called domestic, in contradistinction to that in which kings and heroes are exhibited. This tragedy is not published, but reserved for the

the stage when some theatrical monarch shall arise who knows not Churchill.

Besides this completed drama, Mr. Mason found among Mr. Whitehead's papers the first act of an Oedipus. The tragedy of Sophocles on that subject has been reckoned his masterpiece; Corneille, Voltaire, and Dryden in conjunction with Lee, have formed tragedies on the same story; but an intermixture of episodical characters, and intricate underplots, destroy the unity of action, and render Corneille's Oedipus ridiculous, Voltaire's improbable, and Dryden's absolutely contemptible. Mr. Whitehead, according to our author, by the addition of only one new character, has pointed out a way by which that fine fable, allowed by the critics to be the first in all antiquity, might receive enough of additional incident to fit it for the modern stage. On this account Mr. Mason has attempted, for his own amusement and that of his friends, to add four more acts, and complete it to the *best of his ability*.

These Memoirs conclude with the following just reflections on some late writers of biography:

'For reasons, similar to those which I have given in my memoirs of Mr. Gray, I think myself absolved from finishing these papers with a more detailed character of Mr. Whitehead. I have interspersed so many of my own impartial sentiments concerning him, both as a man and a poet, through the preceding pages, and have adduced so many passages from his hitherto unpublished poems, to justify those sentiments, that to add more would here be totally unnecessary. Conscious notwithstanding that to avoid writing what is unnecessary is, in these days, no just plea for silence in a biographer, I have some apology to make for having strewed these pages so thinly with the tittle-tattle of anecdote. I am, however, too proud to make this apology to any person but my bookseller, who will be the only real loser by the defect. Those readers who believe that I do not write immediately under his pay, and who may have gathered, from what they have already read, that I am not so passionately enamoured of Dr. Johnson's biographical manner as to take that for my model, have only to throw these pages aside, and wait till they are new written by some one of his numerous disciples, who may follow his master's example; and should more anecdote than I furnish him with be wanting, (as was the doctor's case in his life of Mr. Gray), may make amends for it by those acid eruptions of vituperative criticism which are generated by unconcocted taste and intellectual indigestion.'

But although the minute tittle-tattle of anecdote which so copiously besprews the pages of Boswell, Piozzi, and Hawkins, be as disgusting to readers of discernment and taste as the "acid eruptions of vituperative criticism generated

* nerated from the intellectual indigestion and unconcocted "taste of Dr. Johnson," yet the dull and meagre narrative of Mr. Mason is more tedious and intolerable than either. We desiderate both information and reflection. There are no illustrations of criticism; no observations on character; no remarks on men and manners. Though our curiosity is sometimes raised, it is never gratified; and we experience, as Dr. Johnson said on a similar occasion, "a perpetual re-novation of hope, and a perpetual reiteration of disappointment." The composition is careless and incorrect, and seldom rises above the tone of conversation. We are surprised to find such phrases as the following in a writer who has been wielding the pen for upwards of forty years: "Dryden, of *all others*, arrived at his own peculiar powers *the latest* *."—"Odes, a species of composition, of *all others*, the least adapted to the taste of the times †." In the following sentence Mr. Mason attempts the figurative style: "It is almost inconceivable what *a quantity* of *satirastic squibs* were flung at Mr. Whitehead after he had accepted the laureatship, during the *rest of his life*, either by the mode of anonymous *penny-post letters*, or the cheaper vehicle of the newspapers ‡." Such an incongruous mixture of literal and metaphorical language is seldom to be met with, and may perhaps tempt the reader to hope that some of "these *satirastic squibs*, which the *penny-post* and the *newspapers* flung at Mr. Whitehead," are still kept in reserve to *fling* at his biographer.

ART. VI. *An Essay on the National Debt, with Copper-plate Charts, for comparing Annuities with perpetual Loans.* By William Playfair. 4to. 2s. 6d. stitched. Debrett. London, 1787.

AMONG all the nations of antiquity it was the uniform practice to make provision during peace for the necessities of war, and to hoard up wealth in the treasury as the future means of conquest or defence. In the short period between the Persian and Peloponnesian wars the Athenians

* Qu. Does Mr. Mason pronounce this decision from the public reception which his own odes have met with?

† Page 17.

‡ Page 90.

§ Page 91.

collected in the citadel more than ten thousand talents. Appian, who was a native of Alexandria, and extracted his account from the public records, affirms that the Ptolemies had amassed treasures to the amount of seven hundred and forty thousand talents, or upwards of two hundred millions of our money. According to the same author, the other successors of Alexander, intent on plans of economy, had, many of them, laid up treasures not much inferior. Ancient historians describe the immense riches of which Alexander got possession on the conquest of Susa and Ecbatana, some of which had been reserved since the time of Cyrus. The Spartans, whose laws prohibited the acquisition of private wealth, had collected a great public treasure; and even the ancient republics of Gaul, according to Strabo, had commonly large sums in reserve. When Julius Cæsar entered Rome, during the civil wars, he found a vast accumulation of wealth; and the subsequent emperors, who discovered any traces of wisdom, gave examples of the prudent economy of laying up great sums against any public exigency.

In modern times "*nous avons changé tout cela.*" Instead of laying up funds for futurity, it has become the custom of the European nations to mortgage the public revenues, and to bequeath to posterity the legacy of debts contracted by their ancestors. One age follows the example of another, until at last the necessity is established of farther mortgaging the public property, consuming the revenues, and wasting the patrimony of their descendants. It requires no great effort of reasoning to discern the certain and pernicious consequences of this system of policy, as the same analogy holds between individuals and states when on the road to bankruptcy.

But, independent of reasoning and present observation, we have the experience of past times to convince us that the practice of funding has gradually enfeebled every state by which it has been adopted. The Italian republics set the first example of this practice, to which some of them owed their ruin; Genoa and Venice, the only two which retain any independent existence, have been much weakened by its continuance. Spain adopted this practice from the Italian commonwealths, and, by a less judicious imposition of taxes, has, in proportion to its natural strength, been much more enfeebled. The national debt of Spain had increased to a very considerable amount before the end of the sixteenth century, a hundred years before the public debt of England commenced. France, notwithstanding its fertility and

and prodigious natural resources, languishes under the oppression of the same burden. The republic of the United Provinces is as much reduced and weakened by its debts as either Genoa or Venice. Britain, though late in beginning, has made rapid advances in the same career of contracting those enormous debts which at present oppress, and will finally ruin, all the great nations of Europe.

The public debts of Great-Britain, and the pernicious practice of perpetual funding, began at the revolution, and have rendered it extremely doubtful whether that event was a greater blessing or curse to the kingdom. It did not arise from any accidental necessity, but from a regular plan of policy, adopted from Holland, to attach individuals to the new government which took place on the abdication of James. At the conclusion of the war which began in the year of the revolution, and was concluded by the treaty of Ryswick in 1697, the public debts of Great-Britain, funded and unfunded, amounted to twenty-one millions and a half. As a great part of those debts had been contracted on short anticipations and annuities for lives, in less than four years upwards of five millions had been paid off; the greatest reduction that has ever been known in so short a period of time.

In the war which began in 1702, the public debts were still more accumulated; and, at the conclusion of the treaty of Utrecht, they amounted to fifty-three millions six hundred and eighty-one thousand pounds. During a profound peace of seventeen years, little more than eight millions were paid off.

At the conclusion of the war with Spain and France, (which began in 1739, and was concluded on the last day of December 1748), the national debt was augmented to seventy-eight millions two hundred and ninety-three thousand pounds.

At the close of the war which broke out in 1755 the public debts, funded and unfunded, amounted to a hundred and thirty-nine millions and a half.

During a profound peace of eleven years which followed, ten millions only were paid off; and, during the American war, which continued only for seven years, a new debt of a hundred and twenty millions was contracted!

We have drawn out this faithful state of the rise and progress of our public debts that the reader may be enabled, from considering the past, to form some judgment with regard to the future. In every war since the revolution the expence has gradually augmented, and the sums paid off in
times

times of peace have gradually decreased. In all probability future wars will be still more expensive. While Britain continues to take a part in the system of European politics, while she retains distant and foreign possessions, an empire in Asia, and settlements in the West-Indies, the operations of war on so wide a scene of hostility, cannot be estimated at less than twelve millions a year. As wars, in whatever manner they commence, are always converted into jobs for individuals, they seldom terminate in less than six or seven years. When the sword is next drawn, this country will, in all probability, be involved in an additional debt of seventy or eighty millions before it is sheathed.

The manner in which the accumulation of debts affects the nation, and its probable consequences, are thus illustrated by Mr. Playfair :

“ Perhaps the best mode of finding in what manner the debt affects the nation, is to consider the whole body of the people as being divided into two distinct classes, the *industrious* and the *idle* ; and that every increase of debt is also attended with an increase in the number of these last, who, it is indisputable, are maintained by the labour, and at the expence, of the industrious ; and that while the proportion of these two classes is such, that the burdens laid upon the industrious are not too heavy for them to bear, they may perhaps act in exciting to greater exertion ; but whenever the burdens are above the proportion which the nature of things is fitted to bear, then industry will be crushed, our foreign trade will leave us, and we shall sink down into poverty and insignificance with accelerated rapidity ; and we shall become a nation without industry, without power, and without consequence in Europe.

“ This is the worst effect that a great national debt can possibly have ; and it is also the last that we have to apprehend. A revolution of government is more likely to be the event that will be brought on by heavy burdens ; for when the career of destruction shall fairly have begun, its operation will be severely felt among the industrious and the lower class of people, who are in this, as in every other country, the most numerous, and, whenever they please, the most powerful ; after they feel themselves begin to sink under a load which they are unable to support, it is probable that they will refuse to pay the interest of an enormous debt which they did not contract, and which crushes them to support the idle and the indolent.

“ The idea of a perfect equality of ranks, though exploded by the good sense of mankind on account of the impossibility of its existence, has never been entirely banished from the human mind ; it is that which is the original principle upon which the ideas of right and wrong, and of liberty, are founded ; it is that which restrains power, and says to it in Britain, “ Thus far shalt thou go, but no farther ; ” it is that which makes men abhor what they think is unjust ; and it is to that we owe the free constitution which we enjoy.

• There

‘ There is certainly some propriety and justice in paying the debts that have been contracted by our forefathers, so far as they are balanced by the inheritance which they have left us, whether it is an inheritance of wealth or of liberty; but there is not any justice in it beyond that point; and though habit inures men to bearing of burdens to which they are not naturally inclined, yet it only does so to a certain degree, which, whenever it exceeds, the feelings and innate principles of justice break forth. Liberty indeed we have inherited from our forefathers, and the meanest labourer is not denied his share; but it is his only portion; his labour, the sweat of his brows, was mortgaged before he was born. He comes into a world where numbers are in ease and affluence, but of which he has no share; not an inch of the fertile plains which surround him is his, nor a morsel of the bread which they produce; labour, and toil, and care, are his portion; but the rewards of labour and toil are not his own; the misconduct of ages that are past has loaded him with debts that are attached to his existence; nor has he the consolation of reflecting that those debts were incurred to purchase liberty, or that they are applied to preserve it. Before the debt existed, the free constitution was formed by the patriots of the last century, who left it as an unincumbered patrimony to their posterity. The price of a large portion of whatever industry can produce must now be applied, not for the administration of justice, not for the protection of the state, but for the support of a new order of men, who have an ideal property in the funds; men who, if not the most useful, are at least the most wealthy part of mankind; men who are attired like unto the lily of the valley, without labour and without care.

‘ Whatever arguments ingenuity may suggest to some, or interest to others, and in however complicated a manner the national debt may act or re-act upon certain ranks in society, this is the manner in which it alone affects the tillers and sowers of the ground; and those other labourers whose hands produce that wealth of which they are allowed to enjoy only so small a share; and who, though the lowest rank of subjects, are the most numerous and powerful, and can become the masters whenever they please.

‘ We have seen the short period of little more than seven years lay a tax on the industry of our country to the amount of more than nineteen thousand pounds every labouring day; and fifty years will elapse before this burden will be ended; before which time also the eyes of most people who labour now will be closed for ever. As the period is long during which we shall be employed in paying off the debts already contracted, there is no reason for doubting that more debt will be contracted in that time, and of consequence that our annual burdens will still increase. If our burdens should continue to increase for fifty years to come, the time when the measure of our patience shall be full may arrive before relief is brought by a sinking-fund; and if it does, anarchy and confusion will succeed, and, along with the debt, the illustrious family now upon the throne, and the authority of parliament, must be at an end. The burden that continues to increase, must either break the back on which it is laid, or it must be thrown off.’

ENG. REV. Vol. XI, Feb. 1788.

H Such

Such violent consequences, however, as a revolution in the government, and the expulsion of the reigning family from the throne, are not likely to happen on a sudden. Whenever the trade and commerce of Great-Britain begin to decline, owing to the accumulation of taxes, palliatives will be applied by government, and the interest of the national debt reduced. In this natural and necessary progress, there is one, and but one, consolation, that the other nations of Europe are oppressed and burdened with debts, though not in so great a degree as ourselves; and when England is reduced to bankruptcy, France will be on the brink of ruin.

Our author concludes by recommending the sinking fund of one million which has been lately established by parliament. On this subject we have frequently delivered our opinion, and considered it in the light in which it must appear to every wise man in the kingdom, as merely intended to deceive the people, and to increase the influence of government. If past administrations have, on every emergency, prodigally dissipated the patrimony of posterity, it is not to be expected that any future administration will spare treasures that are already in their possession. Whenever war breaks out, the savings of the sinking fund will be the first money that is applied to the exigencies of the state.

Although this essay be deficient as a whole, it contains many ingenious and useful observations; and the style, notwithstanding some inaccuracies, is remarkable for clearness and simplicity. On turning to the charts, we found that the first contains none of the alphabetical guides, A, B, C, and to which reference is made. Plain arithmetical tables would have answered the purpose much better. These lineal representations appear to us like the use of hieroglyphics after the invention of letters.

ART. VII. *The Hectopades of Veeshnoo-Sarma; in a Series of connected Fables, interspersed with moral, prudential, and political Maxims. Translated from an ancient Manuscript in the Sanskreet Language. With explanatory Notes. By Charles Wilkins. 8vo. 5s. boards. Marshall, Bath; Nourse, London. 1787.*

THIS curious monument of antiquity is translated from the Sanskreet language. The original work contains those beautiful fables so well known both in Asia and Europe, which have been commonly ascribed to Pilpay, or Bidpai,

Bidpai, an ancient brahman. Sir William Jones, at a late meeting of the society for inquiring into the history, antiquities, arts, sciences, and literature of Asia, delivered his sentiments on this subject in the following words: "The Neetee-Sastra, or system of ethics, of the Hindoos, is yet preserved; and the fables of Veeshnoo-Sarma, whom we ridiculously call Pilpay, are the most beautiful, if not the most ancient, collection of apologues in the world. They were first translated from the Sanskreet in the sixth century, by Buzerchumihir*, the chief physician, and afterwards the vizier of the great Anushirwan, and are extant, under various names, in more than twenty languages; but their original title is *Hitopadesa*, or Amicable Instruction; and as the very existence of Æsop, whom the Arabs believe to have been an Abyssinian, appears rather doubtful, I am not disinclined to suppose that the first moral fables which appeared in Europe, were of Indian or Ethiopian origin."

As India was perhaps the earliest civilised and refined part of the world, it is probable that this mode of instruction was first practised among its inhabitants. But it by no means follows that the Indian fables were the models from which those of other nations were taken. Jotham's parable of the trees chusing a king, the first which is recorded in history, and the fables which, in the early ages of Greece and Rome, were delivered in the assembly and the senate house, were certainly not of Oriental origin, nor translated from the Sanskreet language. This mode of instruction is natural to mankind. In the infancy of the species, as well as of the individual, fancy predominates over reason; and the same tales which still amuse the nursery, instructed the childhood of every nascent community. The hieroglyphics of the Mexicans were not derived from the Egyptians; nor was dramatic poetry conveyed in the cart of Theſpis to China or Otaheite. Even the high antiquity of this manuscript is uncertain, as few Sanskreet books bear either the name of the real author, or the date of the year in which they were written.

The occasion on which these fables were composed is referred to a rajah called Soodarsana, who lived in the city of Patna, on the banks of the river Ganges. Anxious for the instruction of his children, he convened a council of pandeets, whom he addressed in the following words: "Is

* Or, bright as the sun.

“ there a man to be found who shall, by precepts drawn
 “ from Neetee-Sastras (systems of morality and policy), be
 “ able to perfect the birth of my sons, who are yet unin-
 “ formed, and constantly wandering in the paths of error.
 “ For as a piece of glass, from the vicinity of gold, ac-
 “ quireth the colour of a topaz, so a fool may derive some
 “ consequence from the presence of wise men.”

In this assembly there was a great pandect, by name Veeshnoo-Sarma, well versed in the principles of all the Neetee-Sastras, who replied “ These young princes, O
 “ mighty rajah! being the offspring of an illustrious race, are
 “ capable of being instructed in the Neetee-Sastras; and I
 “ will engage that, in the space of six months, I will
 “ render thy sons acquainted with the doctrines of morality
 “ and policy.”

The work is divided under four heads; *The Acquisition of a Friend; The Separation of a Favourite; Of disputing; Of making Peace.*

The following fable will give a specimen of this performance, and at the same time illustrate the lubricity and cunning which have ever characterised the women of the East:

‘ At a place called Dwaravatee, a certain farmer had a beautiful wife, who used to keep company with the son of the magistrate of the place; according to these sayings:

‘ The fire is never satisfied with the addition of fuel, the ocean with the influx of rivers, the angel of death with the mortality of all things which have life, nor a beautiful woman with the conquest of all mankind.

‘ Women are never to be rendered faithful and obedient; no, not by gifts, nor by honours, nor by sincerity, nor by services, nor by severity, nor by precepts.

‘ Women will presently forsake a husband, who is possessed of every good quality; reputable, comely, good, obsequious, rich, and generous, to steal to the company of some wretch, who is destitute of every accomplishment and virtue.

‘ Warmed with the heat of the fire of a highly inflamed passion, &c.

‘ A woman sleeping upon a painted bed at ease doth not experience so much delight as upon the bare ground, strewed with impurities, when she goeth to the enjoyment of the society of a stranger.

‘ One day, as she stood playing with the magistrate’s son, she happened to see his father coming towards them; upon which, hiding the young man in the barn, she began to amuse herself with the justice himself. In the mean time, however, the husband making his appearance, she hastily told the magistrate to take a stick in his hand, and depart in a hurry, and with his eyes flaming, as it were,
 with

with anger. This being done accordingly, the farmer came up to his wife, and asked her what had occasioned the justice to be there in such a passion. "Why," said the artful woman, "you must know that, for some cause or other, he is angry with his son, who, flying here for protection, I concealed him in the barn; but the father coming, and not finding him, is gone away in a rage. Saying this, she conducted her young gallant from the barn, and introduced him to her husband, according to this saying,

'What women eat, we are told, is two-fold; their cunning four-fold; their perseverance six-fold; and their passions eight fold.'

The chief defect of these fables is one which distinguishes compositions of the same kind among all nations, viz. attributing human faculties and passions to the inferior and unintelligent animals. Even so late as the close of the last century, Dryden introduces a hind and a panther discussing the metaphysical subtleties of Thomas Aquinas and Duns Scotus, and determining the theological controversies which divided the papists and the protestants. It is a singular and extraordinary fact, and, in the common analogy of reasoning, altogether unaccountable, that the Jews, so barbarous in other respects, not only excelled the Eastern nations in every species of literary composition, but have also borne the palm in this. The Hebrew parables, by introducing human actors, form a kind of domestic drama, and hence inculcate, with perfect probability and greater success, the lessons of wisdom and virtue.

In another fable in this collection human characters are also introduced, and the manners that result from constraint and confinement farther illustrated:

'In the country which is called Gowr, there is a city, by name Kowfamwee, where dwelt Chandana-dama, a merchant of immense wealth. When in the last stage of life, his understanding being blinded by desire, by the glare of his riches he obtained for his wife Leelavatee, the daughter of another merchant. She was youthful, and, as it were, the victorious banner of Makaraketoo, the god of love; so her aged partner was ill calculated to be agreeable to her; for,

'As the hearts of those who are pinched with cold delight not in the rays of the moon, nor of those who are oppressed with heat in the beams of the sun; so the heart of a woman delighteth not in a husband stricken in years.

'Again:

'What name shall we give to the passions of men, when their hairs are turned grey; since women, with their hearts fixed on others, regard them as a nauseous drug?

'But her old husband was exceedingly fond of her, according to these sayings:

‘ The lust of wealth, and the hope of life, are ever of importance to man ; but a youthful wife to an old man is dearer than life itself.

* * * * *

Nevertheless, Leelavatee, through the intoxication of youth, broke through the bounds of the honour of her family, and attached herself to a certain merchant's son.

‘ Too much liberty, whilst resident in her father's house, attending festive processions, appearing in company in the presence of men contrary to propriety, the same in bye ways, and associating with women of bad character, are the immediate destruction of innate morals. Sporting with their husband's infirmities too, is to women the cause of ruin.

‘ Again :

‘ Drinking, keeping bad company, staying away from her husband, gadding about, slothfulness, and living at another's house, are six things injurious to a woman.

‘ Be there no place, be there no time, be there no one to tempt them, then, O Narada ! doth women's chastity appear.

* * * * *

‘ Women, at all times, have been inconstant, even amongst the celestials, we are told. Happy is the portion of those men whose wives are guarded from error !

‘ Women's virtue is founded upon a modest countenance, precise behaviour, rectitude, and the want of suitors.

‘ They say

‘ Woman is like a pot of oil, and man a burning coal ; a wise man will not put the oil and the fire together.

‘ In infancy the father should guard her, in youth her husband should guard her, and in old age her children should guard her ; for, at no time, is a woman proper to be trusted with liberty.

* * * * *

‘ One day, as she was carelessly sitting with the merchant's son, in agreeable conversation, upon a sofa white as camphire, and fringed with strings of gems, having unexpectedly discovered her husband coming towards them, she rose up in a great hurry, seized him by the hair, and, eagerly embracing, began to kiss him ; whilst the gallant found means to escape. At the same time, a certain procuress, employed by the young merchant, being by, saw her embrace her husband ; and, understanding her motive, Leelavatee was corrected by a hidden rod.

‘ Every book of knowledge which is known to Oosana, or to Vreehaipatee, is by nature planted in the understanding of women.

In

In this collection there are some maxims of morality, expressed with much elegance and beauty. "Hospitality is commanded to be exercised even towards an enemy, when he cometh to thine house. The tree doth not withdraw its shade even from the wood-cutter."—"The stranger who turneth away from a house with disappointed hopes, leaveth there his own offences, and departeth, taking with him all the good actions of the owner."

The following reflection is delicate and sentimental: "The fate of a man of genius and feeling is like that of a tuft of flowers; as an ornament he may mount upon the head of all, or go to decay in the wilderness."

The description of a courtier is admirable: "He who is steady in trifling matters, prudent, like a shadow constantly in attendance, and who, being ordered, may not hesitate, is a proper person to dwell in the court of a prince."

Upon the whole, the *Hectopades of Veesknoo-Sarma* is a curious monument of Asiatic genius, and a valuable addition to European literature.

ART. VIII. *Royal and Royalty Theatres, a Letter to Philips Glover, Esq. in a Dedication to the Burletta of Hero and Leander.* 8vo. 2s. Murray. London, 1787.

THIS letter, or dedication, which extends to fifty-eight pages, contains, 1. Observations on the several acts of parliament now in being for regulating the stage. 2. An account of Sir Robert Walpole's motives for endeavouring to crush the drama of England. 3. A vindication of Mr. Palmer for performing burlettas and pantomimes in Wellclose-Square. 4. A statement of the various good consequences that must arise to the citizens of London from the parliamentary establishment of Mr. Palmer's theatre.

In consequence of an act of parliament which passed in June 1737, during the administration of Sir Robert Walpole, "Every person who shall for hire, gain, or reward, act, represent, or perform, any interlude, tragedy, comedy, opera, farce, or other entertainment of the stage, in any part of Great-Britain, except in the city of Westminster, and in such places where his majesty, his heirs, or successors, shall in their royal persons reside, and during such residence only, shall be deemed to be a rogue and a

H 4

"vagabond,

“ *vagabond*, and liable to all such penalties and punishments as are inflicted on rogues and vagabonds.”

This statute, which brings a Garrick, a Siddons, or a Farren, when representing the noblest works of genius, and performances the most friendly to virtue, in any part of England, *except Westminster*, within the description of *rogues* and *vagabonds*, is not only a disgrace to the kingdom, but to human nature. It arose from the dark and insidious policy of Sir Robert Walpole, a minister who will ever be execrated in the history of England as having first reduced corruption to a regular system. In 1737 he was in the zenith of unpopularity; a phalanx of political writets of the first character and highest abilities, determined not only to remove him from office, but, if possible, to cause his impeachment for high crimes and misdemeanors. The theatre was not silent on the occasion; dramatic writers introduced the minister on the stage, under various fictitious characters, and materially injured his reputation in the esteem of the people. Walpole, whose political sagacity could trace events to their causes, determined to give an effectual check to the liberty of the stage. For this purpose, he caused a piece of two acts to be written, full of the most severe and pointed sarcasms against the late king and his ministers. This little drama, entitled the *Golden Rump*, was sent to Gifford, at that time manager of the theatre in Goodman's-Fields, and unfriendly to the interests of the minister. Gifford, conceiving this to be a fair opportunity of making his peace with the minister, carried the copy to him, and discovered the name of the person whom he believed to be the author. On the departure of Gifford, Sir Robert took the copy to the king, and read the whole to his majesty. In one of those violent fits of passion to which that monarch was subject, he expressed a desire to shut up every theatre in England. When the tempest had subsided, that artful minister reconciled his royal master to the constitutional operations of an act of parliament. A bill was immediately introduced, and, as the *minister's business required haste*, passed the legislature in the course of a few days.

Such was the real object of ministry in passing a bill which still disgraces the statute-book of England.

One part, however, of that act of parliament is just, though opposed with all the eloquence of Chesterfield, that part of it we mean which prohibits any dramatic performance from being exhibited on the theatre till it was licensed by the lord-chamberlain. The licentious plays written in the last century, and in the beginning of the present, violated the laws of

decency

decency and decorum, and insulted the public morals. But the theatre, at present, is under the authority of parliament; and no drama can be represented that has not the sanction of the lord-chamberlain. This removes from the managers of a theatre every objection on the side of *immorality*.

Notwithstanding the present law, which limits the exhibition of dramatic representations to Westminster, theatres have been licensed at Bath, Bristol, Edinburgh, and every city in Britain, upon an application from the respectable part of the inhabitants.

From a late decision the Royalty theatre cannot continue long in its present state; and we are informed that it will be shut in the course of the present month. If an application from the proprietors is seconded by persons of eminence and reputation in the city, they have every reason to expect a licence from parliament. Monopolies of every kind are contrary to the spirit of English liberty; but a monopoly of wit and humour, of genius and talents, in favour of individuals who have no cause to thank heaven for its prodigality of these gifts to them, is so absurd, that it requires only to be properly represented in order to be destroyed. By the present law, mean and despicable interludes, that insult the taste and pervert the morals of the public, are represented with impunity; but it is deemed a crime to exhibit an elegant and moral drama! There is not a member of the House of Commons, possessed of common wisdom and integrity, who, upon any *avouable* motive, can refuse his voice to extend the liberty of dramatic entertainment and improvement to the east end of the town any more than to the west.

ART.

ART. IX. *A Summary View and Explanation of the Writings of the Prophets; consisting of, I. Preliminary Observations and General Rules for understanding the Prophetic Style. II. A particular Account of each Book and Chapter, as they lie in Order. In which the general Style of each Prophet is characterised; the Beauty and Sublimity of particular Passages remarked: the Change of Persons or Speakers, the Transition from one Part of the Subject to another, and the Connexion and Scope of the whole pointed out; Improvements on the Translation, where they seem to be of most Consequence, taken Notice of; with Illustrations of the Customs, Manners, and Circumstances to which the sacred Writers occasionally allude, and the Application of their Prophecies to those Events to which they are supposed to refer. The whole being intended to make those divine Compositions intelligible, useful, and agreeable to Readers of every Description. By John Smith, D.D. Minister of the Gospel at Campbellton. 12mo. 2s. 6d. boards. C. Elliot, Edinburgh; C. Elliot, Kay, and Co. London. 1787.*

THE society established in Scotland for propagating Christian knowledge in the Highlands and isles of Scotland, having lately published a translation of the prophetic writings into Gaelic, or Erse, were of opinion that it would be proper to have it accompanied with a brief explanation of those figurative and obscure passages of sacred scripture. With this view the following observations were made by Dr. Smith the translator, who is well known to the literary world by his *Gaelic Antiquities*, his *Collection of Ancient Gaelic Poems*, and his *View of the last Judgment*. His friends, who had perused the Gaelic original, suggested the idea of translating it into the English language. The valuable commentaries on the sacred scriptures, with which our language abounds, are, in general, so voluminous and expensive as to circumscribe their utility to the smaller class of readers. It is therefore singularly useful to the cause of piety and virtue to exhibit, on a lesser scale, the interpretation of the prophets. If the scattered rays of former discoveries can be collected into one point, so as to enable the reader to discern, with a glance of his eye, the spirit and tendency of any portion of scripture; if the meaning of the inspired writers can be conveyed in its own native and beautiful simplicity; a most important object is gained for the instruction of the ignorant, and the edification of the pious.

This

This work begins with preliminary observations on the prophetic style, and general rules for understanding it. Every prediction of future events is necessarily attended by some degree of obscurity. Concerning some of the prophecies, it seems to have been the intention of Divine Wisdom that they should not be clearly understood till the time of their accomplishment. As they relate to different periods, they may have been intended to excite the attention of mankind, from time to time, both to providence and to scripture; and to furnish every age with new evidences of the truth of divine revelation. But the obscurity which sometimes attends the prophetic writings frequently proceeds from the poetical and figurative style in which they are composed. The figures most commonly employed by the prophets are allegories, parables, and metaphors. The last are most frequently employed; and Dr. Smith classes them under four heads, natural, artificial, religious, and historical. He gives the following account of those derived from natural sources:

“ The first and most copious, as well as the most pleasing source of images in the prophetic writings, as in all other poetry, is nature; and the principal images drawn from nature, together with their application, are the following:

“ The sun, moon, and stars, the highest objects in the natural world, figuratively represent kings, queens, and princes or rulers; the highest in the world politic: “ The moon shall be confounded, and the sun ashamed,” Isa. xxiv. 23. “ I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light,” Ezek. xxxii. 7.

“ Light and darkness are used figuratively for joy and sorrow, prosperity and adversity: “ We wait for light, but behold obscurity; for brightness, but we walk in darkness,” Isa. lix. 9. An uncommon degree of light denotes an uncommon degree of joy and prosperity; and *vice versa*: “ The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold,” Isa. xxx. 26. The same metaphors are likewise used to denote knowledge and ignorance: “ If they speak not according to this word, it is because there is no light in them,” Isa. viii. 20. “ The people that walked in darkness have seen a great light,” Isa. ix. 2.

“ Dew, moderate rains, gentle streams, and running waters, denote the blessings of the gospel: “ Thy dew is as the dew of herbs,” Isa. xxvi. 19. “ He shall come unto us as the rain,” Hosea vi. 3. “ I will water it every moment,” Isa. xxviii. 3. “ I will pour water on him that is thirsty,” Isa. xlv. 3.

“ Immoderate rains, on the other hand, hail, floods, deep waters, torrents, and inundations, denote judgments and destruction: “ I will rain upon him an overflowing rain and great hailstones,” Ezek. xxxviii. 22. “ Waters rise up out of the north, and shall overflow the land,” Jer. xlvii. 2.

‘ Fire also, and the east wind, parching and hurtful, frequently denote the same : “ They shall cast thy choice cedars into the fire,” Jer. xxii. 7. “ He stayeth his rough wind in the day of the east wind,” Isa. xxvii. 8.

‘ Wind in general is often taken in the same sense : “ The wind shall eat up all thy pleasures,” Jer. xxii. 22. Sometimes it is put for any thing empty or fallacious, as well as hurtful : “ The prophets shall become wind,” Jer. v. 13. “ They have sown the wind, and they shall reap the whirlwind,” Hof. viii. 7.

‘ Lebanon and Carmel, the one remarkable for its height and stately cedars, was the image of majesty, strength, or any thing very great or noble : “ He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one,” Isa. x. 34. “ The Assyrian was a cedar in Lebanon,” Ezek. xxxi. 3. The other mountain, Carmel, fruitful, and abounding in vines and olives, denoted beauty and fertility : “ The glory of Lebanon shall be given it, the excellency of Carmel,” Isa. xxxv. 2. The vine alone is a frequent image of the Jewish church : “ I had planted thee a noble vine,” Jer. ii. 21.

‘ Rams, and bullocks of Bashan, lions, eagles, sea-monsters, or any animal of prey, are figures frequently used for cruel and oppressive tyrants and conquerors : “ Hear this word, ye kine of Bashan, which oppress the poor,” Amos iv. 1. “ The lion is come up from his thicket,” Jer. iv. 7. “ A great eagle came unto Lebanon, and took the highest branch of the Cedar,” Ezek. xvii. 3. “ Thou art as a whale in the seas,” Ezek. xxxii. 2. “ The unicorn shall come down, and their land shall be soked with blood,” Isa. xxxiv. 7.

The learned reader will remark that, in the course of this work, Dr. Smith has been considerably indebted to Bishop Lowth, Mr. Blaney, Bishop Newton, Michaelis, and Vitringa.

Upon the whole, his performance (if it had been printed on a larger type) is well adapted to promote the cause of religious knowledge and Christian piety.

ART. X. *The Observer: being a Collection of moral, literary, and familiar Essays. The Second Edition.* 3 vols. 8vo. 10s. 6d. boards. Dilly. London, 1787.

THERE are few of the forms under which the effusions of one mind present themselves to the contemplation of another more attractive and amusing than that of short and unconnected essays. In this country we have a vein of national pride that runs through our estimate of almost every object that can be suggested for our decision. Whether this pride be altogether an enlightened one, with respect to our literary productions, we will not attempt to decide. It may

may easily be granted that, if it be our object to look for a series of fugitive essays, our search will be most successful in the English language. Neither the subject of our reverence in the great monuments of antiquity, nor of our emulation in the neighbouring nations of Europe, can boast of any thing so entertaining as some of those little volumes which, for their popularity, have found their way into almost every cabinet and every parlour window in Britain.

The great variety of this kind of publications has even created in us a sort of satiety and fastidiousness, of which, at first, we were not susceptible. The *Spectator* was originally regarded as a perfect model of miscellaneous composition; and Addison classed as the most successful and accomplished of the British classics. Few of our readers are now to learn that a multitude of the papers of this celebrated work are frivolous and infantine. In like manner the *Adventurer*, the *Connoisseur*, the *World*, and twenty others that must now be nameless, have had their moment of eclat, and are at length consigned over almost to tranquillity and oblivion. The *Rambler* has rescued itself from the general fate by a vein of deep morality, and the strong features of original thinking; and the *Mirror*, a later publication, though it does not possess, like the work of Johnson, a peculiar and distinctive character, is yet acknowledged to surpass the *Spectator* in its two leading recommendations, in varying its subjects without deviating into puerility, and in alternating its authors without annihilating its merit.

Perilous was the task of the author of the present publication, the well-known and ingenious Mr. Cumberland, (whose *Observer*, in the first edition, we formerly noticed), in presenting to us, at this late period, a collection of the same nature. The recollection of the authors that had succeeded and the authors that had miscarried, was alike unfavourable to him. We inevitably opened his volumes with a prejudice to his disadvantage; but he has had merit enough to conquer that prejudice. He is perhaps exactly the sort of writer for whom we would most naturally have predicted success. We cannot indeed ascribe to him a peculiar faculty of demonstration, or much energy and sublimity of composition. Bred, however, in the politest circles, he has much elegance of manner, and an enchanting refinement of style. His genius, as it is exhibited in his comedies, originally led him to a peculiar vein of sensibility, to a sprightly interchange of repartee, to an easy and fluent eloquence, calculated to recommend and adorn the most trivial subjects. In the essays before us he has displayed

displayed all these features of his literary character, and has added to them certain other excellencies, of which we were not so completely aware. His narratives, whether real or fictitious, usually receive from his hand those touches which are calculated to secure for them, in the memory of his reader, "*a local habitation and a name.*" His criticisms often strike us with their justness, and, even when they fail in that particular, please us as the result of reflection and ingenuity. The series of papers with which his volumes are interspersed upon the subject of the Grecian literature, contain much of that information which has been buried for centuries in the annotations of the scholiasts; facts interesting in their nature, and agreeable by the dress in which they are now presented to us.

Desirous of offering to our readers a specimen of the entertainment we have received, we cannot select one that does more honour to Mr. Cumberland than the reflections which he describes as suggesting themselves to his mind upon entering the house of his departed friend, the late Lord Viscount Sackville. For ourselves, we must acknowledge that the most laboured demonstration of his lordship's innocence could not have had half the effect upon us as this natural and artless eulogium; and that we found ourselves strongly inclined to confess, "Such feelings could not have been excited without the existence of integrity and heroism in their object."

' I believe there are few people who have not, at some time or other, felt a propensity to humour themselves in that kind of melancholy which arises in the mind upon revisiting the scene of former happiness, and contemplating the change that time has wrought in its appearance by the mournful comparison of present with past impressions.

' In this train of thought I was the other day carried almost imperceptibly to the country seat of a deceased friend, whose loss I must ever lament. I had not been there since his death; and there was a dreariness in the scene as I approached that might have almost tempted me to believe even things inanimate partook of my sensations. The traces of my friend, whose solicitude for order and seamliness reached to every thing about him, were no longer to be seen. The cottages and little gardens of his poor neighbours, which used to be so trim and neat, whilst his eye was over them, seemed to be falling into neglect; the lawn before his house was now become a solitude; no labourers at their work; no domestics at their sports and exercises. I looked around for my old acquaintance, that used to be grazing up and down upon their pensions of pasturage; they had probably been food for hounds long ago; nature had lost her smile of hospitality and benevolence; methought I never saw any thing more disconsolate.

' As

As I entered the house, an aged woman, whom I had long remembered as one of the family, met me in the passage, and, looking me in the face, cried "Is it you, Sir?" and burst into tears. She followed me into the common sitting-room, and, as she was opening the shutters, observed to me, "That it did not look as it used to do when my lord was living." It was true; I had already made the remark in silence. "How the face of a friend," said I within myself, "enlivens all things about him! What hours of placid delight have I passed within these walls! Have I ever heard a word here fall from his lips that I have wished him to recall? Has the reputation of the absent ever bled by a stab of his giving? Has the sensibility of any person present suffered for an expression of his? Once, and only once, in this very spot, I drew from him the circumstantial detail of an unfortunate period in his life. It was a recital so manly and ingenuous, so void of colouring, so disdainful of complaint, and so untainted by asperity, that it carried conviction to my mind; and I can scarce conceive a degree of prejudice that could have held out against it. But I could perceive that the greatest event in a man's history may turn by springs so subtle and concealed that they can never be laid open for public exculpation; and that, in the process of all human trials, there may be things too small for the fingers of the law to feel; motives which produce the good or ill fortunes of men, and govern their actions, but which cannot guide the judgments, or even come under the contemplation, of those who are appointed to decide upon them."

I soon quitted this apartment, and entered one which I contemplated with more satisfaction, and even with a degree of veneration; for it was the chamber in which I had seen my friend yield up the last breath of life. Few men had endured greater persecution in the world; none could leave it in greater peace and charity. If forgiveness of injuries constitutes a merit, our enemies surely are those to whom we are most beholden. How awful is the last scene of a man's life who has filled a dubious and important part on the stage of the world!—"Of a truth," thought I, "thou art happily removed out of an unfriendly world. If thou hadst deceived my good opinion, it had been an injury to my nature: but though the living man can wear a mask, and carry on deceit, the dying Christian cannot counterfeit: sudden death may smite the hypocrite, the sensualist, the impostor, and they may die in their shame; but slow and gradual dissolution, a lingering death of agony and decay, will strip the human heart before it seizes it; it will lay it naked before it stops it. There is no trifling with some solemnities; no prevaricating with God when we are on the very threshold of his presence. Many worldly friendships dissolve away with his breath to whom they were pledged; but thy last moments, my friend, were so employed as to seal my affection to thy memory closer than it was ever attached to thy person; and I have it now to say, there was a man whom I have loved and served, and who has not deceived or betrayed me."

And what must I now think of popularity, when I reflect upon those who had it, and upon this man, who had it not? Fallacious test! contemptible pursuit! How often, since the exile of Aristides, has

has integrity been thy victim, and villany thy idol! Worship it then, thou filthy idolater, and take the proper wages of thy servility; be the dupe of cunning, and the stalking-horse of hypocrisy.'

But, notwithstanding the general applause we profess to bestow upon the publication of the *Observer*, we cannot dismiss the author without a degree of animadversion, to which he has richly entitled himself by his intemperate and unjustifiable attack upon the character of Socrates. If, as critics, it becomes us to remark upon innovations that may tend to corrupt the national taste, as men and as citizens it is still more incumbent upon us peremptorily to oppose every thing that would throw down the land-marks of morality; that would mix and confound the principles of virtue and vice; and that would strip from heroes, whose memory has been consecrated by the veneration of consenting ages, their well-earned laurels.

In this country there are a few, and we thank God that there are but a few examples of this sort of invasion and war upon every thing that is most sacred. The Roman History of Mr. Hooke is a strong instance in point. To asperse the names of a Brutus and a Cato, is, after an indirect manner, to attack human nature, and to calumniate all that is best in the creation of God. In this instance Mr. Hooke was not original, but followed the path that had been chalked out for him by Colley Cibber. We have only to lament that a grave and a religious writer should have been so far seduced, and that a book of so immoral a tendency should be in the list of those that are offered to the perusal of our youth. There are, indeed, a sort of inferior writers, who, conscious to their imbecility and unworthiness, endeavour to gain to their names a contraband eclat through the medium of paradox. Thus we have heard of an author who composed the panegyric of Nero; and thus an essay has lately been published, which is now known to have been the production of Mr. Hayley, in which much pains are employed to make Lord Chesterfield appear a character of more integrity and virtue than the late Dr. Samuel Johnson. But the reputation of Mr. Cumberland does not stand in need of these unworthy and sinister artifices.

Our author's immediate motive to the proceeding of which we complain, was a natural and an honest one, the defence of Aristophanes, the greatest comic poet that Athens, in all its glory, ever produced. He is hurried away by his zeal, he is precipitated into recrimination, and, to defend Aristophanes, whose morals were never highly estimated by the sober and the judicious, is unwarily led into an

an invective against Socrates. The subject is introduced with a passage in which the best feelings are expressed in the most manly and polished language :

‘ We have discovered that Aristophanes took a bribe of Melitus and his faction to attack Socrates, and pave the way for their criminal charge, by which he suffered ; and this we take upon credit from Ælian’s insinuations in an article of his Various History, which, for its authority in this case, is about as good an evidence as any story out of the Incredibilia of Palæphatus Heraclitus. Ælian, however, does not hardily advance this as a fact, but hoots it in by way of question : “ Where is the absurdity,” he asks, “ of supposing that the poet, who was known to be needy, had taken a bribe ? ” This is a mere insinuation, by which he tries the credulity of his readers. If they will believe it, so much the better for his purpose ; if not, he has nothing else to offer ; he has done his best to blacken the character of Aristophanes in this case, as he did in that of his intemperance. He has accused him of writing plays when he was drunk, and now he accuses him of taking a bribe for writing them. The man who believes the one, may take the other into the bargain ; for his own part, the improbability stares him so fully in the face that he immediately subjoins to his insinuation above quoted, “ That, for the truth of this, it was best known to Aristophanes himself.”

Is it not extraordinary that a man, who feels so noble an indignation against calumny in another, should for a moment indulge in something that too nearly resembles it in himself ?

The arguments that follow are too frivolous and puerile to be entitled to animadversion. Our author attempts an idle distinction between an attack upon Socrates and an attack upon his disciples ; between a satire upon the doctrines he taught, and upon the inferences that might be drawn from those doctrines :

‘ Socrates is made to advance the hypothesis of *The Clouds*, before mentioned ; but it should be constantly kept in remembrance, that he lays down no doctrines as principles of fraud and injustice. It is not the teacher who recommends, but his disciples who pervert, his instructions to the evil purpose of defrauding and eluding their creditors : the like remark holds good in the case of the natural duty of children to their parents. The son in the play, it is true, strikes and beats his father on the stage ; and he quotes the maxims of Socrates in justification ; but he does not quote them as positive rules and injunctions for an act so atrocious ; he only shews that sophistry may be turned to defend that or any other thing equally violent and outrageous.’

But Mr. Cumberland himself sufficiently answers this idle way of reasoning when, immediately after, he finds it necessary, for the vindication of the poet, to revive all the

ENG. REV. Vol. XI, Feb. 1788.

I refused

refuted calumnies against Socrates, to misrepresent his attachment to Alcibiades, to represent the corruption of some of his disciples as imputable to their master; and even to repeat the ridiculous aspersions of Herodicus, who represents the philosopher as appearing naked, in an ironical contest for beauty, and receiving for his prize the successive embraces of a dancing girl and a catamite.

But where, in God's name, are we to look for the true character of a public instructor? Are we to pay no respect to the sense of his fellow-citizens, and to the bitter and memorable repentance they testified for the unjust sentence pronounced against him? Are the applause and the veneration of Plato to stand for nothing? Are we to overlook the friendly memorial of Xenophon? to forget that it is a model of integrity, and sincerity, and simplicity? or not to remember that it presents us with a perfect picture of a virtuous and exemplary character, the best lessons and the most spotless conduct? No: to the honour of human nature be it confessed, that the character of Socrates stands upon too elevated a basis for the shafts of sophistry and misrepresentation to reach it. And we must add, however unwilling to do that sort of justice, that to doubt for a moment amidst such refulgence of excellence, and to bring so ambiguous a character as that of Aristophanes into competition with it, marks a want of moral and manly discrimination; such as can never be reconciled with a first-rate character.

We ardently hope that the avocations or the health of Mr. Cumberland will not be the means of depriving the public of so valuable a present as they wish to receive in the continuation and sequel of these Grecian disquisitions.

ART. XI. *Notes on the State of Virginia. Written by Thomas Jefferson. Illustrated with a Map including the States of Virginia, Maryland, Delaware, and Pennsylvania.* 8vo. 6s. boards. Stockdale. London, 1787.

THESE observations on the state of Virginia were written in 1781, in answer to queries proposed to the author by a foreigner of distinction, then residing in America. The nature and the order of the questions addressed to Mr. Jefferson necessarily determined the form and the arrangement of this performance; and hence some subjects are slightly touched on, and others treated imperfectly. A few copies having been printed and distributed among his friends, a translation of them was soon after published in France,

France, with considerable variations from the original; which has induced the author to offer them to the public in their original form and language.

This volume contains a description of the boundaries of Virginia; of its rivers, sea-ports, mountains, and cascades; the mineral, vegetable, and animal productions; the climate and population; the military and marine force; the original inhabitants; the counties and towns; the constitution and laws; the religion and manners; the manufactures and subjects of commerce; the public revenue and expences; and memorials and state papers illustrating the late revolution.

In Mr. Jefferson's answer to the first queries the reader will meet with many facts that throw light on natural history. But we pass over these to consider a subject which has often been agitated by modern philosophers. The ingenious and eloquent, but often poetical Buffon, has boldly decided that "living nature is less active, less energetic, in the new world than in the old." He affirms that "the animals common to both continents are smaller in America; that those peculiar to the new are on an inferior scale; that those which have been domesticated in both have degenerated in America; and that, upon the whole, it exhibits fewer species of living creatures." The cause of this he ascribes to the diminution of heat in America; and to the extension of its lakes and waters over a prodigious surface. Or, to express it in plainer language, he affirms that *heat* is friendly, and *moisture* adverse, to the production and developement of the larger quadrupeds.

The eccentric and visionary M. de Paw has adopted the system of Buffon, and carried it to greater extravagance. He has endeavoured to persuade the world that, in the vast continent of America, all nature has degenerated, in the plants, in the animals, and the human inhabitants. These rash and ill-founded assertions have been, in a great measure, adopted by Lord Kaimes and Dr. Robertson. The hypothesis, that *moisture* is unfriendly to animal growth, is contradicted by observation and experience. It is by the assistance of heat and moisture that vegetables are elaborated from the elements. Accordingly we find that the more humid climates produce plants in greater profusion than the dry. Vegetables are immediately or remotely the food of every animal; and, from the uniform operation of nature's laws, we discern that, in proportion to the quantity of food, animals are not only multiplied in their numbers, but improved in their size.

To illustrate this subject Mr. Jefferson takes a comparative view of the quadrupeds of Europe and America, presenting them to the eye in three different tables. In the first he enumerates those which belong to both countries; in the second those found in one only; and in the third those which have been domesticated in both. From an accurate comparison it appears that no certain conclusion can be formed on the subject; and that there is no uniform or established difference between the operations of nature on the one continent and on the other.

The idea that animals in America have a tendency to degenerate, has arisen from an appearance, which we have occasion to mark in every country, that is not highly cultivated by human industry. In regions thinly inhabited the spontaneous productions of the forests and waste fields are sufficient to support, though indifferently, the domestic animals, with very little assistance from the proprietor, in the severest and scarcest season. He finds it, therefore, more convenient to limit them to the scanty provision of nature, than to supply them during the winter with food raised by art, industry, and labour. In a similar situation we find animals dwindle in their size in those parts of Europe where the barrenness of the soil, or the poverty of the owner, reduces them to the same scanty subsistence. Hence the degenerated breed of horses and cattle in the mountains of Wales, and the highlands of Scotland.

M. Buffon is still more erroneous in the last article of his enumeration, which affirms that the species of American quadrupeds are comparatively few. According to Buffon's latest calculation, in his *Epoches de la Nature*, there are three hundred species of quadrupeds; and America, though it does not make more than a third part of the globe, contains, according to Clavigero*, almost one half of the different species of its animals.

M. Buffon extends his hypothesis of degeneracy to the human as well as the animal inhabitants of America. From his own knowledge, and the information of others well acquainted with the Indians of North-America, Mr. Jefferson refutes the rash assertions of the French philosopher, and shews that the natives of the new world are neither deficient in ardour, affection, friendship, courage, nor magnanimity. He ascribes the same perfections to their minds which Buffon allows to their bodies:

* To judge of the truth of this, to form a just estimate of their genius and mental powers, more facts are wanting, and great allowance is to be made for those circumstances of their situation which call for a display of particular talents only. This done, we shall probably find that they are formed, in mind as well as in body, on the same module with the "*homo sapiens Europæus*," The principles of their society forbidding all compulsion, they are to be led to duty and to enterprize by personal influence and persuasion. Hence eloquence in council, bravery and address in war, become the foundations of all consequence with them. To these acquirements all their faculties are directed. Of their bravery and address in war we have multiplied proofs, because we have been the subjects on which they were exercised. Of their eminence in oratory we have fewer examples, because it is displayed chiefly in their own councils. Some, however, we have of very superior lustre. I may challenge the whole orations of Demosthenes and Cicero, and of any more eminent orator, if Europe has furnished more eminent, to produce a single passage superior to the speech of Logan, a Mingo chief, to Lord Dunmore, when governor of this state. And, as a testimony of their talents in this line, I beg leave to introduce it, first stating the incidents necessary for understanding it. In the spring of the year 1774 a robbery and murder were committed on an inhabitant of the frontiers of Virginia, by two Indians of the Shawanee tribe. The neighbouring whites, according to their custom, undertook to punish this outrage in a summary way. Colonel Cresap, a man infamous for the many murders he had committed on those much-injured people, collected a party, and proceeded down the Kanaway in quest of vengeance. Unfortunately a canoe of women and children, with one man only, was seen coming from the opposite shore, unarmed, and unsuspecting any hostile attack from the whites. Cresap and his party concealed themselves on the bank of the river, and the moment the canoe reached the shore, singled out their objects, and, at one fire, killed every person in it. This happened to be the family of Logan, who had long been distinguished as a friend of the whites. This unworthy return provoked his vengeance. He accordingly signalized himself in the war which ensued. In the autumn of the same year a decisive battle was fought at the mouth of the Great Kanaway, between the collected forces of the Shawanees, Mingoes, and Delawares, and a detachment of the Virginia militia. The Indians were defeated, and sued for peace. Logan, however, disdained to be seen among the suppliants. But, lest the sincerity of a treaty should be distrusted, from which so distinguished a chief absented himself, he sent by a messenger the following speech to be delivered to Lord Dunmore :

" I appeal to any white man to say if ever he entered Logan's cabin hungry, and he gave him not meat ; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, "*Logan is the friend of white men.*" I had even thought to have lived with you, but for the injuries of one man. Colonel Cresap, the last spring, in cold blood, and unprovoked, murdered

dered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it; I have killed many; I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

The authenticity of this speech, which was published about ten years ago, is unquestionable; and its merit is of the first lustre. There is no passage in Homer, or in any poet of a barbarous age, that can be brought into comparison.

The question has often occurred to historians and philosophers, Whence came the original inhabitants of America? But past, as well as recent discoveries inform us, that an intercourse between the old continent and America might be carried on with facility from the north-west extremities of Europe and the north-east boundaries of Asia. In the ninth century the Norwegians discovered Greenland, and planted a colony there. The communication with that country was renewed in the last century, by Moravian missionaries, in order to propagate their doctrines in that bleak and uncultivated region. By them we are informed that the north-west coast of Greenland is separated from America by a very narrow strait; that at the bottom of the bay it is highly probable that they are united; that the Esquimaux of America perfectly resemble the Greenlanders in their aspect, dress, and mode of living; and that a Moravian missionary, well acquainted with the language of Greenland, having visited the country of the Esquimaux, found, to his astonishment, that they spoke the same language with the Greenlanders, and were in every respect the same people*. The same species of animals too are found in the contiguous regions. The bear, the wolf, the fox, the hare, the deer, the roebuck, the elk, frequent the forests of North-America, as well as those in the north of Europe.

The late discoveries of Captain Cooke, coasting from Kamschatka to California, have proved that, if the two continents of Asia and America be separated at all, it is only by a narrow strait. From this part of the old continent also inhabitants may have passed into the new; and the resemblance between the natives of America and the

* Crantz's Hist. Greenl. p. 261, 2.

eastern inhabitants of Asia, induce us to conjecture that they have a common origin.

Our author makes an observation concerning the languages spoken in America which merits the attention of the inquisitive and the learned :

‘ But, imperfect as is our knowledge of the tongues spoken in America, it suffices to discover the following remarkable fact : Arranging them under the radical ones, to which they may be palpably traced, and doing the same by those of the red men of Asia, there will be found probably twenty in America, for one in Asia, of those radical languages, so called because, if they were ever the same, they have lost all resemblance to one another. A separation into dialects may be the work of a few ages only ; but for two dialects to recede from one another till they have lost all vestiges of their common origin, must require an immense course of time ; perhaps not less than many people give to the age of the earth. A greater number of those radical changes of language having taken place among the red men of America, proves them of greater antiquity than those of Asia.’

That “ there are twenty radical languages spoken in America for one in Asia,” is a fact that cannot be accurately ascertained, and, though it were established, would not warrant the conclusion of our author, “ that the red men of America are of greater antiquity than the inhabitants of Asia.” A philosopher would rather draw an opposite conclusion. If we suppose, what ancient history and modern discoveries seem to confirm, that the earth was once entirely inhabited by savage tribes, without communication with each other, and frequently at war, each of these separate societies would form a separate language, or rather jargon. The first great change which is made in the early condition of mankind is that of various tribes uniting into one, by common consent, or the ambitious policy of a powerful leader. Hence the numerous bands of Scythians and Tartars, which have often associated together for the sake of depredation or conquest. In such associations a common language becomes requisite ; and one prevailing tongue would soon spread among the whole clan. When these confederated tribes conquered the territories of their less warlike neighbours, and erected kingdoms, the same language, as the same laws, would be established through every part of the empire. Accordingly we find, in the ancient history of Asia, the progress of language keeping pace with the progress of dominion ; and, in more modern times, a band of Arabs, uniting under Mahomet, extended their language, their religion, and their laws, over a great part of Asia, Africa, and Europe.

In giving an account of the constitution and laws of Virginia, after mentioning the intention of the states to emancipate all slaves born in the country, Mr. Jefferson enters into a discussion concerning the radical and essential distinction between the blacks and the whites. The first difference is that of colour, which, from whatever cause it proceeds, is fixed in nature, and is a real discrimination between one species and another. The same difference, according to our author, holds with regard to mental qualities. Comparing them by their faculties of memory, reason, and imagination, in memory they appear equal to the whites, in reason much inferior, and in imagination dull, tasteless, and anomalous. Many of them have been so situated that they might have availed themselves of the conversation of their masters; many have been brought up to handicraft arts, and, from that circumstance, have always been associated with the whites; some of them have been liberally educated; and all have lived in countries where the arts and sciences are cultivated to a considerable degree, and have had before their eyes specimens of the best works from abroad. The Indians, with no advantages of this kind, often carve figures on their pipes, not destitute of design and merit. They will crayon out an animal, a plant, or a country, so as to prove the existence of a germ in their minds which only wants cultivation. They astonish us by strokes of the most sublime oratory; such as prove their reason and sentiment strong, their imagination glowing and elevated. But there is no instance of a black having uttered a thought above the level of plain narration, or discovered an elementary trait of painting or sculpture.

The following reflections on trade and agriculture, and on the preference which America ought to give to the latter, are rational and manly :

‘ We never had an interior trade of any importance. Our exterior commerce has suffered very much from the beginning of the present contest. During this time we have manufactured, within our families, the most necessary articles of clothing. Those of cotton will bear some comparison with the same kinds of manufacture in Europe; but those of wool, flax, and hemp, are very coarse, unsightly, and unpleasant; and such is our attachment to agriculture, and such our preference for foreign manufactures, that, be it wise or unwise, our people will certainly return, as soon as they can, to the raising raw materials, and exchanging them for finer manufactures than they are able to execute themselves.

‘ The political economists of Europe have established it as a principle that every state should endeavour to manufacture for itself: and this principle, like many others, we transfer to America, without calculating

calculating the difference of circumstance which should often produce a difference of result. In Europe the lands are either cultivated, or locked up against the cultivator. Manufacture must therefore be resorted to of necessity, not of choice, to support the surplus of their people. But we have an immensity of land courting the industry of the husbandman. Is it best then that all our citizens should be employed in its improvement; or that one half should be called off from that to exercise manufactures and handicraft arts for the other? Those who labour in the earth are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire which otherwise might escape from the face of the earth. Corruption of morals in the mass of cultivators is a phenomenon of which no age nor nation has furnished an example. It is the mark set on those who, not looking up to heaven, to their own soil and industry, as does the husbandman, for their subsistence, depend for it on the casualties and caprice of customers. Dependence begets subservience and venality, suffocates the germ of virtue, and prepares fit tools for the designs of ambition. This the natural progress and consequence of the arts has sometimes perhaps been retarded by accidental circumstances; but, generally speaking, the proportion which the aggregate of the other classes of citizens bears in any state to that of its husbandmen, is the proportion of its unsound to its healthy parts, and is a good-enough barometer whereby to measure its degree of corruption. While we have land to labour, then, let us never wish to see our citizens occupied at a work-bench, or twirling a distaff. Carpenters, masons, smiths, are wanting in husbandry; but, for the general operations of manufacture, let our workshops remain in Europe. It is better to carry provisions and materials to workmen there, than bring them to the provisions and materials, and with them their manners and principles. The loss by the transportation of commodities across the Atlantic will be made up in happiness and permanence of government. The mobs of great cities add just so much to the support of pure government, as sores do to the strength of the human body. It is the manners and spirit of a people which preserve a republic in vigour. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution.

The plan of this work, suggested by the order of the queries proposed to the author, is judicious; though some of the subjects are but imperfectly treated. Upon the whole, however, it is a respectable proof of American ingenuity, and throws much light on the natural, civil, and political history of Virginia. We need not be surprised that an American author has employed some phrases that are not known in the English language.

FOREIGN LITERATURE.

ART. XII. *Les Vrais Principes du Gouvernement François, &c.*

ART. XII. *The true Principles of the French Government.*
12mo. 2 tom. 3d Edition. Paris, 1787.

FROM the period at which this work is written, and the author's flattering dedication to His Most Christian Majesty, there is reason to suspect that he has undertaken it from a mercenary motive; and this suspicion is strongly confirmed by the apparent zeal with which he combats those writers whose principles are unfavourable to despotism.

Monsi. Gin sets out with taking a view of the state of man in society, and endeavours to prove that a monarchical government is most favourable to the liberty of the subject. But, in supporting this argument, he is obliged to admit the necessity of such a combination of wisdom and public virtue in the sovereign as, a very few excepted, has never hitherto been the portion of any monarch upon earth. He next shews that the state of society is natural to man, notwithstanding it abridges, in some degree, his personal liberty; and, after evincing the necessity of some species of government, he traces the origin of the two most conspicuous kinds, the monarchical and republican; the former of which he again affirms to be the most perfect model of all human dispensations of government. He then proceeds to the consideration of the sovereign power, which he shews to be absolutely necessary both for the establishment and execution of the laws. He endeavours to evince the insufficiency of the means employed in republican governments towards uniting the private interests of individuals with the common interest of the state. The next object of his attention is to ascertain the fundamental laws of a pure monarchy; where he demonstrates the obligation of the subjects to contribute to the common expences of government; treating at the same time of the general riches of the state, and the private possessions of individuals; to which are added, observations on the nature of imposts, the interest of money, usury, and the political effects of luxury on a nation.

The next section of the work treats of the abuse of the monarchical power; in his observations on which subject
the

the author leans so strongly to the side of despotism that, by evident implication, he would allow it an unbounded authority. To countenance this indulgence, he observes that the most powerful empire on earth, that of China, has preserved its constitution inviolate by exercising the right of remonstrating only, though the sovereign of that country be invested with an unlimited power. But, before Mons. Gin had cited this example in support of his argument, he ought to have disproved the affirmation that the unambitious character of the emperors of China, and the reverential obedience of his subjects, have no similitude to the state of any other government existing. The Chinese monarchy is professedly founded upon the principle of patriarchal authority, and is invariably maintained by the general acquiescence in that idea.

The author afterwards presents us with a supplement to Mons. de Montesquieu's "*Reflections on the Causes of the Greatness and Decline of the Roman Empire, and on the Government of Sparta*;" in treating of which remote subjects, as Mons. Gin's opinions are less warped with interest or prejudice than in the preceding part of his observations, his political principles are more just.

In the second volume of the work Mons. Gin has the patriotism to affirm that the constitution of France exhibits the most perfect model of monarchical government. This assertion he endeavours to establish by a particular detail of the principal departments in the state; but his observations in general, though some of them be well founded, are very far from amounting to any satisfactory proof of the favourite doctrine which he maintains. In the course of the work he frequently animadverts on the political sentiments of M. Mably, whose authority is, in many cases, repugnant to the idea of the superior excellence of the monarchical constitution. In these controversial disquisitions, however, the prejudices of the author are evident; he betrays all the inherent attachments of a subject who has been nursed in the lap of despotism, and who either basks, or hopes to bask, in the sunshine of monarchical favour and munificence.

ART. XIII. *Memoir sur le Mariage des Protestans.*

ART. XIII. *Memorial concerning the Marriages of Protestants in France.* Two small volumes in 8vo. 1787.

THIS work, which excites much attention in Paris, is attributed to Mons. de Malsherbes, uncle of the chancellor of France; and is said to be the fruit of many years study and application. It tends to prove the necessity of giving a civil existence to protestants in France, by restoring to them a part of the rights they lost at the revocation of the edict of Nantz. It appears that our brethren of the reformed religion in that kingdom have been in a singular predicament since a declaration that was published thirty years after that famous epoch, by Lewis the Fourteenth, in which it was asserted that there were no longer any protestants in France. This assertion was founded on a supposition that none could exist in a country where their form of worship had been so long proscribed. From that time they may be said to have been dead in law, unless when they have chosen to perjure themselves before the altars of a religion they detest, by way of securing their inheritance to their children. The Roman Catholic clergy even carried their scruples, or their animosity, so far as to mark as bastards, in the public registers, all the children of protestants whom they baptized, when the marriages, of which these were the fruits, had not been solemnized according to the Romish rites. However, in 1782 a prohibition was issued against this practice; and the protestants, in general, now enjoy the possessions of their fathers; not by virtue of any law in their favour, but by the temporary connivance of the magistracy. That they have often suffered much legal injustice the following extract will prove. It relates to the judgments that have deprived them of their inheritance, when unable to prove their legitimacy:

‘I shall never forget what happened when a person, who had gained one of these infamous causes in the house of parliament at Paris, went to thank his judges. There was one of the number who could not forbear telling him that he held his assurances of gratitude in detestation; that it was quite enough to have given judgment in his favour, without being obliged to support his odious presence.’

It appears also that the reeking footsteps of recent persecution are still to be traced in France:

‘I have,’

‘ I have,’ says our author, ‘ in my possession an arret issued by a provincial parliament on the 18th of February 1762, condemning a minister of the protestant religion to die for the crime of *residing in France, notwithstanding the declarations of 1st July 1786 and 24th May 1724; for performing the functions of minister of the protestant religion; and for preaching, baptizing children, administering the sacrament of the Lord’s supper, and performing the marriage ceremonies in assemblies known by the name of the DESERT.*

‘ The condemned preacher is declared by the arret to be convicted of the above offences, and is accused of no other.

‘ The same arret also condemned several gentlemen of the same religion to be beheaded for endeavouring to rescue their spiritual teacher from the hands of justice. The arret was executed in all its parts. I have since been told that the gentlemen were three brothers, and the eldest only twenty-two years old.’

On reading this, can we help congratulating ourselves on our being natives of a country where political and religious liberty go hand in hand; and can we help casting an eye of pity on the prejudices that infect this neighbouring kingdom. That even the most enlightened Frenchmen do not escape the contagion, our author is a proof; for the moment after having given a detail of the most cruel and unwarrantable persecution, and of several most atrocious breaches of promise of which Lewis the Fourteenth was guilty, he calls him, in compliance with popular opinion, a just king. Nor is he less inconsistent when speaking of the protestants; while defending their cause, he often, without necessity, bestows on them the odious appellation of heretics, though he has so many milder denominations at hand. Upon the whole, however, his turn of mind is liberal, his arguments forcible; and, contrary to the custom of most French controversial writers, his conclusions are seldom deduced but from well-established premises. For the sake of humanity we wish his arguments may be successful; and indeed we have little fear of an antagonist. If any champion should rise, and throw down his gauntlet in defence of the opposite side of the question, he must be a hardy one, for our author comes armed at all points with reason and information.

This work contains one assertion which will no doubt appear very extraordinary to most people; it is, that the numbers of protestants in France are as many as at the revocation of the edict of Nantz.

ART. XIV. *Eftelle; Roman Pastoral. Par M. de Florian, Capitaine de Dragons, &c.*

ART. XIV. *Eftelle; a Pastoral Novel. By M. de Florian, Captain of Dragoons, Gentleman of the Chamber to the Duke of Penthièvre, and Member of the Academies of Madrid, Florence, Lyons, Nijmes, Angers, &c. 8vo. 235 Pages. Paris, 1788.*

THIS very pleasing work does not dishonour the author of Numa Pompilius: though written in prose, the style of many parts of it is in the true spirit of pastoral poetry. The story is well told, and many of the situations are interesting; the episode of Isidore is particularly affecting. We wish, however, the author had followed the advice he gives in an essay on pastoral writing prefixed to the work, and had been more sparing of his songs, which recur too frequently, and, by making repeated breaks in the narration, take off the attention from the story. Besides, though his prose is so poetical, his verses, in our opinion, are sometimes prosaic; of this the following lines, among others, are an example:

‘ Lorsque tu paroissais me cheris pour la vie
 Helas ! d’après mon cœur, je n’aurois cru jamais
 Que l’on peut quitter son amie.’

Here we can discover nothing poetical but the *helas !* and the measure; and cannot help applying to the author his own words, “and then, when you make verses, be sure, “above all, to make good ones.”

It may also be observed that he is a little prolix in some of his descriptions; for he sometimes introduces pastoral common-place; and his swains speak as courtly a language as the politest Arcadians.

The following well contrasted picture of the national character of the French and Spaniards will serve as a specimen of the author’s manner:

‘ At the appointed hour the Spaniards leave their camp. Covered with splendid cuirasses, which reflect the solar beams, they march in goodly array along the plain; and, pouring forth their slow battalions, make a dreadful display of a whole forest of lances. A profound silence reigns among them. Motionless in their ranks, and busied only in obeying, their eyes are fixed upon their chiefs. Valour and haughtiness sit on their sun-burnt faces, and their warlike ardour is tempered by a noble and firm gravity.

'The French rush in disorder from their tents. Their light battalions wait not for the word to range themselves opposite the enemy. Chiefs and soldiers are confounded together. Equality of courage, frankness, and national gaiety, make them all companions. Leaning carelessly on their spears, they seem to be spectators of some festive sport. Free from hatred as from fear, they smile on their enemies; tell them that Gaston is redoubtable, and seem to pity Mendoza for provoking the young hero to the fight. The Castilians tremble with silent indignation, while the laughing Frenchmen sing this song,' &c.

ART. XV. *Voyage en Corse, et Vues Politiques sur l'Amelioration de cette Isle, &c.*

ART. XV. *Travels in Corsica, and Political Projects for the Improvement of that Island; followed by several Pieces relative to Corsica, and several Anecdotes exemplifying the Genius and Character of the Inhabitants. By the Abbe Gaudin, Vicar-General of Nebbis, and Member of the Academy of Lyons.* 8vo. 263 Pages. Paris, 1787.

IF the French government adopt the plans of agriculture and commerce suggested in this work, and the fertility of the island be really as great as the author asserts, it will become one of the richest provinces in the empire. The soil and climate of Corsica, if we may believe him, are highly favourable to the production of corn, wine, oil, silk, fruit, &c. though it is difficult to conceive that even all the accidental causes he mentions can have been sufficient to overcome its natural advantages. However, should the Abbé Gaudin's following speculation into futurity be brought into being by the hand of time, the possession of this island may, as he observes, be of great advantage to the French nation in another point of view:

'Italy,' says he, 'which has long been at rest in the arms of peace, whether it owe this advantage to its situation, or enjoy it in the shade of sacred authority, may, on some future day, feel the commotions that shake the neighbouring states. New circumstances may give rise to new political combinations; and who knows but the course of events may threaten this delightful country with a repetition of its ancient revolutions.

'France, which, by her forces, her arts, and her commerce, seems connected with every part of the globe, cannot
fail

fail to be immediately affected by these movements; and what advantage may she not then derive from the possession of Corsica. She may make it a place of arms, from whence her troops may be conveyed, without fatigue or expence, into the very center of Italy; and she will find in it at once a station for attack, and an asylum.'

If the author's projects of improvement be carried into execution, his titles will be much increased; but, for the sake of his patriotism and disinterested spirit, we hope he had not this in view when he wrote his book.

After these projects come the travels announced in the title-page, which consist of a journey to Nioto, in the inland part of the island. As we had just laid down a novel, in which the personages sing as often as they speak, we were not so much surprised as we should otherwise have been on finding this journey a mixture of prose and verse. We cannot, however, help thinking that the metro-mania is gaining ground, and do not despair of seeing sermons with a sprinkling of blank verse; and histories where every victory will be followed by a Pindaric ode, and every catastrophe by a tragedy chorus. The author cites the example of Bachaumont and La Chapelle; but there is much difference between a mere party of pleasure, and travels in regions little explored before; for, with whatever intention he may have written them, they are given to the public as a work of information. But what credit can we give to a traveller who, if he chuses to impose on us, can justify his fiction by calling it a poetical licence? We were, indeed, almost afraid that the Abbé Gaudin had given scope to his imagination in describing his journey over the Corsican mountains. He speaks of difficulties and hair-breadth escapes that exceed all we have ever heard of in the passage over the Alps. Some of the anecdotes also border on the marvellous. We will, however, give him credit for veracity, as the rest of his work seems written in an ingenuous style, and without affectation. His account of the manners of the Corsicans indicates a great affinity between their usages and the simplicity of the heroic ages of Greece; and the anecdotes he records speak them in possession of true Spartan energy of soul. In short, the perusal of this work may afford some pleasure and information.

MONTHLY CATALOGUE

[For FEBRUARY 1788.]

MISCELLANEOUS.

- ART. 16. *A general View of the African Slave Trade; demonstrating its Injustice and Impolicy; with Hints towards a Bill for its Abolition.* 8vo. 6d. Faulder. London, 1787.

THIS pamphlet is an abstract of what has been written within these few years relative to the slave-trade. The author proposes that, from the 1st of January 1789, there be laid a duty of five pounds upon every slave imported into any of the British settlements; from the 1st of January 1794 to raise the duty to 10l. and from the 1st of January 1800 entirely to prohibit the importation. In the mean time, he suggests many useful hints for the more tender treatment of the unfortunate negroes.

- ART. 17. *Considerations on the Negro Cause, commonly so called. Addressed to the Right Honourable Lord Mansfield, Lord Chief Justice of the Court of King's-Bench. By Samuel Ejlawick, A.M. LL.D.* 8vo. 2s. Doddsley. London, 1787.

These Considerations were originally written soon after judgment was given by the court of King's-Bench, in the case of Somerset and Knowles. They are again laid before the public, with the view of elucidating the principles of the slave-trade at a time when the abolition of that species of commerce is a subject so much agitated. Mr. Ejlawick's Considerations proceed upon the idea of a right existing, under the authority of an act of parliament, for the purchasing of slaves; but he neither inquires whether the sanction of the legislature, in this case, be consistent with the liberal maxims of a free nation; nor whether the power vested in the purchase of negroes has really been abused to such a degree as called for its total abrogation upon the principles of humanity.

- ART. 18. *Letters Patent, establishing a Court of Judicature at Fort-William in Bengal.* 8vo. 1s. 6d. Debrett. London, 1787.

Letters patent not being an object of criticism, it is sufficient for us to observe, that, according to the constitution of the India Court of Judicature, the judges hold their offices only during the pleasure of the crown, and not during life, as is now the regulation in England.

- ART. 19. *The Pilgrim; a Comedy, in Five Acts. Written originally by Dryden.* 8vo. 1s. Lowndes. London, 1787.

This comedy, originally the production of an eminent author, was honoured with the amendments of Dryden, and again appears with additional, and, we think, advantageous alterations. The plot is one of the most intricate and interelling in the English drama. It abounds with incidents, which are so happily contrived that they afford both delight and surprise. The editor of this comedy, in its present form, is said to be Mr. Kemble.

- ART. 20. *A Letter to the Author of the Burletta of Hero and Leander.* 8vo. 1s. Kearsley. London, 1787.

The author of this epistle acknowledges that theatres are schools of instruction and improvement in the *west end* of the town, but they would be synagogues of Satan in the *east*. It is a pity but that he had settled the geography of virtue and vice a little better, and marked the precise line where the *morality* of the theatre ends and its *immorality* begins.

- ART. 21. *A Review of the present Contest between the Managers of the Theatres, &c.* 8vo. 1s. 6d. Stalker. London, 1787.

This pamphlet contains a fair and candid account of the rise and progress of the opposition to the Royalty Theatre in Wellclose Square. The author states the conduct of the managers of Covent-Garden, Drury Lane, and the Haymarket theatres, with proper feeling, but without animosity. As the two last theatres were greatly indebted for their success to the abilities of Mr. Palmer, the managers were bound by gratitude, as well as justice, to have informed him of their intentions to prosecute him and his company for vagrants upon the opening of the Royalty theatre. If Mr. Palmer and the proprietors had been made acquainted with the combination of three formidable powers against them, they would have stopt short in their undertaking; or, if they had proceeded, it would have been at their own peril.

Having made some observations on the primary object of a theatre, the entertainment and amusement of the public, the author states the impropriety and inconvenience of having all the three theatres at the west end of the town.

The appendix to this sensible pamphlet contains Mr. Palmer's address to the audience, after the performance on the first night of opening, the correspondence between Mr. Harris and Mr. Quick, and other authentic papers.

- ART. 22. *Poems and Essays, by a Lady lately deceased. In Two Volumes.* Small 8vo. 7s. sewed. Cruttwell, Bath; Dilly, London. 1786.

These poems and essays were written to relieve the tedious hours of pain and sickness. The author was doomed for ten years, in the prime of life, to constantly increasing sufferings; but she found, in the principles of religion, and in the practice of virtue, such motives of consolation as rendered her superior to all the sorrows of life, and

to

to the lingering tortures of a most painful death. She appears to have possessed much delicacy of taste, and sensibility of heart; and her productions are sometimes elegant, and always moral or religious:

The following stanza in the Ode to Hope is poetical and pleasing:

b

‘ Fancy, wave thy airy pinions,
 Bid the soft ideas rise,
 Spread o’er all thy wide dominions
 Vernal sweets and cloudless skies,
 And lo! on yonder verdant plain
 A lovely youthful train appear,
 Their gentle hearts have felt no pain,
 Their guiltless bosoms know no fear.
 In each gay scene some new delight they find,
 Yet fancy gayer prospects still behind.
 Where are the soft delusions fled?
 Must wisdom teach the soul to mourn?
 Return, ye days of ignorance, return;
 Before my eyes your fairy visions spread!
 Alas! those visions charm no more,
 The pleasing dream of youth is o’er;
 Far other thoughts must now the soul employ,
 It glows with other hopes, it pants for other joy.’

This instructive and agreeable collection is published for the benefit of the hospital at Bath.

ART. 23. *The Muse of Britain; a Dramatic Ode.* London, 1787.

This super-sublime bard appears to be *possessed* rather than *inspired*. His invocation to the muse has the merit of novelty:

‘ Muse of the ecstatic song, severe and chaste,
 Whose eyebeam darts thro’ ether’s boundless waste,
 Whose voice arrests the flight of tide and time!

The knowledge of Homer’s muse was limited to heaven and earth; “her eyebeams did not dart into the *boundless waste of ether*,” for one very good reason, because there was nothing there to behold. She may be said to have “arrested the flight of time,” as she has conferred immortality on the heroes of the *Iliad*. But to “arrest the tide,” and direct the ebbing and flowing of the ocean, is justly considered as the unalienable prerogative of the moon (probably our author’s muse), “who rules all the sea and half the land.”

Our author has a high opinion of his own poetry:

‘ No flatterer I—truth hears my song,
 And graves my lay the *stars among*.’

Poets sometimes deal in fiction; and we are inclined to suspect that this ode is not yet *translated* to heaven, unless perhaps—in a *sky-racket*.

‘Lays a *seraph’s* self might hear.’

A seraph might certainly *bear* them, provided he had *ears*; but if he heard one line, all his seraphic feelings would be completely gratified.

As this poem seems to be intended for seraphs, we shall refer the discussion of its merits to their decision.

ART. 24. *The Progress of Music; an Ode. Occasioned by the grand Celebration at the Abbey.* London, 1787.

There is much *apparent* rapture and enthusiasm in this ode; but they are of the *dry* and *artificial* kind. The reader may form a judgment of its merit. Talking of the day of judgment, he thus apostrophises the king:

‘When THOU, whose regal smiles appear
Still join’d to thy imperial fair,
Shalt *reign* in some harmonious sphere,
And shine an *everlasting pair*.’

This is one of the highest compliments that ever was paid to a crowned head. His majesty is not only to be a *king* in the other world, but he is to be split into an *everlasting pair of kings*!

ART. 25. *Winter Evenings; or, Lucubrations on Life, and Letters.* 3 vols. 12mo. 9s. Dilly. London, 1787.

The author of these volumes is possessed of a competent share of learning, and a certain portion of common sense: but he has no vivacity, no wit, no penetration, no humour, and no taste. He might have figured as a Dutch commentator; but as a writer of fugitive essays he will infallibly be damned.

ART. 26. *Seeing is Believing; a Dramatic Proverb of one Act. As performed at the Theatre Royal in the Haymarket. Written by the Author of Widow and no Widow.* 8vo. 1s. Lowndes. London, 1786.

The merit of every individual is to be estimated by a comparison with the genius under which it classes. We have heard of comedies, tragedies, histories, pantomimes, and farces; but dramatic proverbs we confess lie beyond the sphere of our literary observation. For the present, therefore, we can only say that this is a very extraordinary performance. If it wants plot, it exhibits impossibility; and if it is destitute of wit, it has nonsense and absurdity in abundance to compensate for so trifling a defect.

ART. 27. *Poems on several Subjects, by the Rev. A. Freston, A. M.* 8vo. Wilkie. London, 1787.

This is a very pathetic and sentimental writer, and his performance is ushered in due form with a death’s-head and a skeleton for a frontispiece.

frontispiece. As we do not wish to induce our readers to put a premature end to their existence, we will trouble them with only one short extract:

‘ With punch and small beer,
And such vapourish geer,
Let fops strive to mend their complexion;
Fair ladies! draw near;
Drink ale! never fear!
’Twill make both your nose and your neck shine.’

ART. 28. *The Riddle.* By the late unhappy George Robert Fitzgerald, Esq. With Notes by W. Bingley, formerly of London, Bookseller. 4to. 1s. Jameson. London, 1787.

This pamphlet was of course expected to derive its success from the notoriety of the name of its author. There is some ingenuity in the construction of the riddle; but the versification is harsh and uncouth; and there are some stanzas in the performance so atrociously indecent as to deserve severe reprobation.

ART. 29. *A concise Treatise on the Art of Angling, confirmed by actual Experience and minute Observations; with the proper Methods for breeding and feeding Fish, and of making Fish-Ponds, Steers, &c. with several Arcana never before made public. To which is added, the Complete Fly Fisher.* By Thomas Best, Gent. 12mo. 2s. Stalker. London, 1787.

This treatise appears to be written by one who is really an adept in the art. It contains great variety of information, and cannot fail of proving useful to those who wish to become expert anglers.

ART. 30. *Bath Waters, a conjectural Idea of their Nature and Qualities. In Three Letters to ———. To which is added, Putridity and Infection unjustly attributed to Fevers.* By A. W. M. D. 8vo. 2s. Robinsons, Murray, and Strahan. London, 1787.

About twelve years ago the theory on which this treatise is founded was in general estimation among chemical writers; but, from the extraordinary improvements which have been made in the science since that time, it is now become obsolete. We may therefore presume that, in now submitting this conjectural idea to the public, Dr Wilson has, through professional avocations or other causes, been inattentive to the rapid progress of chemistry during the period abovementioned. The author's reflections on fevers discover much ingenuity; and though we cannot subscribe entirely to his theoretical sentiments, we entertain a very favourable opinion of his practical knowledge.

ART. 31. *Henrietta of Gerstend; a German Story.* 12mo. 2s. 6d. Lane. London, 1787.

An officer in the Prussian service, accidentally quartered in a clergyman's family, though considerably advanced in years, forms a most unaccountable attachment to a young lady, whom, of a foundling,

the clergyman had made a daughter by adoption. This girl, who is finely accomplished, owed the care which had been taken of her education to a lady in the neighbourhood, who kept a school. These ladies, without knowing any thing of each other, are found by the officer to be his wife and daughter, both of whom he had lost by the enemy's destroying the town in which they lived; and he being in constant service could never after receive any satisfactory intelligence of either. This is the story; which unites much improbability with great interest. Its incidents are few, but peculiarly natural and affecting. Here are no bad characters, no foul intrigues, no treacheries, either in love or friendship; and yet the mind is so forcibly carried along with the narrative, that we cannot part with the book till we know its contents. The facts are in themselves simple enough; but he is undoubtedly a master who tells them.

ART. 32. *Amusements in High Life; or, Conjugal Infidelities in 1786. In a Series of confidential Letters between Ladies who have distinguished themselves by the Multiplicity and Singularity of their Amours.* 8vo. 2s. Lister. London, 1787.

It is somewhat extraordinary that while the press is every day menaced, by the highest authority, with prosecutions in vindication of the most suspicious characters, the grossest slander on decency and virtue should be suffered to pass with impunity. It is a libel on the police of the country that any man should have the liberty of writing or vending the contemptible trash before us with safety to his ears. We cannot help taking notice of it, as of a loathsome object in our way, which creates unavoidable abhorrence and disgust; but it is likely to meet with injustice from every other critic but *Bridewell* or the *pillory*.

ART. 33. *A comprehensive Grammar of the English Language. For the Use of Schools.* By J. Rothwell, Master of the Free School of Blackrod, 2s. Cadell. London, 1787.

A decent compend of English grammar; in which, though plainness and perspicuity be the chief objects, neatness of expression is by no means overlooked. It has at least that species of merit which ought to distinguish all school-books, precision and clearness; for here not only the utilities but the intricacies of the science are rendered easy and intelligible to the meanest capacities.

ART. 34. *Advice to Mothers, Wives, and Husbands; with Admonitions to others in various Situations of Life.* By a Lady. 2s. 6d. Pell, London, 1787.

This advice is tendered in a style of shrewd, dry, solemn irony, and discovers more sarcasm than humour, more spleen than wit, and more knowledge of the world than good nature or philanthropy. The lady, we suspect, assumes petticoats merely to conciliate the complaisance of her readers. We look in vain for the softness of the sex, at least in these sarcastic essays. She appears highly incensed at those frailties

frailties and trivial deviations from strict propriety, which only make others smile; prefers the harshness of Juvenal to the courtesy of Horace; the malignity of Kenrick to the gentleness of Addison; addresses ladies of the first fashion in the dialect of the night-constable to women of the town; and her best points are generally borrowed from the rhetoric of Thames-Street and Clare-Market.

ART. 35. *Midsummer Holidays; or, A Long Story. Written for the Improvement and Entertainment of young Folk.* 8vo. 1s. Marshall. London, 1787.

This *story*, though pretty *long*, is by no means tedious. It is altogether without plot, incident, or business, and notwithstanding interesting throughout. The object is to give an impressive contrast of the manners and education of youth, conducted on principles of decency and a sense of order, and such as originate solely in fashion or caprice. The humours produced by causes so essentially different are well described; and from the various affecting situations in which the children are generally placed, we cannot help feeling a lively concern in whatever befalls them. This is a mode of instruction that cannot fail to be attended with the best consequences.

ART. 36. *To the Officers of the Army. The singular and interesting Case of Patrick Dillon, Esq. late Surgeon of the Sixty-fourth Regiment of Foot, who was lately dismissed from his Majesty's Service in Consequence of having sent a Challenge to Robert Hedges, Esq. late Captain in the Sixty-Seventh Regiment, for Defamation on the late Court-Martial which was held for the Trial of Major Browne.* 8vo. 1s. Strahan. London, 1787.

The case in which this pamphlet originates is precisely as stated in the title. Here the letters which occasioned the dismissal, and which were occasioned by it, are published. Some of these, especially that from Lord Rawdon and Major Doyle, are much in favour of Mr. Dillon, whose case is surely a very hard one. The circumstances are stated with great simplicity and manliness, and will, we believe, be read by few, who have the feelings of gentlemen, without some regret.

ART. 37. *The Two Farmers; an exemplary Tale. Designed to recommend the Practice of Benevolence towards Mankind, and all other living Creatures; and the religious Observance of the Sabbath-Day.* By Mrs. Trimmer. 12mo. 9d. Longman. London, 1787.

In this *Tale* there is a plenitude of religion and morality. We should, however, suspect where there is so much talk there can be but little work. We are also pretty confident most English farmers will be of our opinion. Indeed it is not by precept but example the practice of benevolence is to be inspired and promoted. We cannot help lamenting that books of education should ever discover the least tincture of that illiberal spirit which distinguishes the peculiarities of religious sects. Nothing can atone for giving the ductile minds of youth so improper a bias. And surely they but ill consult the welfare

of society who, instead of giving the rising generation just conceptions of their duty, are solicitous only to make them Methodists or hypocrites.

ART. 38. *A Spelling-Book, designed to render the Acquisition of the Rudiments of our native Language easy and intelligible: Containing, 1. A Preface, explaining the Manner of using the Book. 2. A Variety of Alphabets differently arranged. 3. A copious Set of Monosyllables, classed agreeably to their Sounds. 4. Words of two or more Syllables, arranged according to their Accent. 5. Sets of Words to be studied as Lessons previous to reading the Story or Dialogue to which each Set belongs. 6. A Course of easy-reading Lessons for young Children, beginning with single Words of three Letters, and advancing gradually to Sentences of six or seven Words. To which is prefixed, the Child's Library, or a Catalogue of Books recommended to Children from the Age of three to twelve Years.* 1s. Marshall. London, 1787.

Let not this voluminous title prepossess the reader against a very useful book. It contains all the articles announced, and these in no inferior order. It abounds in what but too many spelling books want, a large assortment of alphabets, and a most necessary profusion of monosyllables. But there is not sufficient attention paid to the distinction which children ought to be impressed with between letters of a similar form.

DIVINITY.

ART. 39. *Rest for the Weary; a Sermon, preached in the Parish-Church of St. Bennet, Gracechurch Street, on Jan. 2. 1785, upon Occasion of the Death of William Binns, Esq. who departed this World on Dec. 22. 1784. By the Rev. Erasmus Middleton, Lecturer of St. Bennet's, Gracechurch Street.* 8vo. 6d. 11ogg. London, 1785.

There are many good things in this discourse, notwithstanding its awkward, ill worded title. The preacher, as is usual with most of the methodistical persuasion, to which he belongs, drags into the discussion of a text purely moral all those puritanical peculiarities by which they affect to be distinguished. This absurdity, however, is much more excusable than appropriating the conclusion of his sermon for pouring over the memory of the dead a profusion of gross adulation. Surely that character can deserve but little praise in which the only thing commendable is the orthodoxy of his religious opinions. All the world are aware that this is not preaching the gospel, but turning it into merchandise, and holding up the unchangeable doctrines of religion to be estimated by the fashion or caprice of human opinion.

ART. 40. *A Sermon preached at York, on Wednesday the 13th of April, 1785, for the Benefit of the Lunatic Asylum. By Robert Pierſon, A. M.* 1s.

An earnest persuasive to the duties of benevolence in behalf of an institution which, according to the liberal resolution of its governors, is "confined to no district, but extends its arms to receive poor and

and afflicted lunatics from every quarter of his majesty's dominions." It were sacrilege against every thing due to humanity to blame the silliest thing that can be said for so noble a purpose. But the sermon before us is worthy of the object which it is intended to promote. The language is every where clear and forcible, and the preacher feels with becoming seriousness the whole importance and pressure of his subject. We forbear giving any extracts, as every passage seems equally deserving perusal and attention.

ART. 41. *Peace the End of the perfect and upright Man; a Sermon, occasioned by the Death of the Rev. Mr. William Ford, who departed this Life Jan. 26, 1783, in the Forty-seventh Year of his Age. Preached at Miles's-Lane. Feb. 2, 1783 By Stephen Addington. To which is added, the Oration at his Interment, by Joseph Barber. 8vo. 6d. Buckland London, 1787.*

There is nothing, either in this sermon or the oration, that will repay the perusal, unless there are such readers as can be pleased with canting without enthusiasm, sound without sense, and a profusion of theological terms and scriptural phrases crowded together without meaning or use. By such discourses a scanty livelihood may, in some cases, be extorted from the ignorant; but what end can be answered by the publication of them is to us utterly inconceivable.

ART. 42. *A Sermon preached before the House of Lords, at the Abbey-Church, Westminster, on Tuesday, Jan. 30, 1787, being the Anniversary of the Martyrdom of King Charles I. By John, Lord Bishop of Oxford. 1s. Cadell. London, 1788.*

In this sermon the progress and consequences of public strife are traced with a sagacity and seriousness suitable at once to the auditory and occasion. His lordship's observations are every where important; and he expresses them in terms peculiarly proper and perspicuous. His text is that beautiful proverb of Solomon, "The beginning of strife is as when one letteth out water."

ART. 43. *On the Incarnation; a Sermon preached in the Parish-Church of St. Mary, Newington, Surrey, Dec. 25, 1785 By the Rev. Samuel Horsley, LL D. F.R.S Archdeacon of St. Alban's, and Chaplain to the Right Rev. Father in God, Robert, Lord Bishop of London, Robinsons. London, 1787.*

This masterly composition is a proof how very interesting the most common theological subjects may be rendered by the union of genius and learning in the discussion of them. Here the great mystery of our Saviour's incarnation, with all the subordinate mysteries connected with it, are ably asserted, illustrated, and rescued from the various exceptions raised against them by a set of men who arrogate to themselves the distinction of rational Christians, at the same time that their exclusive object evidently is to exhibit a system of religion which seems to have little or no dependence on Christianity. But while the articles of our faith, and our present religious establishment, can boast such champions as Dr. Horsley, there is surely but little to apprehend from the visionary scruples of the ignorant.

ART.

ART. 44. *A Sermon preached at the anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on May 18, 1786. By the Rev. Samuel Horsley, LL.D. F.R.S. Archdeacon of St. Alban's, and Chaplain to the Right Rev. Father in God, Robert, Lord Bishop of London.* 1s. Rivington. London, 1787.

This sermon is replete with the philosophy of civil society. The doctrine and necessity of subordination it explains and accounts for in the most satisfactory manner. It defines poverty to be the want of that competence to which every man is entitled according to his situation, and without which he cannot sufficiently perform the duties of his station. In this view poverty is an evil which ought to be redressed or mitigated, as there must be a remedy wherever there is a right. The preacher therefore considers it as a contingency more or less inseparable from every rank in life. He consequently vindicates the providence of God in permitting so great a calamity to befall individuals from the cavils both of scepticism and discontent, with a strength of reasoning and a dignity of sentiment equally striking and original. These observations naturally suggest the duty of the day, which is the relief of poor clergymen's families. Here he laments, with a manly sympathy, the hard circumstances of those in inferior situations; but at the same time demonstrates the absolute impracticability of preventing its existence to a certain degree. He then represents their distress in the strongest and most affecting colours, and urges the obligation of contributing to lessen or mitigate it, by arguments, nearly irresistible.

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS

For FEBRUARY 1788.

LIBERTY OF THE PRESS.

THE political phenomena of the present age are perhaps more astonishing than any that have happened in former periods of the world. While the great cause of liberty is asserting, and the chains of mankind are falling from their hands in every corner of the earth; while in France, the most despotic kingdom of Europe, the people are vindicating their rights and privileges; while Scotland is contending for the ancient liberties of its boroughs; and while the British nation is making efforts to emancipate the enslaved natives of Africa; there are omens of the most portentous and dreadful nature that threaten the extinction of

of liberty at home. The freedom of the press is the palladium of the English constitution, and the basis of all our rights. Owing to this glorious privilege, for a century past, we have enjoyed the happiest and most perfect form of government that has ever been established among men. Hence liberal inquiry has been indulged, and the human genius directed to those objects that are most worthy of investigation. Hence that best philosophy, which teaches man to know his own nature, to recognise his original rights, and to assert the freedom of his being, has kindled the genius of this country, and extended its illumination and its ardour to every corner of Europe.

This freedom of appeal to the public, which is hardly known to other nations, arises from the nature of our constitution. As the republican part of the government prevails in England, though with a great mixture of monarchy, it is obliged, for its own preservation, to maintain a watchful jealousy over the magistrates, to remove all discretionary powers, and to secure the life and fortune of the subjects by general and inflexible laws. No action must be deemed a crime but what the law has determined to be such; no crime must be imputed to a man but from a legal proof before his judges; and even these judges must be his fellow-subjects, who are obliged, by their own interest, to have a watchful eye over the encroachments and violence of the ministers.

Without this valuable privilege liberty would be often in danger, and arbitrary power might insensibly be established. On emergencies, or apprehensions of such a nature, the alarm can easily be conveyed from one end of the kingdom to the other. An enlightened and ardent citizen can communicate his perceptions and his feelings to the circle of his compatriots, and rouse the genius of the nation to the defence of the common cause. In like manner, when an obnoxious or illustrious individual is brought to trial, the grounds of the charge are laid before the public; and an appeal is made to the common-sense and justice of mankind to decide on the merits or demerits of the accusers and the accused. This calm address to the tribunal of reason is highly favourable to the investigation of truth. The magic strains of eloquence may fascinate a public assembly; the fervid feelings of a popular orator may transfuse their contagion into an impressed and deluded audience; but, in the tranquillity of the closet, arguments are weighed, proofs are compared, and men are qualified to give an impartial verdict. By this mode of address to the understanding and
the

the judgment of his fellow-citizens, an unknown author may act the splendid part in which the Grecian orators, and even the Roman emperors, were ambitious to shine; and an anonymous pamphlet may open the eyes of the nation.

From this censorial power, which has been so often exercised by private citizens for the benefit of the state, some individuals ought to be exempted. It is a maxim of the law of England that "*the king can do no wrong*;" whatever appears blameable in his conduct is imputed to his ministers; and hence, any personal reflections against the sovereign are as criminal as they are useless. The same salutary rule applies to the circle of domestic life. To attack wantonly the characters of individuals unknown to ambition and to fame; to cast arrows and firebrands in sport into the private dwellings of innocence and peace, argues a heart perfectly depraved; and the authors of such calumnies ought to be numbered among the enemies of mankind. But the same rule does not apply to persons invested with a public character, and placed in high situations. Responsibility is annexed to their offices; they have to give an account to the community of all the measures which they adopt, and the plans which they pursue; and, although they should be unjustly accused, they ought to remember, that calumny is a tax which every person in a public character owes to his country.

Such ever has been, and ever will be the case with regard to individuals: with regard to communities and societies a distinction must be made. A court of judicature necessarily requires and demands respect; every good subject and citizen would wish to repose with confidence on the tribunal of justice from which he expects protection or redress. Next to the providence of a perfectly wise and perfectly good Being, who superintends human affairs, is an interpretation of law, and an administration of justice, favourable to the rights and the deserts of mankind. The dignified body, invested with this power, is therefore an object of public veneration and regard.

But this respectable claim which belongs to a court of judicature, by no means applies to a court of deliberation or inquiry. The representatives of any community are expressly ordained and appointed for the good of that community to which they belong. Their authority is not perpetual, but temporary; the society, of which they are only the delegates, keeps an eye on their motions; and upon their good or bad behaviour their subsequent importance or insignificancy depend.

Such,

Such, for a century past, has been the situation of the House of Commons; their situation when their preeminence and authority have been most eminent and conspicuous. Whatever importance they possess is derived from the community which they represent; their decisions, unless in some exceptions to general rules, are never decisive or final, but subject to the review and the check of another tribunal; they are not in a confirmed state, but in a perpetual state of probation; the nation watches the delegates whom it has appointed, and, at the year of election, can reappoint or dismiss the objects of its former choice. So sensible have they been of the inferior nature of their own jurisdiction, as every assembly that is merely a court of deliberation must be, that they have frequently reviewed their own proceedings; affixed an *index expurgatorius* to their acts; and expunged from their records unconstitutional and obnoxious decisions.

Although there be much ability and virtue within the House of Commons, there is also much ability and virtue without its walls. The majority of the nation has often been adverse to the majority of its representatives. A remarkable case of this kind was exemplified in the last parliament of his present majesty: to the voluntary, though auxiliary efforts of a few distinguished citizens, at that time, the nation is indebted for the election of the present House of Commons, and the confirmation of the present ministry. Among the last acts which the public will expect from the present administration will be the unnatural attempt to destroy that influence to which they are, in a great measure, indebted for their existence, and to push away that ladder by which they rose to power.

To give ideas or speculations to the public, is only to converse on a wider and more extended scale. That freedom of conversation and debate on all public affairs, which distinguishes the English from other nations, is no less fortunate for the governors than honourable to the governed. In the unlimited intercourse of society, in the free and promiscuous interchange of sentiments, the happiest as well as justest views of public affairs are presented, and those peccant or morbid humours evaporate in conversation, which, in other countries, give rise to conspiracies and insurrections. The freedom which is indulged to the coffee-house and the printing-press, render the tribunal, the prison, and the scaffold, unnecessary and impolitic.

In pleading for the liberty of the press, the greatest of all possible absurdities, would be, for one party in the common-wealth

wealth to claim an exclusive privilege of publishing its own opinions and decisions. An instance of this kind has lately occurred to which there is nothing similar even in the history of England*.

There are three institutions by which England is distinguished from other nations, and to which we are indebted for all our liberties; the trial by jury; the habeas corpus; and the freedom of the press. These are all connected with each other, and when one falls the rest must perish. In questions merely of a political and transient nature, a wise and a good man may stand neuter. But the laws and constitution are the general property of the subject, the inestimable legacy which we received from our ancestors, and which we are bound to deliver down to posterity. Not to defend is to relinquish; not to combat is to betray. And if formidable attempts are made to extinguish the sacred flame of freedom, there is one, and but one resolution which an independent Briton will take; to feel its last fires, and to glow with its parting beam.

INDIA COMPANY.

The Courts of Directors and Proprietors, by a considerable majority, have given their negative to the motion for transporting additional troops to India, encumbered with officers nominated by the Board of Control to supersede the veterans of the Company. In a time of profound tranquillity like the present, when the nation has recently reduced its military forces, has put its ships out of commission, and when the sovereign has announced, from the throne, the happy prospect of a permanent peace to the British empire, such a measure appears as unnecessary as it would be impolitic. Inexpediency and impropriety are not the only evils with which such a design, if carried into execution, would be attended. The odious and cruel distinction which it would create among officers, serving the same sovereign, and defending the same empire, would irritate the military feelings and pride of the army in India, and prove a permanent source of discontent and disorder. By the proposed regulation, eighty officers appointed by the Board of Control would take the precedence of eighteen hundred of the same rank in the service of the Company, of whatever standing. Is it wisdom or virtue, or can it be tolerated by the feelings of our countrymen in India, that

* We allude to the complaint made in a certain assembly of a recent publication said to be libellous.

striplings, who never witnessed an engagement, should supersede veterans who have grown grey in the service, who have spent their best days in fighting for their country, and have moistened the plains of Indostan with their blood? Will a youth's being invested with a king's commission give him a superiority over those who possess the local experience of the country, the knowledge of the natives, their language, customs, and manners?

In a still more important view this measure will strike the mind of a philosophical politician, who turns his eye to remote consequences. The Board of Control have grasped at the whole patronage of India; they already affect to hold the purse, and they only want the command of the sword to be sovereigns paramount of our eastern empire. If the Court of Proprietors do not oppose the motion of sending additional forces to their possessions, to the injury of their own officers, the India Company is annihilated, and all its power transferred to the Board of Controul. The interest of opposition has, of late years, declined with swift steps; the city of London, which, for more than a century, set itself in opposition to the court, is now reconciled to its measures; the race of independent country gentlemen is extinct, and there is now no power to check ministry, except the India Company. We wish to see a vigorous and united government; but every Englishman would tremble at the idea of *absolute power*.

ABOLITION OF SLAVERY.

For the credit as well as the advantage of our country we have always endeavoured to give our strong voice of reprobation to every epidemic frenzy and political influenza which so frequently infect this country, and expose it to the derision of Europe. The sentiments which we delivered in our last number, concerning the emancipation of the negroes, are now adopted by all the enlightened and wise men in the island. It redounds to the credit of his majesty's subjects in the northern part of the kingdom, that they have never been tainted with those juvenile and romantic ideas which ignorance and improvidence have expressed in the manifold addresses from the south. We have now authority to assure the public that *no plan for abolishing slavery in the West-Indies* will be proposed in the House of Commons. A bill for *regulating the practice and reforming the abuses of slavery*, as we mentioned in our last, will be introduced into parliament; but the wild idea of introducing *magna charta* and the *bill of rights* among the negroes of Africa and the slaves in the West-Indies, will never be seriously suggested by any person who
is

is in the smallest degree acquainted with human affairs. "Romantic virtue is always to be distrusted, because it is founded on no principle," is one of the sayings of Dr. Johnson, recorded by his biographers, which does honour to his understanding. The *sentimental furor* which rages at present, unless it meets with an effectual check, will destroy all the good sense in the kingdom.

CONTINENT OF EUROPE.

The revolution of a *moon* has made no effectual alteration in the political state of the continent, though its affairs of late appear to have been much under the influence of that planet. A general amnesty is at last proclaimed by the Prince of Orange in Holland. Such a total revolution as has taken place in the Netherlands, from the nature of human passions, must have been attended with oppression, depredation, and cruelty. If an act of oblivion for former offences had been earlier passed, and an exertion of authority employed by the stadtholder, many a scene of horror would have been prevented, the lives and property of the citizens would have been preserved, and perhaps the more moderate part of the French faction returned to a sense of their duty. In scenes of that kind, as Thucydides has observed with regard to the Peloponnesian war, the more violent and brutal part of the community always hold the most distinguished rank. The most furious of the Orange party have exercised such oppression and depredation on their opponents, that upwards of seventy thousand useful citizens have emigrated from their country, and carried along with them as much of their property as they could collect, and their industry, still more valuable, to a foreign country. The revocation of the edict of Nantz was felt by France for more than half a century.

The firmness and perseverance of the Ottoman Porte will unite the imperial armies of Russia and Germany as early in the spring as it is convenient to take the field; but whether the cross or the crescent is destined to prevail, or whether they will not both be disgraced in the eyes of Europe, must be left to the chapter of futurity.

* * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E
E N G L I S H R E V I E W ,

F o r M A R C H 1788.

ART. I. *The Athenaid ; a Poem. By the Author of Leonidas.*
3 vols. Small 8vo. 9s. boards. Cadell, London, 1787.

THE *Athenaid* is a posthumous performance of Richard Glover, Esq. and a sequel to the heroic poem of *Leonidas*, which was celebrated in its day. It was bequeathed by him, with other manuscripts, to his daughter, Mrs. Halfey, and is now presented to the public as it came from the hands of the author, with the exception of a few corrections from the pen of a friend. *Leonidas* was well received by the public ; but its favourable reception was not entirely owing to its intrinsic merits. At the time of its publication, during the ministry of Sir Robert Walpole, a zeal, or rather rage, for liberty prevailed in England ; a constellation of great men, distinguished by their virtues as well as their talents, set themselves in opposition to the court ; every species of composition that bore the sacred name of freedom recommended itself to their protection, and soon obtained possession of the public favour. Hence a poem, founded on the noblest principles of liberty, and displaying the most brilliant examples of patriotism, soon found its way into the world.

ENG. REV. Vol. XI. March 1788.

L Besides,

Besides, that poem was not destitute of internal merit. The author every where appears to be a virtuous man, and a good citizen; he expresses manly and noble sentiments, though most of them are taken from the orations of Lysias and Isocrates; and the episode of the Persian princess is poetical and pleasing. The principal defect of it was the want of that poetical enthusiasm which is chiefly raised and nourished by an intimate acquaintance with the wild and the sublime scenes of nature; the want of that creative and vigorous imagination, which, presenting a higher order of things than is to be found in human life, produces the marvellous, and raises that admiration which should be the predominant passion in heroic poetry. Hence Thomson, who was a poet truly inspired, when he heard that a citizen of London had paid his addressee to the epic muse, expressed his surprise and astonishment in this manner; "*He write an epic poem who never saw a mountain!*"

It is a remarkable fact in literary history that a second part is always inferior to a first. The *Odyssey* ranks far beneath the *Iliad*; and *Paradise Regained* hardly gives us an idea of *Paradise Lost*. This does not arise entirely from a decline of genius by the approach of age; the contrary has been often observed of the lyric and dramatic poets, whose last compositions are frequently their best. The truth is, it is impossible to feel twice on the same, or similar subjects, with equal enthusiasm and fervour; the earliest impression is necessarily the strongest, and the second part becomes only an imperfect copy of the first. Milton, in writing *Paradise Regained*, was naturally led to follow the track of his former ideas; he neglected all the great scenes which the history of the Messiah presents to a Christian and a poet, and fixed upon one of the least considerable events in his life, the temptation in the wilderness, to which he was led by the success of his hero, the tempter, in *Paradise Lost*.

In like manner our author, in the work before us, which is a poetical history of the wars between the Greeks and Persians, proposes revenge for the death of Leonidas as the great object of his poem. The following is the exordium:

• The Persians vanquish'd, Greece from bondage sav'd,
The death of great Leonidas aveng'd
By attic virtue—celebrate, O muse!

The conclusion is in the same strain:

— Night

—— ‘ Night drops her shade
On thirty myriads slaughter’d. Thus thy death
Leonidas of Sparta was avenged;
Greece thus by attic virtue was preserv’d.’

Events that are the subject of authentic record are ill adapted to epic poetry. At the same time the historical transactions of every age are capable of poetical arrangement and poetical embellishment. But this narrow and limited view which our author has taken of his subject removes its grandest and most dignified aspect, and renders the epic muse inferior to the historical.

The poem opens with a description of Eschylus, the celebrated poet and warrior of Athens, retiring to the banks of Ilyffus, in a still evening, and reposing beneath the shadow of an oak to celebrate on the lyre the praises of Leonidas the Spartan hero :

‘ At closing day the stream
With drowsy murmur won his eye to sleep
But left his fancy waking.’

In this situation, as the poet expresses it,

—— ‘ In a dream
The god of day, with full meridian blaze,
Seem’d to assume his function o’er the skies ;
When, lo ! the earth divided : through the cleft
A gush of radiance dimm’d the noon-tide sun.
In structure all of diamond, self-pois’d,
Amid redundant light, a chariot hung
Triumphal. Twelve transparent horses breath’d
Beams from their nostrils ; dancing beams of day
Shook from their manes. In lineaments of man,
Chang’d to immortal, there the mighty soul
Of Sparta’s king apparent shone. His wounds
Shot forth a splendour like the clust’ring stars,
Which, on Orion’s chest and limbs, proclaim
Him first of constellations. Round in cars
Of triumph too arrang’d, the stately forms
Of those whom virtue led to share his doom,
And consecrate Thermopylæ to fame.
Pines tipp’d with light’ning seem’d their spears ; their shields
Broad like Minerva’s ægis : from their helms
An empyreal brightness stream’d abroad ;
Ineffable felicity their eyes,
Their fronts the majesty of gods display’d.
‘ Erect the glorious shape began to speak
In accents louder than a bursting cloud—
Pentelicus, Hymettus seem’d to shake

Through all their quarries, and Ilissus beat
 His shudd'ring banks in tumult—Thou, whose muse
 Commands th' immortalizing trump of fame,
 Go to the sage Hellanodics, the just
 Elean judges of Olympian palms;
 There in thy own celestial strains rehearse,
 Before that concourse wide, our deeds and fate.
 Let our example general Greece inspire
 To face her danger ; let the Spartan shield
 Protect th' Athenians, else I died in vain.

Having related his marvellous dream to Themistocles, that chief advised him immediately to obey the mandate of the divinity, to set sail for Elis, and consult Apollo in behalf of the state. He arrived at the important and critical period when a detachment of the Persian troops had ravaged the town and plundered the temple. There he meets with Timon his ancient friend, the priest of Apollo, with his garments rent, and ashes sprinkled on his head, who relates to him the ravages of the barbarians, who had made a captive of his daughter Amarantha, and carried her away. Obedient to the heavenly admonition communicated to him in his dream, Eschylus then seeks the temple of Apollo, and, mounting the steps, offers up, with outstretched hands, the following prayer :

‘ O vanquisher of Python ! Seed of Jove,
 Whose eleutherian might the tyrant dreads !
 Bright pow'r of day, dispenser of that fire
 Which kindles genius in the human breast !
 God of that light diffusing through the soul
 The rays of truth and knowledge ! Friend to man,
 His monitor prophetic ! O admit
 Athenians, anxious for their country's weal,
 In this her day of peril, to consult
 Thy wisdom, thy protection to implore !
 ‘ Her tripod high the prophets ascend ;
 Enthusiastic motion strains her form,
 In flashes rolls her eyeballs, and bespreads
 Her agitated front with floating hair.
 Her weight a laurel, planted nigh, upholds,
 Which she embraces ; her convulsive grasp
 Shakes to the root the groaning trunk, the boughs,
 The clatt'ring foliage. Forth she bursts in foam,
 ‘ Fly, wretched men, to earth's extremest bound !
 I see, I see th' Acropolis in flames,
 Your temples crumble, and your turrets nod ;
 I see the blood run sable through your streets.

* All unabash'd the hero firm replies :
Yet further speak. Though citadel and fane
Be doom'd to ashes, must the nation fall ?
If so, instruct thy suppliants how their fall
May prove most glorious in the fight of gods
And men.—The Pythian answers with a look
Of pity, soft'ning her tempestuous rage :
' Ah ! still my tongue, like adamant, is hard.
Minerva's tow'rs must perish ; Jove severe
So wills ; yet granting, at his daughter's suit,
Her people refuge under walls of wood.
But shun the myriads of terrific horse,
Which on your fields an eastern Mars will range.'

The learned reader will immediately recollect the passage in Herodotus from which this is taken; and, from a comparison will discern that the response of the Oracle is more striking and solemn in the original. It is thus literally translated: "The persons deputed by public authority to consult the god, having performed the prescribed ceremonies, entered the temple; and, as they sat by the shrine, the Pythones pronounced the following response: Wretches, why sit ye there? Leave your houses and the lofty ramparts of your city, and fly to the farthest extremities of the earth. For not the head shall remain firm, nor the body, nor the hands, but all shall pass unregarded. For fire, and keen Mars, urging the Syrian chariot, shall destroy. Nor yours alone, but many other strong towers shall he overthrow. Many temples of the immortal gods shall he give to the consuming fire. *Even now they stand dropping sweat, and shaking with terror. Black blood flows over their highest roofs, presaging calamity and destruction.* Depart, therefore, from the sanctuary, and diffuse the mind in evils."

The last images are awful, and in the true prophetic style, but are much weakened in Mr. Glover's imitation.

The Athenian deputies, thrown into the deepest consternation, again addressed the throne : " O, sovereign power ! prophesy to us more propitiously for our country, regarding these suppliant tokens which we bear ; or we will not depart from the sanctuary, but remain here till we die." The prophetess answered, " Minerva is unable to appease Olympian Jove, though intreating with much persuasion and deep wisdom. Again, therefore, I speak in the adamantine terms of fate. All within Cecropian bounds and the recesses of divine Cithæron shall fall. The wooden wall alone great Jupiter grants to Minerva to remain
L 3 inexpugnable,

“inexpugnable, a refuge to you and to your children. Wait not, therefore, the approach of horse and foot, of an immense army coming from the continent. But retreat, nor attempt to oppose their progress. O, divine Salamis! thou shalt lose the sons of women, whether Ceres be scattered or gathered*.”

Even with the disadvantage of a literal translation the historian is more sublime and affecting than the poet.

Eschylus and his friend Timon depart from the temple and proceed to Cirrha. The melancholy of the latter for the loss of his daughter is well conceived and described :

————— ‘ On their way the harp
Of Eschylus, preluding to the strain
Which on his banks Alpheus was to hear,
Relieves the sailor toiling at his oar,
Enchants the wind retentive of the sounds
Which harmonize his breath. If round the keel
Of sweet Arion dolphins ever play’d,
Or blithsome nereids to the pleasing mood
Of Orpheus danc’d, while Argo plough’d the deep;
They now had felt controlment as in bonds,
Not on their pliant, azure-glossy fins
Disporting light, but rigid with amaze
At this majestic muse. Yet sounding verse,
In solemn cadence to the deep-ton’d lyre,
Which could the boist’rous mariner subdue,
The ear of Timon, languid by despair,
Rejects, attentive to his grief alone,
Which sighs within. Society is pain,
Ev’n with his friend. A solitary couch
He seeks; recumbent, not reposing, there
Consumes the hours in pertinacious woe,
Which sheds no tear. If wearied nature sinks,
His sleep is troubled; visions of the night
Appal his spirit; starting, he forsakes
A thorny pillow; rushes on the deck
With lamentations to the midnight moon.
Alarm’d, th’ Athenian chief approaching seiz’d
On Timon’s hand; with earnest looks inquir’d
Why thus complaining he disturbs the calm,
From his own pillow chasing due repose?
‘ Ah! I have seen my daughter, he replies,
Have seen her twice!—Where seen her? all distress’d
Th’ Athenian questions.—On a rock she stood,
A naked rock, the parent wild exclaims;

* Herodot. lib. vii. cap. 139.

Unloos'd her zone, dishevell'd was her hair;
The ravisher was nigh. On sight of me,
Who no assistance from the shore could reach,
O father, father! I am sham'd, deflower'd,
But here will end my sorrows and disgrace;
She said, and plung'd precipitate. I saw
Her body swallow'd by the greedy surge,
Unwept, depriv'd of sepulture, to float.

• Illusion all! the bard consoling spake;
The phantom offspring of disemper'd sleep.

• A second time, the frantic fire pursues,
Did Amarantha meet my aking sight;
Then, like an eastern concubine attir'd,
Her head was blazon'd with Barbaric gems;
With golden gloss her wanton garment wav'd:
With her despoiler hand in hand she walk'd,
Disclaim'd her father, and her father's gods.
Oh then I wish'd her on the waves again,
To parch in winds, or sate some vulture's beak!

In the affecting, the tender, and the beautiful, Mr. Glover succeeds better than in the heroic and sublime. As a specimen of his talents for description we select the following one of Trœzene:

• Lo! Medon, fair Trœzene; rich her soil,
Her people gen'rous, to Cecropia's state
Inviolably faithful. See that isle
Which fronts the port; redundant in delights
Of art and nature, though of circuit small,
Calauria shews her verdant round of wood.
Here disembarking, with devotion pure
We must invoke the trident-bearing god.
This isle from Phœbus Neptune in exchange
For Delphi took. Thrice holy is the soil,
Deserving rev'rence, by that pow'r below'd,
Who shar'd a third of ancient Saturn's reign,
His son a brother to Olympian Jove.
Here shall we greet some wonder of her sex,
The sacerdotal maid. Trœzene's laws
One of her noblest daughters in her bud
Establish here presiding, here confin'd
To priestly functions, till the genial god
Of marriage hence redeem her, grown mature
For care less rigid, and a tend'rer tie.
• The heroes land, where opening to their sight
An elevation of the ground, attir'd
In flow'r-enamell'd turf, display'd the fane
Of structure vast in marble: brass the gates
Refulgence cast; a peristyle sustain'd
The massy roof; huge columns on their heads

The crisped foliage of acanthus bore,
 And high o'erlook'd th' impenetrable shade
 Which screen'd the island round. Perennial springs
 Supplied melodious currents through the woods,
 In artificial beds of pearly conchs
 Along the sea beat margin cull'd by nymphs,
 The temple's chaste attendants. Unrestrain'd
 Here flow'd the native waters; there confin'd
 By marble fountains, win th' enchanted eye
 To shady-skirted lawns, to op'ning glades,
 Or canopies of verdure; all the founts
 Were grac'd by guardian images of gods,
 The train of Neptune.—Lo! the gate is thrown
 Abroad; the priestess, lovely in her shape
 As virgin Thetis to the nuptial arms
 Of Peleus led, more blooming than the flow'rs
 Beneath her decent step, descends the slope:
 A matron staid behind her solemn treads;
 Close to her side, in radiant arms, a youth
 Who like a brother of the graces moves.
 His head, uncas'd, discovers auburn locks
 Curl'd thick, not flowing; his sustaining hand
 She, rosy-finger'd, to her own admits.
 He seem'd Apollo, not with martial fires
 Such as on Titan's race he darted keen,
 But with th' enamour'd aspect which he wore
 When Clymene he won, or Daphne woo'd;
 She Cynthia, not a huntress, when the chase
 Of rugged boars hath flush'd her eager cheek,
 But gently slooping from an argent cloud,
 Illumining mount Latmus, while she view'd
 Her lov'd Endymion, by her magic pow'r
 Entranc'd to slumber.—

Many of the episodes which are interspersed through this work are affecting and pathetic; but they are too long for insertion. The importance and dignity of the events recorded are much diminished by the poetical mode of narration, and strike us less than in the original historian. Mr. Glover, the characteristic of whose genius is not sublimity, has related the events in the Persian war as an inflated part of history, and overlooked that ample and magnificent view of his subject which would have rendered it interesting to all nations and all ages. No spectacle occurs in the annals of mankind, that is more generally interesting than the Asiatic expedition into Europe, and the consequent war between the Greeks and the Persians. The former conflicts in which the Grecian states had been engaged were confined to their own territories, and extended not
 their

their consequences beyond the countries in which they arose. But this memorable war reached the remotest corners, and shook the center of Greece. It recoiled with more destructive violence on Persia; its duration comprehends an illustrious period in the history of both countries; and its extent embraces all the celebrated nations of antiquity, together with the scattered communities of Grecian extraction in every part of the world. For at this time the Persian king entered into a league with the Carthaginians to make war against the Grecian colonies which were their neighbours and their rivals. It was determined between the confederated powers, that, while Xerxes poured his millions into Greece, and destroyed or exterminated the original inhabitants, the Carthaginians should cut off their flourishing colonies in Italy and Sicily. Accordingly the fate of this enterprize interested following ages. The grand question was to be decided, Whether Asia or Europe was to give law to the world; whether the records of history and the progress of refinement were to proceed from the dominions of despotism, or the regions of science and of liberty. In the hands of such a philosophic poet as Voltaire, who knew how to unite great historical views with his poetical productions, this subject would have assumed a dignity and an importance which would have made it interesting to the world. As episodes, might have been introduced the rise and progress of the Persian empire from the time of Cyrus; the conquest of Egypt, which would have led to a description of its antiquities, wisdom, and wonderful works; the progress of Phenicia and its colony Carthage, might have contributed to improve and embellish the poem. Thus all the great nations of antiquity would have passed over the scene. By the narrow view which Mr. Glover has taken of his subject all these beauties are lost.

Some of the characters in this poem are well drawn, particularly those of Themistocles and Aristides. The style possesses many poetical graces, but it is often familiar and prosaic, and is generally deficient in that awful simplicity and unadorned sublimity which are the characteristics of the epic muse.

ART.

ART. II. *Memoirs of the American Academy of Arts and Sciences, to the End of the Year 1783. Volume I.* 4to, 11, 1s. boards. Adams and Nourse, Boston. 1785.

[*Concluded from our last.*]

ART. IV. **A**N account of a very uncommon darkness in the states of New-England, May 19, 1780. By Samuel Williams, A.M. Hollis professor of mathematics and philosophy in the university of Cambridge.

ART. V. An account of the effects of lightning on two houses in the city of Philadelphia. In a letter from Arthur Lee, Esq. F. A. A. to James Bowdoin, LL. D. Pres. A. A.

ART. VI. An account of the effects of lightning on a large rock in Gloucester. In a letter from the Rev. Eli Forbes to the Rev. Manasseh Cutler, F. A. A.

ART. VII. An account of a very curious appearance of the electrical fluid, produced by raising an electrical kite in the time of a thunder-shower. In a letter from Loammi Baldwin, Esq. F. A. A. to the Rev. Joseph Willard, president of the university of Cambridge.

ART. VIII. Observations and conjectures on the earthquakes of New-England. By Professor Williams, F. A. A.

ART. IX. An account of West-river Mountain, and the appearance of there having been a volcano in it. In a letter from Daniel Jones, Esq. of Hindsdale, to the Rev. Joseph Willard, president of the university at Cambridge. This mountain is situated about twelve miles north of Massachusetts's line, on the east side of, and adjoining Connecticut river, in the county of Cheshire and state of New-Hampshire, and opposite the mouth of West river, from which its name arises. On the south side of the mountain, about eighty rods from the summit, there has been an eruption, though perhaps not within the present nor last century. The peasants in the neighbourhood discovered this place, and became possessed with the idea of gold dust being in the mountain, and that it melted down into a solid body by the extreme heat of the mountain, at the time the eruption happened. They accordingly went to work, in search of the supposed treasure: they dug down about seventy or eighty feet, and, in some places, where the rocks permit, twenty feet wide; but they are now impeded by the rocks and the water that issues from the mountain above the hole.

Art.

Art. X. An account of eruptions, and the present appearances, in West-river Mountain. In a letter from Mr. Caleb Alexander, of Northfield, to Mr. Caleb Gannett, Rec. Sec. A. A. The information contained in the present article is nearly the same with that in the preceding. Mr. Alexander affirms that there have been several eruptions; but whether it may with propriety be denominated a volcano he does not pretend to determine.

Art. XI. Observations made at Beverley, latitude $42^{\circ} 36'$ north, longitude $70^{\circ} 45'$ west, to determine the variation of the magnetical needle. By the Rev. Joseph Willard, president of the university at Cambridge.

Art. XII. Magnetical observations made at Cambridge. By Stephen Sewall, F. A. A. Hancock professor of the Oriental languages in the university.

Art. XIII. An historical register of the aurora borealis, from August the 8th, 1781, to August 19, 1783. By Caleb Gannett, A. M. Rec. Sec. A. A.

Art. XIV. A comparative view of thermometrical and barometrical observations at Cambridge. By the Rev. Edward Wigglesworth, S. T. P. Hollis, F. A. A.

Art. XV. Meteorological observations at Ipswich in 1781, 1782, and 1783. By the Rev. Manasseh Cutler, F. A. A.

Art. XVI. An account of several strata of earth and shells on the banks of York river in Virginia; of a subterraneous passage, and the sudden descent of a very large current of water from a mountain near Carlisle; of a remarkable large spring near Reading in Pennsylvania; and also of several remarkable springs in the states of Pennsylvania and Virginia. In a letter from Benjamin Lincoln, Esq. F. A. A. to the Rev. Joseph Willard, president of the university of Cambridge.

Art. XVII. An account of large quantities of a fossil substance, containing a vitriol and sulphur, found at Lebanon, in the state of New-Hampshire. In a letter from the Rev. Jeremiah Belknap, F. A. A. to Samuel Williams, LL.D. and professor of mathematics in the university at Cambridge.

Art. XVIII. An account of yellow and red pigment found in Norton; with the process of preparing the yellow for use. In a letter from the Rev. Samuel Deane, F. A. A. to Mr. Caleb Gannett, Rec. Sec. A. A.

The six succeeding articles in the volume are briefly the following, viz. an account of an oil-stone found at Salisbury; observations on the culture of Smyrna wheat; an account of an experiment for raising Indian corn in poor land; an account

account of a singular apple-tree, producing fruit of opposite qualities; a letter relative to the ingrafting of fruit-trees, and the growth of vegetables; an account of the vegetable productions in the midland parts of North-America.

Art. XXV. A letter on the retreat of house-swallows in winter, from Samuel Dexter, Esq. to James Bowdoin, Esq. Prof. A. A. The opinion that the house-swallow does not emigrate in the autumn to distant countries, but remains at home in a torpid state, is supported by many observations; but that it should exist through the winter in the mud at the bottom of a pond, has not hitherto, so far as we recollect, been affirmed upon any positive authority. The author of the present memoir, however, endeavours to establish this fact from several circumstances, which, though not entirely decisive, amount almost to a proof of the assertion.

Art. XXVI. An account of an air-pump on a new construction, with some observations on the common air-pump, and Mr. Smeaton's improvement. In a letter from the Rev. John Prince to the Rev. Joseph Willard, president of the university of Cambridge. Mr. Smeaton having done so much to facilitate the opening of the valves at the bottom of the barrel and in the piston, Mr. Prince supposed that if those valves were entirely removed, and the remaining air in the barrel could be more perfectly expelled, the rarefaction might be carried still farther. Upon this plan he has constructed his pump. He has removed the lower valve, and opened the bottom of the barrel into a cistern, on which it is placed, and which has a free communication with the receiver; the cistern being deep enough to allow the piston to descend into it, below the bottom of the barrel.

Art. XXVII. A description of a pump-engine, or an apparatus to be added to a common pump, to answer the purpose of a fire-engine; invented by Mr. Benjamin Dearborn.

Art. XXVIII. A description of a fire-engine of a new construction, by the same. Of this engine it is impossible to convey any clear idea with a plate.

Art. XXIX. Observations upon the art of making steel. By the Rev. Daniel Little, F. A. A. The general method of making steel is either by fusion of ore or pig-iron, or by cementation, as it is called; the latter of which is performed by a cement made of those substances which contain the greatest quantity of phlogiston. So far, however, as Mr. Little has been informed, this kind is of an inferior quality, and very little used for edge-tools. Imagining that
this

this circumstance proceeded only from the defect of phlogiston in the substance used as a cement, he conjectured that there might be found for this purpose some other inflammable substance, which, if properly applied, would impregnate the iron with phlogiston more effectually. After many experiments, he found a particular marine plant, which requires no other preparation but drying and pulverizing, and is commonly known by the name of rock-weed, or rock-ware; growing in the greatest plenty on the American rocky shores, coves, creeks, and harbours of the sea. In making some experiments upon this plant for a flux-powder, a small bit of iron was put into a crucible, and filled with the said cement. After remaining five or six hours in little more than a cherry heat, it was, very unexpectedly, converted into steel. This furnished the author with the first hint of its use in making steel; and, from several experiments which he has since made, he is convinced of its excellence for that purpose.

The third part of the *Memoirs* is allotted to medical papers. Of these, the first article is an account of the horn-distemper in cattle; with observations on that disease. By Cotton Tufts, M. D. F. A. A. and M. S. In a letter to the Rev. Joseph Willard, Cor. Sec. A. A. This is a disease affecting the internal substance of the horn, commonly called the pith, which it insensibly wastes, and leaves the horn hollow. The pith is a spongy bone, the cells of which are filled with an unctuous matter. It is furnished with a great number of small blood vessels, is overspread with a thin membrane, and appears to be united by sutures with the bones of the head.

In the horn-distemper this spongy bone is sometimes partly, and sometimes entirely, wasted. The horn loses its natural heat, and a degree of coldness is felt upon handling it. The distemper, however, is seldom suspected without a particular acquaintance with the other symptoms, which are a dulness in the countenance of the beast, a sluggishness in moving, a failure of appetite, an inclination to lie down, and, when accompanied with an inflammation of the brain, a giddiness and frequent tossing of the head. The limbs are sometimes affected with stiffness, as in a rheumatism; in cows the milk often fails, the udder is hard, and, in almost all cases, there is a sudden wasting of the flesh.

As soon as the distemper is discovered, an opening into the diseased horn should be immediately made; which may be done with a gimblet of a moderate size, in such a part of the

the horn as is most favourable for the discharge. It is recommended as most prudent to bore at first two or three inches above the head. If it is found hollow, and the gimblet passes through to the opposite side, and no blood discharges from the aperture, it may be best to bore still lower, and as near the head as it shall be judged that the hollowness extends. This opening is affirmed to be a necessary measure, and often gives immediate relief. Care must be taken to keep it clear, as it is apt to be clogged by a thin fluid that gradually oozes out and fills up the passage. Some have practised sawing off the horn; but, according to the best observations, it does not succeed better than boring. From the cases Dr. Tufts has seen, he is led to conclude that injections are in general unnecessary; that, when the distemper is early discovered, no more is required than a proper opening into the horn, keeping it sufficiently clear for the admission of fresh air, the removal of the compression, and the discharge of floating matter. But when the distemper has communicated its effects to the brain, so as to produce a high degree of inflammation, it is much to be doubted whether any method of cure will succeed.

Art. II. Case of a remarkable large tumour found in the cavity of the abdomen. By Joshua Fisher, F.A.A. and M.S.

Art. III. Remarks on the effects of stagnant air. By Ebenezer Beardsley, surgeon of the twenty-second regiment of the American army in the campaign of 1776. The effects described in this memoir were a dysenteric complaint, which, as it seized only the men who were quartered either in low underground rooms, or confined garrets, and was readily cured upon a removal from those situations, the author imputes entirely to an obstructed circulation of air.

Art. IV. A remarkable case of gun-shot wound. Communicated in a letter from Barnabas Binney, hospital physician and surgeon to the American army in 1782, to Benjamin Lincoln, Esq. F.A.A. This case affords an extraordinary instance of a most desperate wound completely cured in three weeks by the auspicious influence of nature.

Art. V. A bill of mortality for the town of Salem, for the year 1782. By Edward Augustus Holyoke, M.D. In a letter to Mr. Caleb Gannett, Rec. Sec. A.A.

Art. VI. A history of a large tumour in the region of the abdomen, containing hair. By John Warren, Esq. F.A.A. and professor of anatomy and surgery in the university of Cambridge.

Art.

Art. VII. Experiments on the waters of Boston. By J. Feron, surgeon-major of his most christian majesty's squadron under Mons. de Ternay's command in North-America, and of his majesty's marine hospitals at Boston and in Rhode-Island, F. M. S. From the experiments made by Mons. Feron, he concludes that the Boston waters contain a sea salt, with a basis of mineral alkali in small quantity, a greater quantity of sea salt with an earthy basis, and a certain quantity of oil, perhaps a little of sal catharticus amarus. The result of the experiments countenances such a conclusion; but they seem not to have been made with sufficient accuracy.

Art. VIII. Observations on the longevity of the inhabitants of Ipswich and Hingham, and proposals for ascertaining the value of estates held for life, and the reversion of them. In a letter from the Rev. Edward Wigglesworth, F. A. A. professor of divinity in the university of Cambridge, to James Bowdoin, Esq. Pres. A. A. It was the opinion of the celebrated Dr. Halley that, from the situation of Breslaw, and the employment of its inhabitants, the deaths in that city were more proper for ascertaining the probabilities of the continuance of the human life, in its various stages, than those of any other large city in Europe; and his table has accordingly been made the standard for estimating the value of those estates in Great-Britain which are held for life. But the author of the present memoir, finding that Ipswich and Hingham are both more favourable to longevity than Breslaw, proposes that one or other of those parishes should be made the standard for computing the probabilities of the continuance of life in New-England. This idea we think is well founded, as there may exist a greater difference, in respect of longevity, between the inhabitants of Breslaw and New England than between those of the former and of other places on the continent of Europe.

After concluding the account of the various articles contained in this work, we cannot help expressing some surprise that not one memoir has been furnished by the great father of philosophical researches in America, the celebrated Dr. Franklin. His example, however, seems to have excited emulation in others; and the arts and sciences, hitherto the glory of Europe, have at length effected an establishment in the western continent. This volume is illustrated with several plates; and prefixed to the Memoirs is a philosophical discourse, delivered by the president of the academy.

ART. III. *The History of Mexico. Collected from Spanish and Mexican Historians, from Manuscripts, and ancient Paintings of the Indians. Illustrated by Charts and other Copperplates. To which are added, Critical Dissertations on the Land, the Animals, and Inhabitants of Mexico. By Abbé D. Francesco Saverio Clavigero. Translated from the original Italian, by Charles Cullen, Esq. 2 vols. 4to. 2l. 2s. boards. Robinsons, London, 1787.*

[*Concluded.*]

IN the eighth, ninth, and tenth books of this instructive work the Abbé Clavigero relates the arrival of the Spaniards on the coast of Anahuac; their first intercourse with the Indians; their wars with the Tlascalans, and subsequent confederacy with that celebrated republic; and the final conquest of Mexico and subjugation of its inhabitants. These events have been frequently recorded by modern historians of all nations; but, in general, they have preferred the brilliant and the marvellous to the just and probable; and have neglected the earliest and most authentic historians to follow the fables of their successors. The critic will often find our author too minute and particular; but his simplicity and candour make ample compensation; he knows how to appreciate historical authorities; and though he sometimes relates fables, he relates them, like Herodotus, without believing them himself, or imposing them on the reader.

The submission of the republic of Tlascala to the Spanish power, and the confederacy of its lords with Cortes, forms one of the most celebrated events in the life of that conqueror, and was the source of his subsequent victories. Tlascala was one of the most considerable cities in the country of Anahuac. Cortes, in his letters to Charles the Fifth, affirms that, in grandeur, population, buildings, and abundance of the necessaries of life, it exceeded Granada when taken from the Moors; and that at the market there daily assembled about thirty thousand merchants, and people of business. The same conqueror attests that, after having obtained an order from the senate to number the houses and inhabitants which were in the city, the villages, and hamlets of the republic, there were found upwards of fifty thousand houses, and more than five hundred thousand inhabitants. By the alliance of the Spaniards with the Tlascalans and some neighbouring tribes who were enemies to the

the Mexicans, Cortes augmented his army to two hundred thousand men; a circumstance which removes the marvellous from his expedition, and accounts for the victories which he afterwards obtained.

Our author's description of the last assault on Mexico, and the taking of that capital and its king, is delineated with the bold and glowing pencil of history. The speech of Tuatemotzin, when he surrendered himself a prisoner into the hands of Cortes, discovers much magnanimity: "I have done, brave general, in defence of myself and my subjects, every thing which the honour of my crown, and regard for my people, demanded; but as my gods have been against me, I see myself now deprived of my crown and liberty; I am now your prisoner; dispose of my person at your pleasure;" and, laying his hand upon a dagger which Cortes wore at his girdle, he added, "with this dagger take that life from me which I have not lost in the defence of my kingdom." It was the same prince, who, when afterwards put to the torture in order to force from him a discovery of the royal treasures which it was supposed he had concealed, discovered such invincible fortitude. His fellow-sufferer, overcome by the violence of the anguish, turned a dejected eye towards his master, which seemed to implore his permission to reveal all that he knew. But the high-spirited, though fallen monarch, darting on him a look of authority mingled with scorn, checked his weakness by asking, "Am I now reposing on a bed of roses?" A saying which can hardly be paralleled by any thing that has been ascribed to the heroes of antiquity.

The reflections of our author on the capture and destruction of the capital, do honour to his philanthropy and his feelings:

"The taking of that capital happened on the thirteenth of August 1521, one hundred and ninety-six years after the foundation of it by the Aztecas, one hundred and sixty-nine years after it was erected into a monarchy, which was governed by eleven kings. The siege of Mexico, something resembling, in the disasters and slaughters with which it was attended, that of Jerusalem, lasted seventy-five days; during which time, of two hundred thousand and more allies, some thousands perished; and of nine hundred Spaniards, more than one hundred were killed and sacrificed. The number of the Mexicans killed is not known; but, according to the account of Cortes and Bernal Diaz, and what other historians say on that subject, it appears that the slain exceeded one hundred thousand in number. With respect to those who died by famine, or sickness occasioned by the brackish water which they drank, and the infection of the air, Cortes himself

ENG. REV. Vol. XI, March 1788.

M

affirms

affirms they were more than fifty thousand. The city appeared one complete ruin. The king of Mexico, in spite of the magnificent promises of the Spanish general, was in a few days put ignominiously to the torture, which he bore with unshaken firmness, that he might declare where the immense riches of the court and temples were deposited; and, in three years after, was hanged, together with the kings of Tezcucó and Tlacopan, on account of some suspicious circumstances in their conduct. The Mexicans, and all the nations that contributed to their ruin, notwithstanding the humane and benevolent dispositions of the catholic kings, remained abandoned to misery and oppression, and the contempt not only of the Spaniards, but even of the lowest African slaves and their infamous descendants.

‘ Thus, it has been said, in conducting the Spaniards, a polished nation of Europe, to overturn the rude monarchy of the Mexicans in America, did Providence punish the latter for the injustice, cruelty, and superstition of their ancestors. But there the victors, in one year of merciless massacre, sacrificed more human victims to avarice and ambition than the Indians, during the existence of their empire, devoted in chaste worship to their native gods; there the legislative art of Europe corrected the bloody policy of American tribes, and introduced the ministry of justice, by despoiling Indian caziques of their territories and tributes, torturing them for gold, and enslaving their posterity; and there the mild parental voice of the Christian religion was suborned to terrify confounded savages with the malice of a strange, and by them unprovoked god; and her gentle arm in violence lifted up to raze their temples and hospitable habitations, to ruin every fond relic and revered monument of their ancestry and origin, and divorce them in anguish from the bosom of their country.’

These are the genuine sentiments of philosophical humanity, and will embellish the page of history, while the venal attempts to vindicate the Spanish cruelties in America, will perish in their own absurdity and sink into oblivion.

To this valuable history the Abbé Clavigero subjoins nine dissertations: 1. Concerning the first peopling and the migration of men and animals into the new world. 2. On the principal epochs in the Mexican history. 3. On the land, climate, and soil of Mexico, and the pretended inundation which has been ascribed to it by Buffon. 4. On the animals of Mexico, and the American quadrupeds. 5. On the physical and moral constitution, the corporeal and mental qualities of the Mexicans. 6. On their civilization and refinement, their arts, languages, and laws. 7. On the boundaries and population of the kingdoms of Anahuac. 8. On the religion of the Mexicans. 9. On the origin of the French evil.

In our review of Jefferson's “Notes on the State of Virginia,” in our last number, we mentioned two points of contact

contact between the old continent and the new, by which inhabitants might pass from the one to the other. Clavigero confirms what Mr. Jefferson advances concerning the variety and diversity of languages in America. No fewer than thirty-five have been found in Mexico; in South-America there are still more known. In the beginning of the last century the Portuguese counted fifty in Maragnon. There is a great affinity between some of these languages, which shews that they are sprung from the same parent; but there are many others as different from each other as the Illyrian and the Hebrew. No living or dead tongues can differ more than those of the Mexicans, Otomies, Tarascas, Mayas, and Miztecas, five languages prevailing in different provinces of Mexico. The observations which we made on the same fact mentioned by Mr. Jefferson tend to solve this phenomenon.

In accounting for the passage of animals from the old continent to the new, our author, though he does not adopt the theory of Buffon, that what is now land has once been the bed of the sea, makes some ingenious observations, which are confirmed by history:

* There is not a doubt, however, that our planet has been subject to great vicissitudes since the deluge; ancient and modern histories confirm the truth which Ovid has sung in the name of Pythagoras:

*Vidi ego quod fuerat quondam solidissima tellus,
Esse fretum; vidi factas ex æquore terras:*

* At present they plough those lands over which ships formerly sailed, and now they sail over lands which were formerly ploughed: earthquakes have swallowed some lands, and subterraneous fires have thrown up others; the rivers have formed new soil with their mud; the sea retreating from the shores has lengthened the land in some places; and advancing in others, has diminished it; it has separated some territories which were formerly united, and formed new freights and gulfs. We have examples of all these revolutions in the past century. Sicily was united to the continent of Naples, as Eubœa, now the Black sea, to Bœotia. Diodorus, Strabo, and other ancient authors, say the same thing of Spain and Africa, and affirm that by a violent irruption of the ocean upon the land between the mountains Abyla and Calpe that communication was broken, and the Mediterranean sea was formed. Among the people of Ceylon there is a tradition that a similar irruption of the sea separated their island from the peninsula of India. The same thing is believed by those of Malabar with respect to the isles of Maldivia, and by the Malayans with respect to Sumatra. It is certain, says the Count de Buffon, that in Ceylon the earth has lost thirty or forty leagues, which the sea has taken from it; on the contrary, Tongres, a place of the Low Countries, has gained thirty leagues of land from the sea. The northern part of Egypt owes its existence

to inundations of the Nile. The earth which this river has brought from the inland countries of Africa, and deposited in its inundations, has formed a soil of more than twenty-five cubits of depth. In like manner, adds the above author, the province of the Yellow River in China, and that of Louisiana, have only been formed of the mud of rivers. Pliny, Seneca, Diodorus, and Strabo, report innumerable examples of similar revolutions, which we omit, that our dissertation may not become too prolix; as also many modern revolutions, which are related in the theory of the earth of the Count de Buffon, and other authors. In our America, all those who have observed with philosophic eyes the peninsula of Yucatan, do not doubt that that country has once been the bed of the sea; and, on the contrary, in the channel of Bahama many indications shew the island of Cuba to have been once united to the continent of Florida. In the strait which separates America from Asia many islands are found, which probably were the mountains belonging to that tract of land which we suppose to have been swallowed up by earthquakes; which is made more probable by the multitude of volcanos which we know of in the peninsula of Kamtschatka. We imagine, however, that the sinking of that land, and the separation of the two continents, has been occasioned by those great and extraordinary earthquakes mentioned in the histories of the Americans, which formed an era almost as memorable as that of the deluge. The histories of the Toltecas fix such earthquakes in the year I Tecpatl; but, as we know not to what century that belonged, we can form no conjecture of the time that great calamity happened. If a great earthquake should overwhelm the isthmus of Suez, and there should be at the same time as great a scarcity of historians as there were in the first ages after the deluge, it would be doubted, in three or four hundred years after, whether Asia had ever been united by that part to Africa; and many would firmly deny it.

The Abbé Clavigero, in his third dissertation, treats on the recent inundation ascribed to America by M. Buffon and M. de Paw. According to these philosophers, America is entirely a new country, scarcely raised from the waters which have overwhelmed it; a continual marsh in its plains; a land uncultivated and covered with woods, or encumbered with mountains that are inaccessible, and leave but a small territory for cultivation and the habitations of men; a region dismissed from the care of nature, lying under a fordid sky, where all the animals that have been transported from the old continent have degenerated, and those native to its clime are deformed, weak, and destitute of arms for their defence*. M. de Paw, who adopts and exaggerates the errors of his master, affirms that America has ever been, and is at present, a very barren country, in

* Buffon, Hist. Natur. tom. 6.

which

which all the plants of Europe have degenerated, except those which are aquatic and succulent. Its lands, overloaded with mountains, or covered with woods, present nothing to the eye but a vast and barren desert; its climate is extremely unfavourable to the greater part of quadrupeds, and most of all pernicious to men, who are degenerated, debilitated, and vitiated in all the parts of their organization*. This degenerated state of America, according to these philosophers and their numerous disciples, is owing to a general deluge, different from that which happened in the time of Noah. From this recent inundation, according to Buffon, the malignity of the climate of America, the sterility of its soil, the imperfections of its animals, and the coldness of the Americans, derive their origin. Nature had not time to put her designs in execution, nor to take in all her extension. The lakes and marshes left by this flood are supposed to occasion the excessive humidity of the air, which is the cause of its insalubrity, the sterility of the soil, the extraordinary multiplication of insects, and the irregularity and diminutive size of the quadrupeds.

The existence of any deluge, so general as to cover a whole continent, is disputed by philosophers of a sounder intellect than either M. Buffon or M. de Paw. The lakes and stagnating waters, so frequent on the earth when in a state of nature; the shells and other marine productions which are found on the highest eminences of the globe, according to these sages, have given rise to this idea. While the earth was supposed to be a vast plain, founded on a mass of waters below, while there was another reservoir of waters above the firmament (supposed to be a solid substance surrounding the atmosphere), such a theory was reconcileable to reason; but when it is demonstrated and known that the earth is a sphere; that there are no waters below it; that there is no such thing as a firmament, and of consequence no waters above it; such a dream ought to vanish from every enlightened and sober mind. The only body of water capable of inundating the earth is the sea; but from the laws of gravitation, and the spherical figure of the earth, if the ocean were to overflow the land on one side, it must necessarily leave it dry on the other. Partial inundations, we know from history, have often taken place; but a deluge so general as to cover the whole earth appears, both from philosophy and history, to be altogether impossible.

* Recherch. Philosoph. Parte I.

Whatever truth may be in such speculations (which we mention rather for their singularity than their probability), it is easy to account for the phenomena which have suggested to the French and the German theorist, the idea of a recent deluge in America. Every country that is not cultivated by human industry, is covered with forests and overflowed with lakes. A state of nature, without cultivation, is a chaos bereft of form, and void of order. The ingenuity of man turns the wilderness into a fruitful field; the human hand directs the lakes to subside, and teaches the streams to flow. As the greater part of America, when first discovered, was inhabited by savage tribes, whose sole employment was hunting or war, art had not seconded the care of nature; and a region abounding in marshes, and covered with waters never taught to flow, naturally suggested to the inhabitants of more cultivated countries, the idea of a recent deluge.

Independent of these general observations, the physical phenomena of America, the great rivers, the innumerable fountains, and the copious rains, are sufficient to account for the prevalence of lakes and marshes. If these had been produced by that imaginary inundation, they would have been dried up or diminished by the continual evaporation which the heat of the sun produces, particularly under the torrid zone; but no diminution has been observed, except in those lakes from which human industry has diverted the rivers and torrents which fed them, as in those of the vale of Mexico. The five principal lakes of New Spain, Tezcuco, Chalco, Cuisco, Pascuaro, and Chapalla, are evidently formed by the rivers, fountains, and the deluges which fall from the clouds. No rains are so copious and violent, and no rivers so large as those of America. These natural and certain causes account for the event without having recourse to causes that are supernatural and uncertain. If the abundance of lakes in a country were a proof of a recent inundation, that is more likely to have happened in the old continent than in the new; for all the lakes of America, including those of Canada, which are the largest, are not comparable to the Black, White, Baltic, and Caspian seas, which, according to Buffon, are true lakes, formed by rivers which pour into them.

The Abbé Clavigero, in his fifth dissertation, treats of the corporeal and mental qualities of the Mexicans. The author of the "Philosophical Researches" gives the following description of the Americans: "At first," says he, "the Americans were not believed to be men, but rather satyrs,
or

“ or large apes, which might be murdered without remorse
“ or reproach. At last, in order to add insult to the op-
“ pression of those times, a pope made an original bull, in
“ which he declared that, being desirous of founding bi-
“ shopricks in the richest countries of America, it pleased
“ him, and the Holy Ghost, to acknowledge the Americans
“ to be true men; in so far that, without this decision of
“ an Italian priest, the inhabitants of the new world would
“ have appeared, even at this day, to the eyes of the faith-
“ ful, a race of equivocal men. There is no example of
“ such a decision since the world has been inhabited by men
“ and apes.” Nor, we believe, any similar example of cal-
lumnny and falsehood.

But a graver and more judicious author has delivered a similar opinion concerning the intellectual qualities of the Americans:

‘ Dr. Robertson, who, in a great measure, adopts the extravagant notions of M. de Paw, speaks thus of the Americans in the eighth book of his history of America. “ Some missionaries, astonished equally at their slowness of comprehension, and at their insensibility, pronounced them a race of men so brutish, as to be incapable of understanding the first principles of religion.” But what missionaries these were, and how much their judgment is to be trusted, can be understood from nobody better than Garces, in the abovementioned letter to pope Paul the Third. Let the passage, which we have here subjoined, be read; it will appear from it that the reasons of such an error, were the ignorance and sloth of those missionaries; and, we add, the false ideas they had imbibed from their infancy. Las Casas, Acosta, and other grave writers on America, say the same thing as Garces.

“ A council held at Lima,” continues Dr. Robertson, “ decreed that, on account of this incapacity, they ought to be excluded from the sacrament of the eucharist. And though Paul the Third, by his famous bull, issued in the year 1537, declared them to be rational creatures, entitled to all the privileges of Christians; yet, after the lapse of two centuries, during which they have been members of the church, so imperfect are their attainments in knowledge, that very few possess such a portion of spiritual discernment as to be deemed worthy of being admitted to the holy communion. . . . Even after the most careful instruction, their faith is considered feeble and dubious; and though some of them have been taught the learned languages, and have gone through the ordinary course of academic education with applause, their frailty is so much suspected that no Indian is ever ordained a priest, or received into any religious order.” In a few words here are four errors at least: 1. That a council of Lima had excluded the Indians from the sacrament of the eucharist on account of their imbecility of mind. 2. That Paul the Third declared the Indians rational creatures. 3. That very few Indians

possess such a portion of spiritual discernment as to be judged worthy to approach to the sacred table. 4. That no Indian is ever ordained a priest.

With respect to the first, it is true that, in an assembly held at Lima in the year 1552, which was called *Primum concilium Limæ*, though it was not a council, nor had ever any authority of a council, it was ordained that the eucharist should not be administered to the Indians until they were perfectly instructed and persuaded in things of faith; because that sacrament is the food of the perfect, but not because they were esteemed weak of understanding. This is clear from the first provincial council, vulgarly called the second, held in Lima in the year 1567, which ordered priests to administer such sacrament to all the Indians who found themselves disposed for it. But notwithstanding that order to make those ecclesiastics comply, of which Acosta justly complained, the second council of Lima, held in 1583, at which S. Toribio Mogrobejo presided, endeavoured to remedy those disorders by the devices which we here subjoin, from which it is to be seen that they, for the same reasons, equally denied the eucharist to the Indians and to the Moors, who were slaves brought from Africa; that the true reasons for denying it were, in the judgment of the council, the negligence or sloth, and the indiscreet and misapplied zeal of those ecclesiastics; and that the council found itself obliged to put a remedy to so great a disorder by new decrees and severe punishments. We know well also, that those respectable decrees were not exactly executed, and it became necessary for the diocesan synod of Lima, Plata, Paz, Arequipa, and Paraguay, to inculcate them afresh; but that demonstrates the obstinacy of the ecclesiastics, not the want of capacity in the Americans.

With respect to the bull of Paul the Third, we have already shewn that it was not intended to declare the Americans men, but, on account of their right to all the privileges of men, to condemn their oppressors.

In regard to the third error of Dr. Robertson which we have mentioned above, omitting at present what belongs to other countries of America, as it is not necessary here; it is certain and notorious that in all New Spain the Indians are obliged as much as the Spaniards to receive the eucharist at Easter, except those of remote countries, who are admitted or not to the sacred table according to the judgment of the missionaries. In the three audiences into which New Spain is divided there are, says Robertson, at least two millions of Indians. We are confident that this number is much inferior to the truth; but be it so and no more. The Indians, therefore, are not very few in number who possess so great a portion of spiritual discernment as to be judged worthy of approaching to the sacred table, unless two millions appear very few to him, or he thinks those bishops and priests rash, who not only admit, but even oblige those Indians to communicate. But when we add to those the Indians of many provinces of South-America who are equally obliged to receive the sacred eucharist, the number will be greatly increased.

His fourth error, in which he affirms that no Indian is ever ordained priest, is not less gross. It is subject of wonder, that a writer who

who collected so great a library of writers on America, and for whom so many accounts of the things of the new world were obtained from Madrid, should have been so ill informed on this as well as on other points. Dr. Robertson will please to know, therefore, that although the first provincial council held in Mexico in the year 1535 forbid that the Indians should be ordained, not on account of their incapacity, but because it was thought the lowness of their condition might draw some discredit on the ecclesiastical state, nevertheless the third provincial council, held in 1585, which was the most celebrated of all, and whose decisions are still in force, permitted them to be ordained priests, provided there was great care taken in admitting them into sacred orders. But it is necessary to observe that the decrees of each council comprehend equally, and under the same conditions, both the Indians and Mulattoes that are there, who are born or descended of an European father and an African mother, or on the contrary; and nobody, we believe, doubts of the talents and capacity of the Mulattoes to learn all the sciences. Torquemada, who wrote his history in the first years of the last century, says that they did not use to admit the Indians into religious orders, nor to ordain them priests, on account of their violent inclination to drinking; but he himself attests that in his time Indian priests were extremely sober and exemplary; so that it is at least a hundred and seventy years ago since the Indians began to be made priests. From that unto the present time the American priests have been so numerous in New Spain, that they might be counted by hundreds; among those there have been many hundreds of rectors, several canons and doctors, and, as report goes, even a very learned bishop. At present there are many priests, and not a few rectors, among whom have been three or four our own pupils. It is a point of this nature such gross errors have been committed by Dr. Robertson, what may we not apprehend from him in others which cannot so easily be cleared up and certified to an author who writes at so great a distance from those countries, without ever having seen them?

This is indeed a severe attack upon the reverend historian of America.

The decision of our author concerning the intellectual qualities of the Mexicans merits attention:

• We have had intimate commerce with the Americans, have lived for some years in a seminary destined for their instruction, saw the erection and progress of the royal college of Guadaloupe, founded in Mexico by a Mexican jesuit for the education of Indian children, had afterwards some Indians amongst our pupils, had particular knowledge of many American rectors, many nobles, and numerous artists; attentively observed their character, their genius, their disposition, and manner of thinking; and have examined besides, with the utmost diligence, their ancient history, their religion, their government, their laws, and their customs. After such long experience and study of them, from which we imagine ourselves enabled to decide without danger of erring, we declare to M. de Paw, and to all Europe, that the

the mental qualities of the Americans are not the least inferior to those of the Europeans; that they are capable of all, even the most abstract sciences; and that, if equal care was taken of their education, if they were brought up from childhood in seminaries under good masters, were protected and stimulated by rewards, we should see rise among the Americans, philosophers, mathematicians, and divines, who would rival the first in Europe. But it is a little difficult, not to say impossible, to make great progress in the sciences in the midst of a life of misery, servitude, and oppression. Whoever contemplates the present state of Greece will not be apt to believe that those great men flourished there whom history records, were we not convinced of it by their immortal works, and the voice of all ages. But the obstacles which the people of Greece have to surmount before they can become learned, are not comparable to those which the Americans always had, and still have to overcome. Nevertheless, we wish M. de Paw, and some other persons who think as he does, could be present, without being observed, in those assemblies or councils which are held by the Americans on certain days to deliberate on public affairs, that they might hear how those satyrs of the new world discourse and harangue.

Lastly, the whole ancient history of the Mexicans and Peruvians evinces to us that they knew how to think and order their ideas; that they are susceptible of all the passions and impressions of humanity; and that the Europeans have had no other advantage over them than that of having been better instructed. The civil government of the ancient Americans, their laws, and their arts, evidently demonstrate they suffered no want of genius. Their wars shew us that their souls are not insensible to the excitements of love, as Count de Buffon and M. de Paw think; since they sometimes took up arms in his cause.

But although we should suppose that, in the torrid climates of the new world, as well as in those of the old, especially under the additional depression of slavery, there was an inferiority of the mental powers, the Chilese and the North-Americans have discovered higher rudiments of human excellence and ingenuity than have ever been known among tribes in a similar state of society in any part of the world.

Our author, in his sixth dissertation, makes some observations on the civilization and refinement of the Mexicans. M. de Paw affirms that the Americans were unacquainted with the use of money, and quotes the following well-known passage from Montesquieu: "Imagine to yourself that, by some accident, you are placed in an unknown country; if you find money there, do not doubt that you are arrived among a polished people." But if by money we are to understand a piece of metal with the stamp of the prince or the public, the want of it in a nation is no token of

of barbarity. The Athenians employed oxen for money, as the Romans did sheep. The Romans had no coined money till the time of Servius Tullius, nor the Persians until the reign of Darius Hystaspes. But if by money is understood a sign representing the value of merchandize, the Mexicans, and other nations of Anahuac, employed money in their commerce. The cacao, of which they made constant use in the market to purchase whatever they wanted, was employed for this purpose, as salt is in Abyssinia.

It has been affirmed that stone bridges were unknown in America when it was first discovered; and that the natives did not know how to form arches. But these assertions are erroneous. The remains of the ancient palaces of Tezucuco, and still more their vapour baths, shew the ancient use of arches and vaults among the Mexicans. But the ignorance of this art would have been no proof of barbarity. Neither the Egyptians nor Babylonians understood the construction of arches.

M. de Paw affirms that the palace of Montezuma was nothing else than a hut. But it is certain, from the affirmation of all the historians of Mexico, that the army under Cortes, consisting of six thousand four hundred men, were all lodged in the palace; and there remained still sufficient room for Montezuma and his attendants.

The advances which the Mexicans had made in the study of astronomy is perhaps the most surprising proof of their refinement. The true length of the solar year was only discovered by the Egyptians and Chaldeans, nations who had long applied to this study in the later periods of their history. Even Dr. Robertson has the candour to acknowledge "this near approach to philosophical accuracy" is a remarkable proof that the Mexicans had bestowed "some attention upon inquiries and speculations to which" "men in their rude state never turn their thoughts." What would he have said had he known that they not only counted three hundred and sixty-five days to the year, but also knew of the excess of about six hours in the solar over the civil year; and remedied the difference between them by means of thirteen intercalary days, which they added to their century of fifty-two years?

We have dwelled the longer on this performance on account of the new and valuable matter which it contains, and the superior advantages which the author possessed for the study of his subject by his long residence in Mexico. European authors may form theories and write dissertations in the closet; but the accurate knowledge of American antiquities,

antiquities, arts, discoveries, and manners, can only be obtained from enlightened men who have examined the scene with their own eyes, and are acquainted with the languages of the natives. The Abbé, Clavigero discovers too much enthusiasm and too much garrulity; but the learned reader will easily separate the dross from the pure ore; and the literary world will rejoice in the valuable addition that our author has made to the history of American ingenuity and arts.

ART. IV. *An Essay on Phlogiston, and the Constitution of Acids.* By Richard Kirwan, Esq. F.R.S. Member of the Academies of Stockholm, Upsal, Dijon, Dublin, Philadelphia, Manchester, &c. 8vo. 3s. boards. Elmsly. London, 1787.

MR. Kirwan's chemical researches have deservedly procured him a distinguished reputation among the improvers of that art; and the present essay affords additional confirmation both of his scientific abilities and industry. He sets out with informing us of the means he used for ascertaining the weight of different kinds of air. This is a problem of great consequence; and as his experiments for the purpose appear to have been conducted with accuracy, we shall lay before our readers the various results of his investigation in the following table:

100 Cubic Inches.	Gr.	Proportion to Common Air.
Common air - -	31	1000
Dephlogisticated - -	34	1103
Phlogisticated - -	30,535	985
Nitrous - -	37	1194
Vitriolic - -	70,215	2265
Fixed - -	46,5	1500
Hepatic - -	34,286	1106
Alkaline - -	18,16	600
Inflammable - -	2,613	84,3

The second section is employed on acids, and the general principles of the new theory. Our author adopts the oxygenous principle asserted by Mr. Lavoisier; from whom, however, he differs in opinion with respect to its nature; and he maintains the doctrine of phlogiston against all the arguments which have been adduced by that ingenious Frenchman to overthrow it. Wherever Lavoisier and his followers

followers suppose the intervention of vital air, Mr. Kirwan would substitute fixed air; but whether one or the other, is a matter of no great consequence if the existence of phlogiston be admitted; and, except among the late heretics in philosophy, the existence of this principle is unquestionable.

In the next section the author treats of vitriolic acid, the acidifying ingredients of which is supposed to be fixed air. Mr. Kirwan thinks that, when volatile, it contains also sulphur; but, though many arguments and experiments are adduced in support of this opinion, they chiefly tend to establish the fact, that fixed air is separated from it in different experiments. That this acid becomes sulphur only on the addition of a positive principle, is an inference resulting much more forcibly from our author's observations.

The section on nitrous acid abounds with improvements in this part of chemical knowledge. According to Mr. Kirwan, this acid is a compound of fixed, pure, phlogisticated, and inflammable air. He supposes nitrous air to consist of the nitrous basis, saturated with phlogiston; but that it is not a component part of the nitrous acid; and this opinion he maintains by a number of arguments and experiments, which, though highly worthy of attention, our limits will not permit us to detail. We must, however, particularly mention his remark that the dephlogisticated air, supposed to arise from nitre, cannot, as has been suspected by Mr. Cavendish and some others, proceed from the decomposition of water. The celebrated experiment, likewise, which first suggested to Mr. Lavoisier the antiphlogistic theory, is examined with accurate scientific knowledge by Mr. Kirwan, who disproves, in the most satisfactory manner, that author's precipitate conclusion, and subjoins the phlogistic explanation of this so much agitated experiment.

In the fifth section Mr. Kirwan proceeds to consider the marine acid, the oxygenous principle of which he supposes to be fixed air; but notwithstanding the ingenuity which he displays in supporting this opinion, it is far from being satisfactorily evinced by any of the experiments.

The next subject of our author's observations is aqua regia, the formation of which he explains on his own principles, and impugns the theory of Mr. Berthollet with great force of argument.

The phosphoric acid is that which affords the most irrefragable proof of the existence of phlogiston; and of the few, but decisive experiments on this subject, our author has given a perspicuous and succinct account.

In

In treating of the saccharine acid, Mr. Kirwan indisputably evinces that it contains phlogiston; and he contends, with great probability, that its oxygenous principle is fixed air. The opinion of M. Lavoisier is different on this subject. He infers, from an experiment which he made, that sugar is a sort of charcoal, which, uniting with the oxygenous principle of the nitrous acid, decomposes that acid, sets loose the nitrous air, and forms the saccharine acid; but, towards the end of the operation, the saccharine acid itself is, as he thinks, decomposed; and hence the origin of the fixed air, which is nothing else but the oxygenous principle united to charcoal. On this opinion Mr. Kirwan makes the following judicious observations:

1st. That, according to this theory, the acid of sugar and fixed air should be one and the same thing, since both are composed of the oxygenous principle united to charcoal. M. Lavoisier may reply, that the acid of sugar, besides charcoal, and the oxygenous principle, contains also inflammable air; but then he must own that sugar contained a larger proportion of inflammable air than was given out during the formation of the acid of sugar, and cannot deny that part of this inflammable air united with the nitrous basis, and formed nitrous air. He may perhaps also say that this charcoal is different from common charcoal; but if so, how came it to make fixed air like common charcoal? Besides, if it were a different sort of charcoal, the acid of sugar should, in his system, be decomposed by common charcoal and sugar regenerated; for, according to his table, charcoal has a much stronger affinity to the oxygenous principle than sugar has to that principle. Nay, sugar should be regenerated by various metallic substances, which, by his table, stand before it in the order of attraction to the oxygenous principle.

2d. If the acid of sugar consisted of sugar itself united to the oxygenous principle, this acid should weigh more than the sugar itself of which it is formed, notwithstanding that some fixed air and inflammable air escape from it. For, in M. Lavoisier's experiment, the quantity of sugar employed was 236,25 gr. the quantity of oxygenous principle taken up was 83 gr. so that, if there had been no loss, the whole quantity of saccharine acid should have been 319,25 gr. and if we deduct the loss of 50 gr. of fixed air, and 1 gr. of inflammable air, we still have 268,25 gr. that is, 32 gr. more than the weight of the sugar. But this increase of weight is contrary to the experience of all who have examined the matter with any accuracy. Mr. Bergman from three parts of sugar obtained but one of saccharine acid; Mr. Chaptal from $\frac{1}{3}$ to $\frac{2}{3}$, of the quantity of sugar employed; Mr. Sage only $\frac{1}{8}$; and yet, if we consider the proportion and strength of the acid employed by M. Lavoisier, we shall find it very improbable that even the whole of the sugar he employed was converted into saccharine acid.

3d. If

3. If the saccharine acid consisted of sugar decomposed, and barely united to the oxygenous principle, then it should be formed by treating sugar with the black calx of manganese, or with dephlogisticated marine acid; for both these substances contain abundance of the oxygenous principle, and easily give it out; yet, after various trials, neither Mr. Scheele nor Mr. Morveau were able to form a particle of the saccharine acid by means of either of these substances. Let it not be thought that this arises from want of affinity in the oxygenous principle to sugar, for, by Mr. Lavoisier's table, it has a stronger affinity to sugar than to either of these substances, and passes from them to sulphur (to which, by that table, it has a weaker affinity), as Mr. Morveau has shewn. The only reason, then, why sugar cannot be converted into an acid by these substances is, because neither of them can strip it, and carry off that quantity of phlogiston which it must lose before it can become an acid.

Lastly, If the acid of sugar be distilled, it is wholly converted into water, fixed and inflammable air, and not a particle either of coal or dephlogisticated air is found in it. It is not therefore reasonable to look on either of them as its constituent principles; but as fixed air alone can be extracted from all vegetable acids, it seems to be the true acidifiable principle.

In the ninth section our author investigates the calcination and reduction of metals, and the formation of fixed air. This is the department in which the antiphlogisticians have maintained their theory with the greatest success. The different systems, relative to this subject, are already sufficiently known; we shall therefore only observe that the ingenious author now before us argues against the inference that water is decomposed during the process of calcination. He examines Dr. Priestley's experiments, the result of which, he thinks, are incompatible with the new theory, and that they evince the absorption of water *in specie* beyond contradiction. The greater part of this section is employed on the consideration of M. Lavoisier's opinions, which the author combats with his usual accuracy and acuteness.

The two succeeding sections treat respectively of the dissolution of metals, and their precipitation by each other. In the former of these he confutes the antiphlogisticians, particularly from the affinities of different acids to metals in different stages of calcination; and in the latter, he shews the deficiency of the new system in explaining the various phenomena relative to the subject.

In the next section, the author considers the properties of iron in its different states, and its conversion into steel. The facts upon which his remarks are founded are chiefly taken from Bergman; and the tendency of the whole is to confirm the doctrine of phlogiston. We shall only add,
that

that we have read Mr. Kirwan's essay with great satisfaction; and that it contributes, in no small degree, to the elucidation and improvement of chemical knowledge.

ART. V. *Morsels of Criticism; tending to illustrate some few Passages in the Holy Scriptures upon philosophical Principles and an enlarged View of Things.* By Edward King. 4to. 1l. 1s. boards. Nichols. London, 1787.

THE intention of these *Morsels of Criticism* is to connect the Jewish and Christian theology with the discoveries of modern philosophy, and to reconcile Moses and St. Paul with Sir Isaac Newton and the Count de Buffon. To plain unlettered Christians, who read the scriptures in order to *work out their salvation with fear and trembling*, these seem to contain no principles of philosophy at all. To them it appears that, as the inspired writers addressed themselves to ignorant men, they spoke and wrote in a language in which they had a chance to be generally understood; hence the immoveability of the earth, and the motion of the sun around it, are frequently referred to in sacred scripture. Hence Moses calls the moon a *great light*, as well as the luminary from which she derives her radiance; and hence the Jewish writers suppose a solid firmament above the atmosphere, to which the stars were fastened, and a vast reservoir of waters above that firmament, which occasionally found its way downwards through sluices and cataracts. Every author, whether sacred or profane, who writes for the instruction of mankind, must speak in the language of his own times; and if Moses had revealed to his ignorant and barbarous countrymen the position of the sun in the center of the universe, with the centripetal and centrifugal forces of the planets which move around him, he would have passed for a madman instead of a prophet. Yet, such is the desire to accommodate religion to the philosophical and fashionable taste of the times, that the prophets and apostles have been compelled to give their sanction to every theory of physics or metaphysics that has prevailed in the world. The fathers of the church were Platonists or Peripatetics, according as these different systems prevailed. The Abbé de la Pluche made Moses a disciple of Descartes, and discovered the vortices and the subtle matter in the first chapter of Genesis. Since that period attempts have been made to press him to the side of Newtonianism; though it is no discredit either to his understanding or his literature that he never
read

read Newton's Principia, nor looked through Herschel's telescope. The author of these Morsels of Criticism is by no means the first who has attempted to blend things sacred with things profane.

The first dissertation contains observations on the Lord's Prayer, and the word *heaven*. "Our Father who art," *in τοῖς ἐπαφῶνις*, in the heavens," is improperly rendered "our Father which art in heaven." In the next verse, "thy will be done in heaven," the word in the original is singular. The former evidently refers to the general presence of the Deity throughout the visible heavens, with all their hosts of sun, moon, and stars; the latter to his peculiar residence in that invisible region, where he displays his glory to the blessed spirits which surround his throne. This distinction, however, is not uniformly preserved in scripture; "the heavens" and "heaven" are used promiscuously; and, at any rate, nothing but the Herschel's telescope of criticism can discover in the sacred writers any allusion to the modern ideas concerning the extent of the universe.

The philosophical inference which our author draws from this distinction is, that the sun is our HEAVEN, the residence and mansion of the blessed spirits whose state of probation is over in the several planets:

• It is well known, in consequence of the optical discoveries made by Sir Isaac Newton, that a ray of light from the sun is not an homogeneous body of fire; as the vulgar idea of considering the sun as a vast ignited body might lead us to suppose it should be; nor even an homogeneous body, *sui generis*; or of any particular fluid; but that it is compounded of those emanations of light (whatever they be) that form all the seven original colours; by the different mixtures of which all the other shades and colours are produced.

• And that those seven colours may be separated, in exactly the same proportions, by means of the prism, from every individual ray of light.

• And it is well known that the different colours of all bodies whatsoever on the face of the earth are occasioned merely by the texture of those different bodies being of such different kinds as to permit such part of any rays of light, as are of certain particular colours, to enter the pores, and so to be imbibed, and absorbed, and lost, whilst they reflect the rest, which cause them to appear severally of their proper tints.

• The whole beauty, therefore, of flowers and herbs, and the whole adornment of the face of earth, is entirely owing to the separating the proper colours one from another, of which the glorious rays emitted from the sun are composed.

• Can we then indulge such a narrowness of idea as to imagine that rays of light, which answer this glorious purpose, even in this secondary manner, after they have travelled down to this earth,

ENG. REV. Vol. XI. March 1788.

N should

should have answered no end in their original formation? or that they must needs have formed nothing but a body of confusion on the face of the sun, from whence they proceed, although it be a globe so immensely more magnificent and vast than this planet, or indeed than any of the other planets that are benefited by its most glorious light?

How much more rational is it to conclude that what thus at last, and in a mere secondary operation, adorns this earth, as we catch portions of it in our way through the regions of space, did, at its first emanation, not only in like manner, but even much more beautifully, adorn the body from which it has been emitted.

Surely, therefore, both reason and philosophy, in concurrence with common sense, should teach us to conceive the sun to be a glorious mansion, an habitation whose surface is covered with a vast variety of splendid objects, of different colours, shining and becoming visible by their own emitted light.

And, supposing this to be the case, if the light which each one of them affords were no more illustrious than even that in which the colours of that poor vile insect the glow-worm are exhibited on earth, what must be the effect at the distance of a thousand, or only at the distance of an hundred miles from the sun? What, but that they must there all be mixed and blended together, just in the same proportion in which the whole aggregate of differently coloured bodies exist on the sun; and so as to form precisely what we call a ray of light, appearing white, and consisting of all the seven colours united and blended together?

A ray of light, therefore, and what we call white, which is the complete reflection of the whole, may fairly be concluded to be nothing more than all the different colours that are emitted from the different bodies on the whole surface of the sun, mixed together so as to contain just such a portion of each colour as, on the whole, exists in all the bodies of that colour, or of any degrees of it, on the whole disk of the sun, when taken together.

If this be a philosophical and rational conclusion, as I cannot but deem it to be, I must then further conclude that sunshine is neither more nor less than the emanations of glory in that body; and that we may venture, on that account, to conceive it to be one of the mansions of heaven, and, because of its near connexion with our earth, more immediately *our heaven*.

This theory is not new; nor is it impossible or improbable; but certainly it is not revealed in scripture. Concerning this inference we may say, as Dr. South does on another occasion, "it is *drawn*, for, God knows, it does not *follow*."

The second dissertation is on the Septuagint translation of the first chapter of Genesis; and here Moses appears not only instructed in all "the wisdom of the Egyptians," but in all the discoveries also of modern philosophy. Mr. King limits the Mosaic creation to our solar system, because "heaven"

"heaven" is in the singular number in the Septuagint translation. But if he had been acquainted with the Hebrew he would have found that "*hashamaim*" is plural. "God" said, let there be light, and there was light," he thus interprets: "Let there be, on earth, a fluid capable of communicating light and heat." He then proceeds to prove, from experiments, that the elementary fluid of heat or fire exists with us simply by itself, distinct from the sun's rays, or from any other body or substance, however such body or substance may act upon it in order to produce its effects. We form no objections to this theory, which has been often advanced; but what has Moses to do with it? The rest of his commentary is in that style of ingenious exposition by which *every thing* may be made of *any thing*.

Our author's opinion concerning Elias is a little singular. "Nothing can be clearer," says he, "than that our Lord intended to inform us that Elias and John the Baptist were *one* and the *same person*; and that as he had already come and suffered death under Herod, so he should still *come again* and restore all things, previous to the second appearance of Christ upon earth*." Hard work for Elias!

It may be naturally expected that an author who is so successful in *darkening* what is *clear*, will attempt to be equally conspicuous in *illustrating* what is *dark*. Accordingly he gives us several dissertations on the prophecies, particularly the little horn and the he-goat, the vials and the trumpets. His exposition of the pouring out of the first vial is a precious and delicious morsel of criticism: "And the first angel went and poured out his vial upon the earth; and there came an *evil and foul sore* upon the men who have the mark of the beast, and who worship his image†."

This *evil and foul sore* he interprets to be the *venereal disease*, which was introduced into Europe between the eighth and eleventh centuries. This disease, says he, appears, from authentic records‡ of the year 1162, to have been then long introduced and well known in England. Africa, America, Italy, have been supposed to be the birth-place of this *evil and foul sore*; but now it appears, from the evidence of prophecy, that it came down from *heaven*, and was produced by an angel discharging the unfortunate contents of his vial upon the earth?

* Page 149. † Rev. xvi. and 2. ‡ Relating to the Jews under the jurisdiction of the Bishop of Winchester.

The pouring out of the sixth vial is still more astonishing and marvellous : " The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared or made ready for them *."

This mysterious emblem, according to our truly ingenious author, refers to the *complete voyage of Commodore Anson round the world*; the discovery of *New Holland and Otaheite by Captain Cooke and the late circumnavigators*; the *voyage of Commodore James in 1754, who doubled the great cape of India, and passed from the coast of Malabar to the coast of Coremandel*; the *intercourse between Russia and China through the deserts of the North*; the *commercial treaty between France and England*; and the *present operations of the Empress of Russia in building a fleet on the Black sea* !

* The river Euphrates (if we consider the emblem as describing a mere boundary) is the great bar that has cut off all communication between the kingdoms of Europe and those of the East. And this, we are told, is to be dried up in the period to which this part of the prophecy relates. The meaning, therefore, seems to be that the barrier that has hitherto subsisted between the East and the West, (and which has prevented the communications of science and the interchange of good offices), is to be taken away, in order to prepare a ready means of access; in consequence whereof those kingdoms that are situated in the eastern parts of the world may be enabled to partake of all the light and knowledge of the West, and to communicate their good things in return.

* And surely no period of time did ever, in so striking a manner, answer to this description as that now present does.

* In the years 1741, 2, 3, and 4, Commodore Anson first made his complete voyage round the world; and from that day to this have been a succession of circumnavigators; the effect of whose labours has been the opening a free and easy communication with all parts of the globe; and particularly with those very countries to which the access is most properly eastward.

* Even New Holland is now likely to be inhabited, and to be, in a degree, somewhat civilised. And the very motives of self-interest will, ere long, prompt the inhabitants of Europe, by degrees, to open a commerce of real use with the islands of the great southern ocean, to which the most ready approach is by the East.

* Many, very many, new countries have been discovered in the period from 1740 to this hour; and it is now only, and within this short space of time, that we have become fully acquainted with the geography of our whole globe.

* We ought not to forget also, that, during this period, a most expeditious mode has been discovered by Commodore James, in

1754, of doubling the great cape of India, and of passing from the coast of Malabar to the coast of Coromandel at all seasons, notwithstanding the monsoons, which had before been a great and impenetrable bar during the chief part of every year.

And, moreover, a most expeditious way of passing from Russia into the East, by the North and through the deserts, has been rendered practicable, and brought even into constant use; inasmuch, that at last a solemn embassy from China to Russia (a thing never heard of before these years) has passed that way.

Whilst, on the other hand, in the South a constant road to India is now made use of, also by land, from Suez to Bassora; and a way opened in those parts to the East, even across the Euphrates itself, as effectually as if the Euphrates were *dried up*.

And truly it may be added, that almost all the great news of the few preceding years has been concerning what expeditions have been preparing for the East; and what means of commerce with the East have been planned; and concerning what is doing there.

And further; as we have advanced in this period under the sixth vial, commercial plans and treaties have been formed between the powers of Europe at home; of which the first effect must unavoidably be a greater extent of trade to the East, and of intercourse with those parts.

Surely then, this emblematical description of the *drying up* of the river Euphrates, and of preparing a way for kings from the eastward (who would take no pains to prepare it for themselves), is exactly applicable to what is now doing on the face of the earth, and to no other period of time whatever that has yet existed.

But this is not all; for, if we take the emblem in another light, and conceive (as we may do with propriety enough) that, by a *great river*, is meant an influx of people, and therefore that the Euphrates (as it was in ancient times known to be an emblem of the King of Assyria, and of his glory, is now an emblem of that power which has succeeded in those parts to the seat of the King of Assyria, and to his dominions; an emblem of the influx of the Turks from Scythia, and of the establishment of their kingdom, both in Europe and Asia, (which kingdom and dominion so established has been the great barrier between the East and the West, at the very same time that it has deluged all the Holy Land of Judea, and destroyed its beauty and prosperity); then here again, even in this sense, we see this great emblematical *river-drying up*; we see this empire fading away, and growing exceeding weak. It has already been in great danger from Russia, and has yielded up much; it no longer is formidable to the empire of Germany. And there is actually now, at this very time, a great fleet just built on the Black sea by the Empress of Russia, which may probably, ere long, produce and effect such events as will be a complete fulfilling of the prophecy, whatever interpretation be put upon it. And, at least, we may add that, whether this fleet undertakes any operations or no, yet the state of things, that by this means has taken place, cannot be without most important consequences, tending to annihilate that

obstruction to free communication with the East which the Ottoman power has hitherto occasioned.

To these, with great propriety, might have been added the reports of the secret committee who have been inquiring so long into Oriental transactions; the impeachment of Mr. Hastings, which has made us acquainted with so many kings and queens of the East, whose names were never before heard of in a Christian country; such as Cheit Sing, the Rajah of Benares, the Vizier Asoph ul Dowla, Nabob of Oude, together with the Begum and the Bhow Begum, Mozuffer Jung, the Nabob of Furruckabad, the Rajah of Sah-lone, the Ranna of Gohud, Mahomed Reza Cawn, and Fyzoola Cawn, Nabob of Rampore and Shawabad, and second son of Ally Mahmud, sovereign of Cutteher, or Rohilcund; not to mention the late struggle between the Board of Control and the Court of Directors; the ballot at the India-house; and Mr. Pitt's new bill explaining the old for investing the whole power and patronage of India in the hands of the ministry. These events have turned the attention of the whole nation to the affairs of the *East*, and raised such jealousies and animosities as all the waters of the Euphrates will never wash out.

About seven years ago a Mr. Worthington published a theory of the earth, in which he discovered that Isaiah had exactly predicted the period of making highways through England, and the construction of the Duke of Bridgewater's canals!

Upon the whole, we have been much entertained, though not much edified, by the perusal of this performance, which is dedicated to the Bishop of London.

ART. VI. *Memoirs of the late War in Asia, With a Narrative of the Imprisonment and Sufferings of the Officers and Soldiers. By an Officer of Colonel Baillie's Detachment.* 8vo. 2 vols. 12. boards. Murray. London, 1787.

THE late war, though unsuccessful, and, in some respects, disgraceful to individuals, and even to government, will convey to posterity the highest ideas of the power and resources of Britain. Though governed by undecisive and ruinous councils, though feebly defended by many of her naval and military commanders, with rebellion abroad and faction at home, the native vigour of the state nobly resisted, we may say, the combination of a hostile world; and Britain now flourishes with renovated strength, while
her

her enemies remain enfeebled and exhausted. Among the causes which contributed to this prosperity, our success in India is entitled to particular distinction. Had we been as unsuccessful in the East as we were in the West, England must have sunk under its accumulated misfortunes, and at this moment would have exhibited only the ruins of former greatness. To the superior mind, and astonishing exertions of one man, do we owe the preservation of our Indian dominions. Mr. Hastings, though embarrassed and teased by those he was obliged to act with in India, and thwarted by ministry, yet steadily pursued his views: his discernment foresaw events; his vigilance and activity provided for every exigency. His success was what his talents and exertions deserved; and as a great minister once affirmed that America was conquered in Germany, Mr. Hastings may boldly pronounce that he saved Britain in India.

No general and detailed account of our transactions in that quarter of the globe had appeared till the publication of the *Memoirs* now before us, at least none of any authority. The author draws his information from the actors in the scenes that he describes; his account is therefore to be considered as authentic, as far as the passions and prejudices of men will allow them to convey the truth. Whether in another sphere of being we shall ever attain to it in its utmost purity, we cannot pretend to say; but every thing tells us that, in our present situation, we must be contented with the inferiority of approximation.

The writer of the *Memoirs* begins his narrative with the *Marratta* war, which was occasioned by the interference of the presidency of *Bombay* in the internal government of that state; introductory to which, he presents us with the following account of the territories, revenues, government, military establishment, &c. of these freebooters of India:

‘The territories of the *Marrattas*, if we except that which was lately usurped by *Hyder-Ally-Cawn*, extend from *Travancore*, near *Cape Comorin*, at the southern extremity of the peninsula of *Hindustan*, to the river *Paddar*, which discharges itself in the gulf of *Scindy*, and which divides *Guzzarat* from the dominions of *Persia*. On the east, they are bounded by the *Carnatic*, the Company’s northern circars, and the dominions of the *Nizam-ul-Muluck*, the *Soubah* of the *Deccan-Bazalet-Jung*; but the province of *Catac* stretches in a winding course to the bay of *Bengal*.

‘The *Marratta* states in the *Deccan* are the only people of *Hindustan* who were never effectually subdued, and who never unanimously acknowledged themselves vassals to the throne of *Delhi*. The great *Aurengzebe* himself, unable to conquer the *Marrattas*, found it prudent, for the sake of peace, to yield to them the sovereignty of

the Deccan. They even carried the terror of their arms into the heart of Delhi, whence they carried off vast treasures; and they continued their depredations, first in the country around that seat of empire, and then in the kingdoms of Bengal, Bahar, and Orixá; until, in consideration of the cession of Catac, and an annual tribute of twelve lacks of rupees, they concluded a treaty of peace with Alveredi Cawn, who had usurped the Subahship of Bengal, in 1750.

Their natural fastnesses and inaccessible mountains, which conspired with their native bravery to preserve the Marrattas from the Mogul yoke, account for their predatory habits, their neglect of agriculture, and invincible love of arms. Among this race of warriors that generous hospitality, both towards strangers and each other, which in former time so eminently characterised the manners of the East, is still observed with sacred, and even superstitious exactness.

The Marrattas, like the other nations of Hindostan, were originally governed by princes distinguished by the title of Rajah; whose throne was established at Setterah. United under this head, they were always powerful and invincible: but, in process of time, each subordinate chief assuming the prerogatives of an independent prince, and one link of that chain which united them being broken, they were separated into a number of petty states; yet they still continued to yield a kind of tacit allegiance to the Ram-rajah, who had a power of assembling the chiefs, and ordering out their troops, as often as any public cause required their service.

The Marratta revenues were originally very great. Before the usurpations of Hyder-Ally Cawn, in the kingdom of Mysore and around it, they amounted to about seventeen millions of British pounds. It is computed that their annual revenue is equal still to twelve millions.

Their military establishment, which is composed of cavalry, is yet about three hundred thousand; but these are not to be considered as regulars, or permanent troops, but as an established militia. In judging of the Marratta force we are also to observe that it is an invariable custom among the troops, when an expedition is concluded, to retire with what plunder they may have seized to their respective abodes, leaving with the chiefs only what may be called their body-guards.

The Sou, or Ram rajah, exists now but in name. The actual administration of government, as well as the sovereign authority, is possessed by a family of the bramin cast, under the title of Paishwa, or chancellor; and, in case of infancy, the state is governed by a regent, who is generally the nearest of blood.

The writer then enters into a minute detail of the various transactions which took place during the first and second Marratta war. Here the reader will find a particular account of the marches, countermarches, sieges, battles, negotiations for peace, &c. which filled up the busy period he describes. The machinations of the French in that quarter of the globe, the weak and irresolute conduct of the presidency

dency of Bombay, and the able and decisive measures of the governor-general, Mr. Hastings, are likewise brought forward to view.

He next introduces to the reader another formidable opponent, Hyder-Ally-Cawn. As this extraordinary personage has rendered himself an interesting object to the English nation, the reader will not be displeased with the following extract :

‘ Hyder-Ally-Cawn was regent of the kingdom of Mysore, a dignity to which he had raised himself by abilities and by crimes; by valour and policy in arms, by intrigue, by treachery, and by blood. He was the son of a Mahommedan soldier of fortune, who commanded a fort on the confines of Mysore, and followed, of course, the profession of arms. When he first entered into the Rajah of Mysore’s service he was distinguished by the name of Hyder Naig, or Corporal Hyder. He rose by degrees to the command of the Rajah’s army; and, on the death of that prince, he seized the reins of government, under the title of guardian to the young prince, whom he confined in Seringapatam, together with the whole royal family; exhibiting them only at certain stated seasons, in order to soothe and please the people. He possessed great vigour of body and mind; but his manners were savage and cruel; and he frequently inflamed the natural ferocity of his temper by intoxication. Like many other chiefs in India, with whom it is not accounted any disgrace to be ignorant of letters, he could not either read or write; so that he was obliged to make use of interpreters and secretaries. The method he contrived for ascertaining whether his interpreters made faithful reports of the letters they read, and if his secretaries expressed in writing the full and the precise meaning of what he communicated, displays at once that suspicion which was natural to his situation, and that subtlety which belonged to his nature. He confined three different interpreters in separate apartments, who made their respective reports in their turns. If all the three should make different reports, then he would punish them by a cruel death. If two should coincide in their report, and one differ from these two, then that one would suffer death. But the interpreters, knowing their fate if they should depart in one single instance from the truth, explained, as might be expected, the letters committed to their inspection with the utmost fidelity. As to the method by which he discovered whether his emanueses were faithful or no, he placed three of them, in like manner, in three separate places of confinement, and to each of them apart he dictated his orders. Their manuscripts he put into the hands of any of those that were about him who could read, from whom he learned whether his clerks had faithfully expressed his meaning. When he passed sentence of death, he was, on some occasions, like the Dey of Algiers and other barbarian despots, himself the executioner; for though he affected to consider his army as his guards, he well knew that he reigned in their hearts not from love, but fear, mixed indeed with an admiration of his singular address and intrepidity. The force of this man’s mind, such is the advantage of
nature

nature over art burst through the prejudices of education and the restraints of habit, and extended his views to whatever European improvements he deemed the most fitted to secure his government, to extend his empire, and to render his name immortal. He invited and encouraged every useful and ingenious manufacturer and artisan to settle in his dominions; he introduced the European discipline in his army; and laboured, not altogether without success, for the formation of dockyards, and the establishment of a navy.

At the same time that he was sublime in his views, he was capable of all that minute attention which was necessary for their accomplishment. His ends were great; his means prudent. A regular economy supplied a source of liberality, which he never failed to exercise whenever an object, which he could render in any shape subservient to his ambition, solicited his bounty. He rewarded merit of every kind; but he was particularly munificent to all who could bring important intelligence. He had his eyes open on the movements of his neighbours, as well as on every part, and almost on every person, within his dominions. Hence he knew where to anticipate hostile designs, and where to take advantages; where to impose contributions without drying up the springs of industry; and where to find the most proper instruments for his purposes, whether of policy or war. He inspected, in person, every horseman or sepoy that offered himself to his service; but with every officer of any note he was intimately acquainted. He made a regular distribution of his time; and, although he sacrificed to the pleasures of life as well as to the pomp of state, in business he was equally decisive and persevering.

With regard to the person of Hyder-Ally, for every circumstance relating to so distinguished a character becomes interesting, he was of a middling stature, inclining to corpulency, his visage quite black, the traits of his countenance manly, bold, and expressive; and, as he looked himself with a keen and piercing eye into every human face that approached him, so he judged of men very much from their physiognomy, connecting in his imagination a bashful, timid, and wandering eye, with internal consciousness of guilty actions, or pravity of intention; but a bold and undaunted look, on the other hand, with conscious innocence and integrity.

With such qualities, and by such arts as these, Hyder-Ally-Cawn raised a small state into a powerful empire; and converted into a race of warriors an obscure, peaceable, and timid people.

The author next goes on to relate the different events which happened during the war in India, which was carried on, with various success, against the French, the Marattas, Hyder-Ally, his son Tippoo, and other inferior chiefs, till peace was established in 1783. For the particulars of this eventful period we must refer the reader to the *Memoirs*. In this part of the work the author does not confine himself to the affairs in India; he expatiates, at great length, on the charges brought against Mr. Hastings during

during his government of that country. Yet, though clearly an advocate for the governor-general, he speaks of his chief accusers with temper and decency. On the more than theatrical exaggerations which party has thought proper to employ respecting supposed British oppression and cruelty, both in the West and East, the author makes the following apposite reflection :

‘ It deserves to be recorded, as strongly characteristic of the times, that, from the commencement of the American war to the present moment, both orators and authors, by aggravating a few facts, and circulating, if not inventing, many falsehoods, have laboured, with an industry that exceeds the usual licentiousness of liberty and extravagance of fashion, to degrade our national character in the eyes of Europe and of the world. It was in this spirit that, when the Bostonians in 1776 treated Sir Archibald Campbell with the most shocking inhumanity, a powerful and active party in England sympathised with the Americans, whom they called our injured fellow-subjects, and almost exulted in the sufferings of that gallant general. Several English gentlemen, connected with the first families in the kingdom, were put to death, in cold blood, by Hyder-Ally-Cawn, or his merciless successor. Some were confined upwards of three years in dungeons, and loaded with irons, with an allowance scarcely sufficient to purchase rice and water for the sustenance of life. Others were compelled to renounce their religion and their country, in order to avoid a cruel and lingering death. Yet no one man in England has publicly lamented the fate of these meritorious officers; and many have affirmed that their sufferings were well deserved.’—“ While the ridiculous circumstance of two eunuchs, confined until they should give up the treasures in their custody, in payment of a legal debt, has been circulated throughout the whole kingdom in terms of the grossest exaggeration.”

With the following anecdote, which is highly expressive of French vivacity, we shall conclude our account of this volume. The author thus describes one of the critical situations which took place during the various manœuvres, and many indecisive engagements, between Sir Edward Hughes and Mons. de Suffrein :

• The hopes that were entertained, on the arrival of Sir Edward in such force from Bombay, were suddenly exchanged for an apprehension that a large and valuable fleet from England, whose near approach was announced by the arrival of one of its ships, would fall into the hands of the French admiral. The situation of Suffrein to windward, and that of Hughes to leeward, afforded matter of serious alarm. But heaven soon relieved the anxiety of our countrymen. The arrival of the Bristol man of war with ten Indiamen and three storeships, gave upwards of six hundred men to the squadron, and about

about one thousand recruits to the army. A French officer, who stood by when this fleet landed at Madras, exclaimed, "There is but one God, and that God must be an Englishman!"

The second volume contains "A Narrative of the Captivity and Sufferings of the Officers, Soldiers, and Sepoys, who fell into the Hands of Hyder-Ally after the battle of Conjeveram, Sept. 10, 1780.—A Description of an Eastern Haram.—A Narrative of the Treatment of the English Prisoners taken at Bedanore.—Two Songs composed in the Prisons of Seringapatam and Bangalore; and the Prison Expences at the former of these Places."

Having dwelt so long upon the first volume, we cannot enter into the particulars of the dismal scene which is here laid before the public. We can only say that to behold our brave, though unfortunate countrymen, mangled with wounds, debilitated by sickness, and suffering unavoidable distresses of every kind, at the same time exposed to the wanton cruelty of a barbarous tyrant, must melt the heart to pity for their sufferings, and rouse the strongest indignation against their brutal conqueror. Our inducement to commiserate their fate becomes stronger from the insinuations, which seem industriously to have been disseminated, that they, in some measure, deserved the treatment they received. From this ungenerous and malignant imputation they are fully exculpated by the author of the Memoirs.

As the materials of this work appear to be authentic, much of them is also of importance. But the compiler does not appear to have put forth all his strength; and therefore does not merit that praise for composition and arrangement which he might have deserved. A *lucidus ordo* is, in several places, wanting; and the parts are sometimes unwieldy excrescences that bear too great a proportion with respect to the extent of the whole. Of this latter kind is the Rajah of Berar's letter; the substance of it might have been easily compressed, instead of occupying twenty-one pages in the Memoirs. Had it been thought necessary as a voucher, it might have appeared in the appendix. We have the same objection to the space occupied in defence of Mr. Hastings, and in combating the reasonings of his prosecutors in the British parliament. Supposing this at all necessary in the present work, forty-two pages are too many to be consecrated to what may be considered as epifodical matter. The narrative in the second volume is spun out to too great a length by the insertion of a number of unessential particulars. These the taste of the compiler should

should have expunged from the original journal, when he was preparing it for the eye of the public; this, instead of lessening, would have added to the interest of the narrative. That the original journalist should have been minute to excess was highly natural; every event, every circumstance, however trifling, seemed to him of importance: the present writer was not governed by the same impression, at least ought not to have been so, and therefore should have exercised his powers of selection. We are induced, from internal proofs, to believe that this is a hasty composition, and that the author has been compelled to produce it, without being able to bestow on it that time and attention it required. In many parts a vein of good writing is discernible, which probably would have run through the whole, had he not, as we suspect, been called upon for premature publication. To the premature birth of this work must we likewise ascribe the failure in diction; a matter of no small importance in these days, when language is perhaps more attended to than the sentiment it conveys. With a few instances of this kind we shall conclude this article.

"One English gentleman in particular was forced to carry two heads of his countrymen, which proved to be Captain Phillips and Dr. Wilson *." Vol. II. p. 3. Here two heads turn out to be two complete men. "At this period of our narrative it may be proper to give the following statement of the different fates that awaited the gentlemen of Colonel Baillie's detachment." Ibid, p. 30. If the reader will turn to the page, he will find that the author, by *awaited* means not what *was to befall*, but what *had befallen* them. "His disjointed arms trailing over the ensanguined soil." Ibid, p. 35. Here *disjointed* does not convey the idea the author intended to express; the word should have been *mangled* or *broken*. Both the arms of poor Lieutenant Melville were indeed broken, but they were not *disjointed*; there was no dislocation. The *ensanguined soil* is a would-be fine expression, unsuitable to the sobriety of Memoirs. "The natural subtlety and simulation of Asiatic climates and forms of government." Vol. I. p. 60. The *subtlety* and *simulation* of a *climate* is a bold expression indeed, but rather too highly seasoned for plain prose, and had better be abandoned to the writers of Pindaric odes. "At the conclusion of his (Mr. Sheridan's) speech a great

* This, however, may be an error of the press; and at the end of each name may have been omitted.

“ number of the members had the indecency to clap their hands, and to *stamp* with their feet and their *staves*, as if they had thereby expressed their satisfaction at a theatrical “ entertainment.” Vol. I. p. 369. In English we *stamp* with our feet, but never with our *staves*. Besides, *staff* is not the proper word; it is not now in use when applied as the author applies it; a member of the House of Commons may have a cane, a stick, a cudgel, a switch, &c. a pilgrim has a *staff*.

It is needless to go on with this disagreeable part of our office. From the instances we have given, the writer of the Memoirs may be led to review his work, should it come to a second edition. From many parts of his book we are induced to believe that he is capable of better things. But he should remember that publication is like death, there is *nulla retrorsum*; that a man is judged, not by what he can do, but by what he has done; and that the public has a right to every exertion in our power.

Notwithstanding our strictures on these volumes, the reader will find in them much to interest his feelings, and considerable information respecting the affairs of India.

ART. VII. *An Introduction to the History of the Dutch Republic for the last Ten Years, reckoning from the Year 1777.* 8vo. 4s. boards. Kearsley. London, 1788.

THE subject of the late dissensions in Holland was, for a considerable time, highly interesting to the philosopher and the philanthropist. Wherever liberty extends her banner, wherever the inherent privileges of mankind are vindicated and asserted, upon that climate the attention of the liberal mind will naturally be turned. So long, therefore, as the efforts of the democracy in Holland seemed to be in progress, and the event was likely to produce some temperment to monarchical authority and aristocratical despotism, so long the history of the transactions of Holland was justly entitled to inquiry and investigation. The late events have rendered the subject much less interesting. To see prerogative and liberty swallowed up together in the fierceness of a military dictatorship, is a vulgar spectacle. We can find instances enough of confusion and tyranny, without recurring to the uninviting plains of Batavia.

It follows that the book before us comes somewhat too late. If it have any considerable claim upon public favour, it must owe it to the brilliancy of its composition and the penetration

penetration of its remarks, and not to the worth and dignity of its subject. But the volume which now lies before us, as a specimen of the whole, can pretend to nothing very considerable in this way. Its author, probably from some years residence in the United Provinces, appears to be moderately acquainted with the personages of his drama; and from this circumstance the sole value of his book is derived. His information he knows not how to convey to the reader; and his manner is dry, methodical, diffusive, and unanimated. As a specimen, the most favourable that can be selected, we will present his character of Mr. Van Bleiswyk, the late grand pensionary of Holland, which our author contrasts with that of Mr. Fagel, the state secretary:

* M. Bleyswick, the grand pensionary, is a man of a very different character. Different in manner, in temper, in views, in principles, in conduct, in opinion, and in action. He is a native of the city of Delft, of the regency of which he had been long a member; and he was bred to the law, in which it is said that, had he pursued it as a profession, he would have made a distinguished figure. In the line of politics, which he has chosen to follow, his success has not been so happy; for though he may be considered as officially the prime minister of the commonwealth, he has not, through an unfortunate concurrence of circumstances, possessed the weight or influence in the state that have been usually annexed to the office which he fills; and this certainly cannot be owing either to his deficiency in knowledge, or to his want of ability; for he is learned, discerning, active experienced, and industrious; but is rather to be imputed to the times in which he lives, and to the turn which his character has taken in them. For though indisputably a man of parts, the nature of his talents has never been such as could qualify him for executing great enterprises in a turbulent season. He is undoubtedly ambitious; and his great aim was to head an independent party in the republic; but as he was never attached to the house of Orange, nor well affected to the interests of England, he did not hope to take the lead in the stadtholder's party. On the other hand, he was not of opinion that the high republicans were the properest men to conduct public business; nor did he think that they would come into so complete a rule of management as he intended; and hence he formed a design to compose a middle party of neuters, which, falling in with the unengaged part of the moderate party, or whimsicals, would, he hoped, act according to his views, by his schemes, and under his direction; as wheels in a watch, perfectly passive, except as wound up or screwed down by the engineer, who was to be himself. But he soon found that the most considerable of the moderate party could not be brought to trust him; so that he was driven to the necessity of applying himself to the least violent of the republicans, at the hazard of being obliged to submit, in many points, to their measures, instead of having them comply with his opinions. But even these he found less ready to fall in with him, at least upon
general

general terms of subordination to him, than he expected; for their interest and their views being very different from his, their plans were inconsistent with the projects which he had formed, and his neutral schemes were rejected by them as visionary and impracticable. It was not, however, easy to determine him, whose characteristic is a predilection for his own measures and opinions, to change his sentiments, or to enter into new resolutions foreign to his own original purposes; so that until an alteration in his mind had been insensibly produced by the course of events, the general tenor of his public conduct was not only wavering and inconsistent, but, on some occasions, weak, irregular, and absurd. And hence it seems to be that neither his authority nor his influence in the commonwealth were so operative, or so much respected, as those of his predecessors had been in tranquil times. For being forced by circumstances to act inconsistently with principles and opinions which, through reason, prejudice, or obliquity, he would neither alter nor forsake, his conduct was necessarily vague and indecisive, as that of every man must be whose sentiments and practice are in direct opposition to each other. He perceived justly, and at one view, the evils and the advantages attending the measures and the designs of the two great contending parties; but he did not weigh and compare these evils and these advantages with sufficient precision; so that what one day struck him as the most serious and important, appeared the next in his eyes trifling and inconsiderable; and this too was a cause of his wavering and indecision; which, though it does little honour to his views, or rather to his resolution, fully clears up the purity of his intentions. These were certainly at all times the best, in his judgment, that could be towards the commonwealth. For though there is no doubt that desire of being the head of a party, and supreme arbiter in the state, had very powerful influence on his politics, yet these views did not prevail with him over other considerations. The first idea with which he was struck was the glory of being the preserver of the constitution of his country; and his second wish, to have the exclusive honour of preventing its dissensions, or of restoring its tranquillity. The grand pensionary is, in other respects, a worthy, respectable, and distinguished character, with more urbanity of mind and of manners than can be commonly met with among the Dutch. Had he lived in better times, he would most probably have been classed with old Fagel, Heinsius, and Slingelandt, the honestest and ablest ministers that preceded him in office since the revocation of the perpetual edict in the last century; but as the age is, he, as well as many others, though a great man, is inconsiderable; for men may derive rank from birth, and dignity from office, but their consequence they must owe entirely to themselves, independent of the accidental advantages of family and employment.

But having been thus far favourable, we should be guilty of injustice to our readers, if we did not endeavour to moderate their expectation either of knowledge or amusement from the present work. The subject of most laudable
curiosity

curiosity in the late transactions is the rise and progress of the democratical party in Holland. But of this not one word is to be found in volume the first. Information is a thing so highly and so justly valued, that, if the present performance were complete, it must necessarily have some readers. But, to judge from volume the first, it is probable that ninety-nine volumes more may be necessary to bring down the subject to the period of the Prussian invasion. The history professes to commence with the year 1777; but, like the celebrated *Life of Tristram Shandy*, the great subject of the performance does not come upon the stage in the first, and is not very likely to come in the second volume. We have here a chapter upon government, and a chapter upon parties, and three separate chapters upon the power, the authority, and the influence, of the stadtholder. We have a great deal about Clovis, and Cardinal Richlieu, and Lorenzo de Medicis, and Gustavus Adolphus; but not a word of Guzelaar, and Vander Capellen, and the Marquis de Verac, and Sir James Harris. A specimen of the style of our author in these introductory chapters it may not be improper to select:

‘ In order to treat of the authority of the Prince of Orange in the Dutch commonwealth with some clearness and precision, we shall consider him under four different views: 1st. With regard to his title; 2dly. His duties; 3dly. His prerogative; 4thly. His revenue.

‘ And, first, with regard to his *title*.

‘ By the general consent of the people, and the unanimous confirmation of the several sovereign legislatures of the state, in the year 1748 the supreme magistracy of the republic, that is, the offices of stadtholder, admiral, and captain general, was vested in a single person; that single person was William the Fourth, the father of the present Prince of Orange; and, at the same time, that supreme magistracy, comprehending these offices, was made hereditary in his family in a peculiar manner.

‘ First, The supreme magistracy, &c. is, in general, hereditary, that is, descendible to the next heir on the demise of the last proprietor; as is the case in most of the hereditary sovereignties of Europe.

‘ Secondly, The manner of its descent is peculiar; it in general corresponds with that particular mode of inheritance which prevailed in the *feodal* system with regard to landed estates; like these, the offices and dignities, &c. of the supreme magistrate of the Dutch commonwealth descend lineally to the issue of the reigning prince. As in common descents too, the preference of males to females is observed; the right of primogeniture among the males is adhered to, and, on failure of the male line, the inheritance descends to the female issue. Here too the evident necessity of preserving the succession indivisible, occasioned the right of primogeniture among the

Eng. Rev. Vol. XI. March 1788.

O

females

females to be observed, though contrary to the maxim of the *sœdal* law.

‘ In both the male and the female line the doctrine of representation prevails in the descent of the supreme magistracy of the state; so that the lineal descendants of any person deceased stand in the same place as their ancestor, if living, would have done. On failure of all lineal descendants it goes to the next collateral relations of the late prince, provided they are lineally descended from William, Prince of Orange, the first acquirer (*perquisitor*) of it; and herein there is no objection to the succession of a brother, uncle, or other collateral relation of the *half* blood; that is, where the relationship proceeds not from the same couple of ancestors which constitutes a kinsman of the *whole* blood, but from a *single* ancestor only; as when two persons are derived from the same father, and not from the same mother; or from the same mother, and not from the same father; only it is provided that the single ancestor from whom both are descended be that from whom the blood of the Orange family is communicated to each.

‘ And thus far, with regard to general title and succession, is the express, clear, and fundamental law of the commonwealth.

‘ Thirdly, It seems to be only implied, by the terms of the act of convention on this occasion, that the same supreme legislatures who settled this order of succession, may, if unanimous, alter it, or limit it in a different manner; and it is clear that, in cases of the minority, idiocy, lunacy, imprisonment, or other similar accident of the prince, they have the sole right of settling a regency while such an unfortunate state of things continues.’

With respect to party, the author appears, in some degree, exempt from blame. Like all vulgar historians, he confounds the fairness and impartiality of narration with a frigid indifference to the virtues and vices of individuals, and to the rights and immunities of general society. He appears to propose it to himself to blacken the characters of the great aristocratical leaders; though we are not competent to decide how far his scandalous stories of them may be true; and he leans towards the party of the stadtholder, though he has not even the subordinate merit of being an explicit and spirited partizan. One instance of the want of character in his style we shall select as curious. Describing the situation of parties in the republic, he has not invention enough to delineate the influence of corruption in language of his own, but borrows his expressions from a book published a few years ago, entitled “*The History of the Life of Lord Chatham.*” As a charge of plagiarism is always invidious, and often ill-founded, we shall transcribe the passages:

History of the Dutch, p. 217.

Life of Chatham, p. 148.

‘Negociations were set on foot which never failed to produce very powerful and conspicuous effects, even when they proved abortive. They fixed the longing eyes of men on the offices of state; they rendered the measures of the opposing party temporising, irregular, and timid: the politics of all men were warped by the objects which they had in view; and every one feared to shut against himself the half-open door of preferment.’

‘Although these treaties were for the present abortive, they had one very considerable and conspicuous effect: they fixed the longing eyes of all men upon the great offices under government. They rendered the efforts of opposition in parliament irregular, temporising, and timid. Every man feared by some rash step to close upon himself the half-open door of promotion.’

ART. VIII. *Dissertation on the Gypsies; being an historical Inquiry concerning the Manner of Life, Economy, Customs, and Conditions of these People in Europe, and their Origin: Written in German by Heinrich Moritz Gottlieb Grellmann; translated into English by Matthew Raper, Esq. F.R.S. and A.S.* 4to. 10s. boards. Elmsley and Cadell. London, 1787.

WHILE a general resemblance prevails among the European nations, and innovations or improvements are continually taking place among them, there are two races of people who have never coalesced with the natives, but have remained separate and unchanged as when they left their original abodes; these are the Jews and the Gypsies. The undoubted Oriental extraction of the former, a sacred code of written laws, which regulates every action of their lives, and the general expectation of a promised Messiah who is one day to restore them to the dominion of their fathers, are sufficient to account for their attachment to their ancient institutions, and for the singularity of their manners. But the gypsies, who have neither religion, nor written laws, nor ancient traditions, continue equally unaffected and unchanged by the lapse of time, the variation of climate, and the force of example. For near four centuries they have wandered through the world as pilgrims or outlaws; they are found among barbarous as well as civilised nations, in Asia and Africa as well as in Europe; yet they every where remain in the rude and savage condition of their ancestors. Their singular physiognomy and particular manners

manners are the same in every country. Their swarthy complexion receives no darker shade from the burning sun of Africa, nor any fairer tincture from the temperate climates of Europe; they contract no additional laziness in Spain, nor acquire any new industry in England; in Turkey they behold the mosque and the crescent with equal indifference as they do the reformed and the catholic church in Europe. In the neighbourhood of civilised life they continue barbarous; and, beholding around them cities and settled inhabitants, they live in tents or holes in the earth, and wander from place to place as fugitives and vagabonds. These alien tribes were first known in Europe in 1417, when they appeared in Germany, in the neighbourhood of the North Sea. Soon after we find them in Switzerland, Italy, France, and Spain. On their emigration into Germany they spread with such rapidity that in 1418 their names were recorded in almost all the publications of that period. They did not travel in large bodies, but in separate hords, each having its leader, honoured with the name of Count or Duke of Lesser Egypt.

Various nations have distinguished them by various names. The French, who received the first accounts of them from Bohemia, called them Bohemians; the Dutch, supposing their origin from Egypt, gave them the name of heathens. They were formerly called Pharaohites in Hungary; an appellation which is still retained by the vulgar in Transilvania; the English name of Gipsies, and the Spanish of Gitanos, are derived from the same source, their supposed descent from the Egyptians.

The ingenious and learned author of this Dissertation divides it into two parts. In the first he gives an account of the dispersion and numbers of gipsies in Europe; the properties of their bodies; their food, beverage, and dress; their family, economy, occupations, and trades; their marriages, education, and funeral rites; their political regulations, religion, language, sciences, and arts.

It is incredible to think how this regular swarm of banditti has spread itself over the face of the earth. They wander about in Asia, in the interior parts of Africa, and, like locusts, have overrun most of the European nations. In the reigns of Henry the Eighth and Queen Elizabeth they were set up as a mark of general persecution in England; yet their numbers do not appear to have much diminished. Spain is supposed to contain sixty thousand of these vagrants. They are seldom to be found in France, because every gipsy who is apprehended falls a sacrifice to the police. In
Italy

Italy they abound, especially in the dominions of the church, on account of the bad police and the prevalence of superstition, which permit and entice them to deceive the ignorant. They are scattered, though not in great numbers, through Germany, Denmark, Sweden, and Russia; but their chief population is in the south-east parts of Europe, which seem to be the general rendezvous of the gipsy nation. At a moderate computation Europe contains more than seven hundred thousand of these vagabonds.

Their appearance, though disgusting at first view from their nastiness and their rags, on a nearer examination discovers some attractions. Their skin is generally dark brown, or of an olive colour; their hair is invariably black, like that of all the inhabitants of Asia, Africa, and America; their teeth are remarkable for their whiteness; and their eyes are lively, dark, and sparkling. Their limbs are formed in the justest proportion; and they are naturally endued with great agility and hardiness. Neither wet nor dry weather, heat nor cold, nor even the variations of the atmosphere from one extreme to another, affect their constitutions in the smallest degree. Like all savages and barbarians, they delight in a great degree of heat; it is their greatest luxury to lie day and night so near the fire as to be in danger of burning; at the same time they can bear to travel in the severest cold and frost, bareheaded, with no other covering than a torn shirt, or some old rags, without any fear or danger of catching cold.

Their bodily qualities arise from their manner of life. They have iron constitutions, because they have been educated hardily; and are no more affected by the extremes or changes of weather, than the animals that have been bred up in the open field. Their colour is not so much owing to their descent as to their habits of nastiness. In summer the children are exposed to the scorching sun, and in winter they are shut up in a smoky hut. The mothers often besmear them with black ointment, leave them to fry in the sun, or near the fire; and never bestow the smallest attention in washing or cleaning their persons.

Notwithstanding the raggedness of their dress, they love fine clothes to an extravagant degree. The ornaments of dress captivate their ambition, and make them exert all their industry or artifice to obtain them. It would excite laughter even in a philosopher to see a gipsy parading among his peers with a beaver hat, a red or a laced coat, while the rest of his dress is only remarkable for its antiquity or its raggedness.

The same passion for ornaments appears among all savage tribes, and even shews itself in children, who discover a taste for beauty before the dawn of reason. They delight to collect bodies of a beautiful form and of bright colours. These are the first rudiments of that taste from which all the subsequent embellishments and refinements of life derive their origin.

The art of divination, or foretelling future events, belongs to the women, who seldom assume it till wisdom stamps wrinkles on their brow. This mystery has, among many nations, been monopolized by the tender sex; the vivacity of their imaginations, together with long habits of observation, cunning, and hypocrisy, fully qualify them for the task.

Although all societies in their original state resemble little republics, yet no tribe was ever discovered without a leader or chief. So natural, and even necessary, is government to mankind! Even the gipsies have their chieftains, whom they distinguish by the Slavonian title, Waywode. Every person is capable of being elected to this dignity who is of a family descended from a former Waywode; but those have generally the preference who are best clothed, comparatively rich, of a large stature, and about the middle age. Who would suspect an attachment to family among gipsies?

They profess the established faith of every country in which they live, but at bottom have no religion at all. One of the more civilised gipsies of Transilvania having obtained Christian burial for a deceased friend, the priest took occasion to inquire whether he believed that his departed companion should arise at the last day? "Certainly not," replied the swarthy sceptic; "I might as well expect the *resurrection of the horse that I flayed yesterday.*" In a letter from a Hungarian lady the same opinion is conveyed. On their expressing to her that "they could not love God because he *killed* them," (nothing can exceed their fears of mortality), she replied that "a happy death was one of the greatest benefits God could confer upon mankind." Upon which they burst into a general laugh, saying, "what they had was something, but when they died all was gone." Infidelity, it would seem, is the dictate of ignorance as well as the discovery of philosophy. What great credibility as well as celebrity does it give to Dr. Priestley's creed that it is universally embraced by those sage philosophers the gipsies?

In the second part of this dissertation our ingenious author treats on the origin of the gipsies. The belief that
this

this people are of Egyptian origin is as old as their existence in Europe. Thomafius, Salmon the English geographer, and lately Signior Grifelini, have endeavoured to prove it by satisfactory evidence. This theory, however, is without foundation. The Egyptian descent of these people is not only destitute of proofs, but the most positive evidence is found to contradict it. Their language differs entirely from the Coptic; and their customs are very different from those of the Egyptians. They are indeed to be found in Egypt; but they wander about there as strangers, and form a distinct people, as in other countries. The expressions of Bellonius are strong and decisive: "No part of the world, I believe, is free from those banditti, wandering about in troops, whom we, by mistake, call Egyptians and Bohemians. When we were at Cairo, and in the villages bordering on the Nile, we found troops of these strolling thieves, sitting under palm-trees; and they are esteemed *foreigners* in Egypt as well as among us."

The Egyptian descent of the gipsies being rejected, our author next endeavours to shew that they come from Hindostan. The steps that led him to this discovery he mentions in the fifth chapter:

'Two entire strangers will be able to know each other the moment one speaks in a language which the other understands. It is therefore rightly asserted by an author that it would be one of the most infallible methods of ascertaining the origin of these people with certainty, if a country could be discovered where their language was in common use. The first and most necessary examination here will therefore be to find out the country where the gipsies language is that of the natives; and this is no other than Hindostan. But before I endeavour to prove it, by a comparison of the Hindostan and Gipsy languages, I must premise something which will serve as an introduction of considerable weight. It is a piece of intelligence to be found in the Vienna Gazette, and comes from a Captain Szekely Von Doba, a man who was thinking of nothing less than searching for the gipsies and their language in the East Indies.

'Here it is: "In the year 1763, on the 6th of November," says Captain Szekely, "a printer came to see me, whose name was Stephan Pap Szathmar Nemethi. Talking upon various subjects, we at last fell upon that of the gipsies: on this occasion my guest related to me the following anecdote, from the mouth of a preacher of the reformed church, Stephen Vali, at Almasch in the county of Komora. When the said Vali studied at the university of Leyden he was intimately acquainted with some young Malabars, of which three are obliged constantly to study there; nor can they return home till relieved by three others. Having observed that their native language bore a great affinity to that spoken by the gipsies, he availed himself of the opportunity to note down, from themselves,

upwards of one thousand words, together with their significations. They assured him, at the same time, that upon their island was a tract of land, or province, called Czigania (but it is not laid down on the map). After Vali was returned from the university, he informed himself, among the Raber Gipsies, concerning the meaning of his Malabar words, which they explained without trouble or hesitation."

' In this anecdote every thing seems to happen by chance; even to the learned man who published it in the Gazette it appeared as if fallen from the clouds, and entirely oversets his system; for he was the person, mentioned above, who broached the opinion of the gipsies being Mongal Tartars. So much more weighty, therefore, and unexceptionable are the hints it throws out for the discovery of the gipsies mother country by means of their language.'

He then gives a vocabulary of Gipsy and Hindostan words, extending to near thirty quarto pages, which demonstrates to every intelligent reader, that the languages are the same. In looking over the catalogue we mark that out of thirty gipsy words eleven or twelve are constantly of Hindostan. This agreement is uncommonly great, especially when we recollect that these words had been learned from the gipsies when they had been four centuries absent from Hindostan, their native country, among people who talked languages totally different, and in which the gipsies themselves conversed. Another observation, which has escaped our author, will strike the learned reader; the words of most necessary and constant use, that would be first and most frequently employed, are the same in both languages. Such are the names used to express day and night, morning and evening, fire and water, food and clothes, the different parts of the body, numbers in calculation, one, two, three, &c.

Besides the language of the gipsies, which is undoubtedly Hindostan, our author adds other evidences to confirm their eastern origin:

' The name of Polgar carries more weight with it, which we find among the gipsies, even in the earliest times, before they began to change the names they brought with them for our European ones. Polgar, as we may remember, was the name of the leader who, in the year 1496, obtained a safe conduct from the Hungarian king, Uladisslaus the Second; by virtue of which he, with his hord, consisting of twenty five tents or families, had the liberty of travelling about where they pleased. Now, this name Polgar originates in India, where it is the appellation of a deity presiding over marriages and matrimonial concerns; and the Indians are very fond of bearing it, as well as the names of their other deities, which they do very frequently.

' As, further above, in reciting the gipsy profession their smith's business was mentioned, it was remarked their anvil is a stone; and

and what more implements they use consist in a pair of hand-bellows, tongs, hammer, vise, and a file. With such a portable apparatus, the travelling gipsy wanders from place to place. If we compare this with what Sonnerat relates of the Indian smiths, the accounts agree so exactly, that it should seem as if I, or rather the author I copy, had transcribed literally from him. This will appear plainer if I insert his own words: "The smith," he says, "carries his tools, his shop, and his forge, about with him, and works in any place where he can find employment; he erects his shop before the house of his employer, raising a low wall with beaten earth, before which he places his hearth; behind this wall he fixes two leathern bellows, which his apprentice blows alternately to keep up the fire. He has a store instead of an anvil; and his whole apparatus is a pair of tongs, a hammer, a beetle, and a file." The most striking circumstance of this is, that both Gipsy and Indian should use the same kind of hand-bellows, and both have exactly two. As the apprentice works there for the Indian, so does the wife or one of the children for the Gipsy.

He then endeavours to prove that they are descended from the cast called Suders; for the proof of which we must refer the reader to this curious and learned work. The cause of their emigration from their country he conjectures, not without probability, to be the war of Timur Beg, in India. In the years 1408 and 1409 this conqueror ravaged India; and the progress of his arms was attended with devastation and cruelty. All who made resistance were destroyed; those who fell into the enemies hands were made slaves; of these very slaves a hundred thousand were put to death. As on this occasion an universal panic took place, what could be more natural than that a great number of terrified inhabitants, should endeavour to save themselves by flight?

Upon the whole, we have received much entertainment from this dissertation. Although the author may sometimes follow conjecture too far, we think he has fully established the descent of the gipsies from Hindostan, by the similarity of the two languages. A farther inquiry into the native tongue of the gipsies, in different parts of Europe, might throw additional light on this curious subject.

ART. IX. *The New Pharmacopæia of the Royal College of Physicians of London. Translated into English.* 8vo. 5s. Boards. Longman. London, 1788.

A Translation of the Pharmacopæia is not only useful, but, indeed, a very necessary work; for it is not to be expected that all those who prepare and compound medicines are so conversant in Latin as to understand perfectly the directions delivered in that language. In the remarks made by the translator he has followed the plan of Dr. Pemberton, and has added a porological table, shewing in what proportion opium and quicksilver are contained in compound medicines. The part of this work most liable to censure is the preface, of which we shall cite one or two passages, with the sentences corresponding in the original:

Nec sane dubitavimus, in hoc obeundo munere, integras medicamentorum formulas et amputare inutiles, et feliciores inferere. "Nor have we made any scruple, in executing this duty, to cut off whole formulas when useless, and to insert others more useful." To say that a medicine is *more useful* than one which is acknowledged to be *useless*, is a very improper expression; for whatever is useless must remain incapable of comparison in point of utility.

Nihil quidpiam tale suscipimus aut profitemur; nobismet serio gratulaturi, si opera, paginis hisce in salutem publicam impensa id aliquatenus effectum reddiderit, ut mala adversæ valetudinis leviora fiant, curatio promptior & expeditior. "We pretend not to undertake any such thing; and shall really congratulate ourselves if the trouble, employed for the public health on *this*, answers in some measure the purpose of alleviating the evils of sickness, and rendering their cure more prompt and expeditious." Both in the original and translation there is, in this and other places, a redundancy of expression which ought to have been avoided. The adverb *really* gives a ludicrous air to the sentiment in the last-mentioned passage: nor is the word *serio*, in the original, less exceptionable; for we cannot suppose, from the gravity of the College of Physicians, that they would congratulate themselves any, otherwise than in a serious manner. Whether they will also congratulate themselves on the appellation of *a thing*, with which Dr. Healde has thought proper to dignify this splendid Pharmacopœia, we leave the College to determine.

ART.

FOREIGN LITERATURE.

ART. X. *Vie de Frederic II. Roi de Prusse, accompagnée de remarques, pieces justificatives. et d'un grand nombre d'anecdotes, dont la plupart n'ont point encore été publiés.*

ART. X. *Life of Frederic II. King of Prussia, accompanied by remarks, authorities, and a great number of anecdotes never before published.* Straßburg. 8vo. 4 vol.

THE life of a hero, compared with whom Charles XII. was but a vulgar warrior, and who, if merit were fairly weighed, might perhaps dispute precedency with Cesar and Alexander, affords a large field for the labours of the biographer. The author, a French professor at Berlin, had great opportunities of collecting materials and information, which he does not seem to have neglected. He says in his preface, that besides original papers, and copies in his own possession, he has consulted between three and four hundred volumes in French and German, and gives a list of about fifty of the most important. These various advantages prepossessed us with a favourable opinion of his book, and, on perusing it, we were not disappointed. His relation of events is neither ostentatiously filled with idle remarks, nor is it a dry narrative, destitute of apposite reflexions. His descriptions of the great events of war cannot be accused of prolixity, nor is his style either too diffuse or too concise. People who are fond of big words, unnatural metaphors, and affected ideas, will, perhaps, think it in some places too colloquial; but, in our opinion, it is fitted to the matter, and takes a greater or smaller degree of elevation, as the dignity of the subject requires. A complaint, however, that has been more than once urged against modern historians will apply to our author. He gives a detail of too many minute military actions, that had no influence on the event of the war, and that serve only to perplex the memory with a multitude of little facts, and an infinite number of names of places of inconsiderable note. The march of detachments, and their skirmishes, are of little consequence to the world when they throw no light on the character of the immortal Frederick. Of what importance is it to us to learn "that Count Dohna, on the 22d of April, retired from Troppaw and its environs; that the enemies' Hussars attempted to follow him, but that they were repulsed by Lieutenant-Colonel Dewitz, and that the march was successful; that the magazine of Jagærdorf was removed to Neustadt,

Neustadt, and that the enemy attacked the convoy of General Rochow, and took a few waggons?" A number of these particulars, interspersed with a multitude of German names, made us turn over several pages with that lassitude and carelessness with which we peruse a sea journal full of nothing but the weather and wind. If such particulars must be recorded, it seems less the business of the biographer than historian; a title our author disclaims in the beginning of his preface. But neither the ancient historians nor biographers wrote in this manner. If Quintus Curtius sometimes relates the little events of the war, the incidents he records are of importance in themselves. When, for instance, he describes the fate of Menedemus' detachment, he relates an action where the slaughter of the troops and bravery of the chief were remarkable. He relates the failure of an expedition directed against one of the principal actors in the war; but if Menedemus had marched merely to join Alexander, and Quintus Curtius had amused us by telling us that he had halted at such a village, and dined at such a town; (by the way Asiatic names are more pleasing to the ear than German ones) and if the only remarkable thing he had to tell us was that he had met with nothing remarkable on his road, Quintus Curtius would not now be known; or, if known, would not be noticed. We have dwelt the more on this because it is a common defect in modern historians, and the principal one of the author before us. And, indeed, when we came to the private life of the great Frederick, we found ourselves much more interested; and our attention, if we may use the expression, much more strongly rivetted to the book.

As there is a secret bias to the human mind, of which we are unconscious ourselves, and which tends to justify our own actions and opinions, so is there a blind partiality in most men to their nation, that furnishes them with excuses for all the faults of their countrymen. We are led to this reflection by the author's defence of the French against an accusation of cruelty adduced by a German writer, who, after relating the ravages committed by their troops, adds,

"All this happened in the middle of the eighteenth century; all these disorders were committed by a body of regular troops; by a nation that wishes to pass for the politest in Europe. The Duke de Richelieu, who gave the orders, had the reputation of one of the most polite noblemen of the court; and the Marquis d'Argenson, son of a minister of state, certainly was not a man of less education and politeness: nevertheless the names of *Richelieu* and *Argenson*

Argenson are more abhorred in these countries than those of *Menzel* and *Trenck* are in some others. In falling into the hands of an Hungarian the inhabitants of Berlin were much more fortunate than those of Halberstadt."

These complaints against the French troops, joined to some other traits of a deeper tint, would tempt us at first to believe that *Beaumarchais* is justifiable in bestowing on his countrymen the appellation of frivolous and cruel Athenians. (*Atheniens legers et cruels*): but let us hear our author's vindication:

"Whatever this German may say, may not these ravages, if they be such as he has described them, be excused by the manner in which the King of Prussia acted with France; and was not the indignation of the French, at having been the victims of a simple stratagem at *Rosbach*, well calculated to make an impression on the ardent imagination of a nation in whom the first impulse of the passions often weakens the principles of moderation and honour, that are its characteristics?"—We ask our readers whether this justification be not curious; and whether the want of humanity in the French troops were likely to restore to them the reputation they lost at *Rosbach*, where their army ran away, in a panic, from fewer numbers?—If an assassin, in a court of justice, were to urge in his defence his want of courage on a prior occasion, would his plea be attended to?

The latter and better half of each volume consists of notes, state papers, letters, &c. and of a great number of anecdotes, most of which are highly interesting. We are sorry that the author has not introduced many of them into the body of his work, where, in their places, they would have had a better effect than when thrown in the margin. There are some which a *Plutarch* would not have disdained; and which, if they stood in the place of many of the trifling military details spoken of above, would render the book more agreeable to the generality of readers. We will here give one, that we think no true soldier will read without emotion.

"The night after the battle (of *Torgaa*) was very cold, and the troops made great fires to warm themselves. Towards the morning the king passed on horseback along the front of the line from the left wing to the right. When he came to the regiment of guards he alighted, and warmed himself in the midst of his regiment and of his grenadiers; and in this manner waited for the break of day, intending to attack the Austrians again if they should not have retreated; which the darkness of the night made it impossible to discover. He entered into conversation with the grenadiers, and bestowed

bestowed much praise on the courage they had shewn in the action. The grenadiers, who were no strangers to his goodness and affability, continued to crowd around him; when one of them, of the name of Rebiac, to whom the king most frequently addressed himself, and to whom he had often given money, had the boldness to ask him, "*where he had been during the battle.*" "*In general,* said he, *you lead us where the fire is hottest; but this time nobody saw you, and it is not well to abandon us.*" The king answered with an air of good humour and kindness, that during the whole action he had been with the left of the army, which had prevented his placing himself at the head of his regiment. While he was saying this he unbuttoned his great coat on account of the heat, and the grenadiers remarked that a musket ball, which he had received in his clothes, fell to the ground. The hole the ball had made in his furtout and coat was easy to be seen; and the soldiers, seized with a spirit of enthusiasm, cried out, "*You are still our old Fritz: you spare every danger with us! we will die for you! God save the king! God save the king!*"

The author has divided his work into eight parts or periods; the first extends to Frederick's accession to the throne; the last contains his private and literary life, his final sickness, and death: the intermediates comprehend his different wars and his administration in time of peace. In the latter, ministers of finance may find much to imitate in the simple manner of his imposing and collecting his taxes. The learned professor has much versatility of talents: he speaks on the last subject with all the abilities of a financier; and when he treats of the discipline of the Prussian army he describes its evolutions in as proper terms, and as accurately, as a major of horse or foot would have done. We think this extraordinary knowledge in a professor of an academy might be added to the arguments he adduces, to prove that Prussia is under a military government, in opposition to the opinion of some people who have denied it, if, indeed, any argument at all were necessary on this point.

The work closes with the following reflection: "Frederick lived the happiest and most glorious of kings. What more is wanting to make every sovereign imitate his example?"

However highly we may have thought of the King of Prussia, our good opinion of him cannot fail to increase on reading this book. We admire at once the warrior, the king, the statesman, and the man of wit and letters. Some small shades he, no doubt, had in his character: and who

who has not? but take him for all in all we sha'l not look upon his like again. We will also say of his historian that, notwithstanding some defects, he has much merit. Though his portrait of the Prussian Alexander does not perhaps bespeak the artist, an Apelles, yet may he say with Corregio, *I also am a painter.*

ART. XI. *Reflexions sur la Formation et Distribution des Richesses.* Par Monsr. Turgot.

ART. XI. *Reflections on the Formation and Distribution of Riches.* By M. Turgot. 8vo. 136 Pages. 1788.

WHEN the life of a man, not particularly distinguished by birth, adventures, or situation, has been thought worthy to employ the pens of two biographers, one of them the Marquis de Condorcet, we may fairly conclude that he had intrinsic merit. In this predicament stands M. Turgot, whose only advantage, besides his great abilities, was his holding, for a short time, if we remember right, the post of comptroller-general of the French finances. This presumption in his favour is strengthened by the book before us, where a justness of conception, and, if we may be allowed the expression, a mathematical mode of reasoning, are perspicuous throughout. We may perhaps lament that, in most of its parts, it is a work merely of speculation. It will be but poor consolation to the artisan or day-labourer to know that the very arrangement of society necessarily confines his gains to a bare subsistence; or that the rich are content to enjoy their good fortune without investigating the primary causes of their wealth. Nevertheless M. Turgot strikes out new ideas; and the reader, if he follow his chain of reasoning, will be convinced of the futility of several generally received opinions. We do not know that any author of reputation before M. Turgot has stood forth in the defence of usury. What he says on this subject will, we imagine, appear new to our readers.

After having established that the rate of interest does not, as may be imagined, depend on the gain the borrower hopes to derive from the capital, of which he buys the use, or from the necessity of his affairs, but that the price of money is determined like that of all other merchandize, he says "A little reflection is all that is necessary to make us sensible of the frivolousness of the pretexts made use of to condemn

condemn lending money on interest. It is a reciprocal contract, in which both parties are free, and which they would not enter into were it not to their advantage. It is evident that if the lender finds an advantage in receiving hire for his money, the borrower is not less interested in finding the money of which he stands in need. Now, on what principle can we imagine a crime in a contract advantageous to both parties, with which both are contented, and which certainly is not injurious to any person. To say that the lender takes an unfair advantage of the borrower's want of money, is to speak as absurdly as if we said that a baker, who requires money for the bread he sells, takes advantage of the buyer's want of bread. If, in the last case, the money is equivalent to the bread received by the buyer, the money the borrower receives is equivalent to the principal and interest he promises to pay at the expiration of a certain term; for, in short, it is an advantage to the borrower to have in the mean time the money he is in want of, and a disadvantage to the lender to be without it. This disadvantage may be, and is *appreciated*, and the price of it is the interest, which ought to be at a higher rate, if, from the insolvency of the borrower, the lender runs a risk of losing his capital. It is therefore a mistake to think that the interest of money in commerce should be fixed by law. It is current price, settled like that of all other merchandize, and varies according as the lender is more or less secure of not losing his principal; but, even when the security is equal, it must necessarily rise and fall in proportion to the abundance and demand; and the laws ought no more to fix the rate of interest than to regulate the price of all the articles of commerce."

He might have added, that a law to fix the rate of interest serves, in general, only to make it more excessive; for when the want of good security, or any other reason, makes it disadvantageous to the lender to part with his money for legal interest, the borrower is obliged to pay not only for the risk the lender runs of losing his capital, or for any other disadvantage to which he exposes himself, but also for the danger he is in of injuring his reputation, and incurring the penalty pronounced by the law. We do not know whether this reasoning will get the better of the general prepossession against usury, but we will venture to say that M. Turgot will have all the children of Israel on his side.

Voltaire has said, in several parts of his works, that the plenty or scarcity of money in a country may always be known by the interest given for loans, which is low in proportion

portion as specie abounds. M. Turgot, on the contrary, attributes the different rates of interest solely to the spirit of dissipation or economy that prevails in a nation.—Who shall decide?

ART. XII. *Refonte de l'Economie de l'Armée Française; ou Extrait et Developpement d'un plan militaire, presente par le General Baron de Wimpffen de Bornebourg.*

ART. XII. *Reform of the Economy of the French Army; or, Extraet and Explanation of a Military Plan presented by General Baron de Wimpffen de Bornebourg.* 8vo. Paris, 1788.

THIS pamphlet is published with the express permission of the prime minister and board of war, and promises, in its title-page, that, “by means of the reform projected, the King of France would always have an army of three hundred thousand men* ; the pay of each individual, from the marshal of France to the private soldier, would be augmented; and his majesty would besides make a saving of twelve millions of livres per annum.”

The means proposed by the Baron to operate these seeming miracles are not only applicable to the French army, but may, in some measure, be adopted with advantage by other nations. The great mystery of his plan consists in preventing the malversation of commissaries, agents, clerks, &c. For this purpose he has calculated, at a liberal rate, every possible expence, as he says himself, from the litter of the horse to the soling of the soldier's shoes; and has devised measures that promise to prevent effectually the misapplication of the sums issued from the treasury. There is one part of his calculation that seems to us under-rated; he allows but ten thousand recruits per year in time of peace; whereas we should suppose that more than one in thirty would, in the common course of nature, drop off every year, independent of casualties, invalids, and the soldiers who might demand their discharge at the expiration of the eight years for which they are enlisted. We say nothing of desertion, for which he has otherwise provided, and on which subject some of his hints may be useful to military men. It is said that his plan will, in many of its parts, be

* The French army at present consists of about 170,000 men.

carried into execution by the board of war, now deliberating on the means of new modelling the French army. To prove that it is practicable, the Baron adduces the example of the emperor, who has doubled his army, and at the same time reduced his military expences.

The Baron does not confine himself to the department of finance; but proposes also to divide the army into divisions of twelve thousand men, with each its proportion of cavalry, artillery, camp equipage, and every thing necessary to take the field at a day's warning. As this so nearly resembles the constitution of the Roman legion it well deserves a trial.

ART. XIII. *Fastes de la Marine Française. Par M. Richer.* 12mo. Paris, 1787.

ART. XIII. *Memorable Actions of the French Navy. By M. Richer.*

MR. Richer's work is of so little literary importance that it would have escaped our animadversions had it not contained assertions against which we think it a duty to enter our protest. There are books that, in our opinion, have attracted considerable attention, merely because they were originally obscure. When, by the lapse of time, the means of detecting imposture are lost, false opinions may become the creed of nations; and impudent falsities, that were at first despised, may grow into credit; so may M. Richer's; and so may the well-earned fame of our brave tars be pilfered from them, though, poor fellows! it is almost the only part of their reward of which they have not been already robbed. But, as they have fought so many battles for their country, it would be strange if no countryman would draw the grey goose-quill in their defence, and, in the language of chivalry, tell M. Richer he is grossly mistaken when he affirms that the French are always our superiors in actions between single ships. It is strange that he should assert it; it is still more strange that it should be a prevailing opinion among the French; and is a proof that they must have a large share of vanity to bear them up against powerful evidence to the contrary. The Pegase, taken by the Foudrayant; the Nymph by the Flora; the Amazone by the Santa Margarita; the Hebe by the Rainbow, &c. &c. fully confute our author. What captures can the French produce of equal weight in the question? A frigate or two taken.

taken by surprise in the West-Indies at the beginning of the war; the Fox of twenty-eight guns and two hundred men taken by the Junon of thirty-two or thirty-six, and at least three hundred men; and the Quebec, the victim of an accident; for these, we believe, are the sum of French conquests in actions of ship to ship.

M. Richer says, "The men saved from the Quebec told their conquerors that the English, out of patience at seeing their ships always beat in single actions, gave the command of the Quebec, one of their best frigates, to Farmer, who was esteemed one of the bravest captains in the British navy; that his crew, both soldiers and sailors, were picked men; and that, on leaving port, he took an oath to bring in the first French frigate he should meet with. Several Englishmen, acquainted with the valour and activity of the French, said that Farmer would not succeed; and considerable bets were laid on the occasion. Farmer, finding himself conquered, was sensible that he should be the jest of all England, by proving, in his own person, that the French are always superior to the English in actions between single ships. After the vanity he had shewn on leaving Plymouth, he set fire to his ship!!!"

Though these fictions scarcely merit contradiction, we will affirm (and we speak from good information) that the Quebec was not one of the best English frigates, since there were at that time several of thirty-six guns in the navy; that the ship's company was juvenile; the marines chiefly recruits when put on board; and that Captain Farmer was not chosen for the champion of British courage. He was a brave man it is true; much too brave for the braggart's boast attributed to him by M. Richer; and was so far from setting fire to his ship, that efforts were made to extinguish the flames when they were communicated to the hull of the vessel by the sails that had fallen with one of the masts over the muzzels of the guns.

The whole of this work is a pompous account of the great actions of the French-sea officers. As many of these celebrated actions were performed in total defeats, we wish our enemies, in any future war with England, frequent opportunities of signalizing themselves in the same way; and we shall take leave of them by saying, with Ralpho,

How great *we* do not know
They may, by being beaten, grow.

MONTHLY CATALOGUE

For MARCH 1788.

MISCELLANEOUS.

- ART. 14. *The Parental Monitor.* By Mrs. Bonhote, of Bungay, Suffolk. 2 vols. 12mo. 6s. Lane. London, 1788.

IT has been observed that the art of criticism flourishes after the decay of genius. We are afraid it may be said with equal truth that books of morality are multiplied in proportion as the duties of life are neglected. Never was a time when youth had a greater variety of directories; and perhaps there never was a time when they were more wanted, or less attended to.

These volumes, which were originally written for the instruction of the author's children, are now given to the public, as Mrs. Bonhote conceives they may be of general utility. She informs us, in her preface, that she has endeavoured to unite amusement with instruction, and to write the language of truth in a style most likely to captivate the attention, lest she should disgust and weary those she wished and meant to improve; and to implant proper ideas in their minds without entirely disappointing their youthful expectations. The reader will find the publication answer the idea here given of it by the author. Amusement is blended with instruction; and the youthful mind is allured to the preceptive part by the force of story and example. Though not to be considered as a first-rate production, yet *The Parental Monitor* will be found an useful companion to the youth of both sexes, if success can be ensured *delectando, pariterque monendo*.

- ART. 15. *The Effects of the Passions; or, Memoirs of Floricourt.* From the French. 3 vols. 12mo. 9s. Vernor. London, 1788.

This marvellous and dismal tale may afford some amusement to those who waste their time in weeping over feigned distress, but has no claim to preeminence over the generality of similar productions. The situations are always forced, often improbable, and the whole impresses on the mind disagreeable ideas of human nature.

- ART. 16. *Speech of the Right Hon. Henry Flood, in the House of Commons, Feb. 15, 1787, on the Commercial Treaty with France.* 1s. Debrett. London, 1787.

We had the good fortune to be in the House when this speech was delivered, and cannot be mistaken in the editor. It is not therefore to be doubted but Mr. Flood would do himself as much justice in the report as possible. And, so far as our recollection goes, the reader has here a very correct account of what he then said. From his high estimation as a speaker in the Irish senate, something very extraordinary was certainly expected from him here; and it must be owned
his

his points are neatly turned, that he reasons pertinently and with precision; and that, though his observations are neither original nor impressive, they have an edge, a subtlety, and a closeness, which it is not always easy to parry. In short, his oratory is not powerful, but it is pleasing; and, though there be nothing either in his matter or manner to control, direct, or agitate the House, like some of our best speakers, he wants not the faculty of conciliating the good-will and complaisance of a liberal and polished auditory.

ART. 17. *A Supplement to the Tour through Great-Britain; containing a Catalogue of the Antiquities, Houses, Parks, Plantations, Scenes, and Situations, in England and Wales, arranged according to the alphabetical Order of the several Counties. By the late Mr. Gray, Author of the Elegy written in a Country Church-Yard, &c. To which are now added, by another Hand, several Additions; also, blank Spaces at the End to enable every Traveller or Reader to make his own Remarks or Corrections.* 12mo. 2s. Kearsley. London, 1787.

Mr. Gray has long been celebrated for his pathetic and melancholy Elegy in a Country Church-yard, and for his sublime and animated Odes. But it has been truly said that you should read an author through before you pretend to decide upon his merits. For ourselves, we greatly prefer the performance before us to any of those works which have acquired our author so extensive a reputation. Even the severe and sarcastical criticism of Johnson could find here no topic for his censure, neither "*welvet lawns*," nor "*hungry towers*." For example:

* STAFFORDSHIRE,

- * Lichfield cathedral, 24 M. from Derby.
- Narrowdale, N. N. W. of Oakover and Ilam.
- * Shuckborough (Mr. Anson's), near Rugby, on the Trent, (by Mr. Stuart).
- Agualate (), near Norbury, S. W. of Eccleshall.

How frail are all human acquisitions! We have just paid our due applause to the merit of Mr. Gray, and yet we must unwillingly acknowledge that, in the author of the blank spaces at the end of the book, he will find a very formidable rival.

ART. 18. *A New System of Reading; or, the Art of Reading English, practically exemplified in almost every Word in Use; and farther illustrated from the Beauties of the Whole Bible, arranged under different Heads, according to the moral Virtues therein recommended, or the Vices reproved; with every Word accented, and Rules for placing the Accent: A systematical Arrangement, on a Plan so entirely new as not to bear the least Resemblance to any Thing of the Kind hitherto attempted by other Grammarians; and by the Help of which Pupils,*

* * This mark before any place denotes that it is more particularly worthy of notice.

whether English or Foreigners, may be taught to read English in one tenth Part of the Time usually devoted to that Purpose. By Mr. du Mitand, Author of a similar System for reading French and other grammatical Works; Teacher of the Greek and Latin, and of the ten principal European Tongues. 12mo. 3s. Law, London. 1787.

The volume before us is the production of a man who has bestowed much attention upon the subject of grammar; and it is natural to expect that his success should be in some degree proportioned to his attention. He has formed the project of arranging the pronunciation of all the European languages upon a similar plan; a project which would probably be useful, as it would lead the reader, by an easy process from one language to another, without puzzling him with the various hypotheses of as many different writers. The first part of the volume, intended to ascertain the pronunciation of words, will, we imagine, be particularly useful to foreigners; but the latter part, containing the moral principles of the Bible, selected with attention and judgment, might be still more acceptable, as inspiring us with a proper reverence for the sacred volume, without presenting us with any of those passages which, either from custom or accident, have come useless or unintelligible.

We are particularly struck with the facility and propriety with which this foreigner expresses his sentiments in English, in his preface to this and some other of his publications.

ART. 19. *Reading Made Most Easy; consisting of a Variety of useful Lessons, proceeding from the Alphabet to Words of two Syllables only, and from thence to Words of three, four, five Letters, &c. &c. so disposed as to draw on Learners with the greatest Ease and Pleasure both to themselves and Teachers. Second Edition. Recommended for the Use of Schools. By W. Russer, Master of the Charity School, Banbury, Oxon. 6d. Gough, London.*

The plan of this little book is fully explained in the title. In our opinion it is well calculated to accommodate both the master and his pupils. Its utility, however, might have been much increased by printing it on a larger letter, and a paper both of a stronger substance and a better colour. The lessons have all a moral tendency, are suited to the comprehension of children, and mostly collected from the Scriptures. Some of them are taken only from the Psalms, and unite, with much simplicity, the fervours of piety with all the beauties of poetry. We are of opinion no school should be without such a book.

ART. 20. *Elements of Punctuation; containing Remarks on an "Essay on Punctuation," and critical Observations on some Passages in Milton. By David Steele, junior. Small Octavo. 3s. 6d. sewed. Robinsons. London, 1786.*

This tract is divided into three parts. The first contains remarks on the Essay on Punctuation; the second, quotations from different authors, pointed agreeably to Mr. Steele's "own feelings;" and the third, observations on Milton, mostly selected from Newton's edition. Whether Mr. Steele has derived any assistance from the production which is the subject of his remarks, we shall not pretend to determine;

mine; but he appears to entertain a more accurate idea of Punctuation than is common to be met with. In cases, however, where personal feeling becomes the standard of rules, there is room for diversity in practice.

ART. 21. *Poems and Translations.* By the Rev. William Beloe. 8vo. 4 s. boards. Johnson. London.

These poems are written on various subjects, and in different kinds of measure. The versification is, in general, harmonious; nor are the sentiments unpoetical: though we perceive, through the whole, a greater degree of taste than extraordinary genius. The collection concludes with the Rape of Helen, from the Greek of Coluthus; of which we gave an account in our last volume.

ART. 22. *Plays written for a Private Theatre.* By Mr. Davies. 8vo. 6 s. boards. Faulder. London, 1786.

This volume consists of five plays, viz. *News the Malady*, *The Mode*, *The Generous Counterfeit*, *Better Late Than Never*, and *The Man of Honour*. The first has only three acts, but all the others the usual complement. Mr. Davies possesses a fund of comic humour, and delineates characters in strong colours. The plots are not uniformly conducted with unexceptionable address, nor distinguished by very interesting situations; but the ridicule, in general, is well aimed, and the sentiments are suitable to the persons introduced in the drama. If Mr. Davies painted with equal dexterity the manners of fashionable life, and bestowed a little more attention in contriving the fables of his productions, his muse might aspire to the higher departments of comedy, and he might write for the public, instead of a private stage.

ART. 23. *The Frogs: a Comedy.* Translated from the Greek of Aristophanes. By C. Dunster, A. M. 4to. 3 s. 6 d. stitched. Rivingtons, London.

This, we believe, is the first time that ever the Comedy of the Frogs has been translated into the English language; and Mr. Dunster, it must be acknowledged, has performed the task with ability, not only as a translator, but a critic. Wherever the sense of his author was doubtful or equivocal, he has endeavoured to ascertain it by what must always be the most satisfactory method of investigation, an appeal to the design of the poet, and the features of the different characters. The dialogue is rendered, in blank verse, as literally as could be consistent with a desire to preserve some air of originality; but the choruses and lyric parts are given with more freedom in such measures as seemed most to resemble the versification of the Greek. The version is accompanied with a number of notes, in which the translator illustrates obscure passages, and points out the allusions of the poet. In a word, Mr. Dunster has, in our opinion, transfused the spirit of his author in the present translation; and we think his success must be such as will encourage him to persevere in the design of translating the entire works of Aristophanes; a poet, who, though he prostituted his genius to an unworthy purpose, in the comedy of *The Clouds*, deserves, on account of his other dramatic productions, to be esteemed as an elegant, ingenious,

genious, and moral satyrift on the manners of the age in which he lived.

ART. 24. *Reflections upon a late Extraordinary Promotion of Sixteen Admirals.* 8vo. 1s. Murray. London, 1788.

The author of this pamphlet inveighs against a supposed partiality in the late promotion of naval officers. Whether the subject will be taken into farther confideration by his majesty's minifters we know not; but we regret the misfortune when men of acknowledged merit are difappointed of the reward to which they have a claim, from the faithful and zealous difcharge of their duty in the fervice of the public.

ART. 25. *The Nobleman, Gentleman, Land Steward, and Surveyor's Compleat Guide. In which is fully described every particular Circumftance relative to the proper Management of Eftates; comprehending the Duty and Office of a Land Steward, in all its Parts; with fome useful Hints to Surveyors. Calculated for the Use and Information of Noblemen, as well as Stewards. To which is added, A regular Survey Book of feveral Manors, with Specimens of Books for keeping an exact Account of Landed Eftates, Rents, Houfes, Wood Lands, Parks, Deer, &c. Alfo the current Prices of Eftates throughout the Kingdom, by which any Nobleman, Gentleman, or Steward, may afcertain the exact Value of any Eftate, whether in Fee, Copy, or Leasehold.* By Charles Ley, Land Surveyor. 8vo. 3s. 6d. fewed. Robinfons. London, 1787.

The nature of this work is fufficiently expreffed in the title page; and concerning its utility little is neceffary to be faid. As a fyftem of inftruction, relative to the various bufinefs in the department of a fteward, it has the jufteft claim to our approbation. The fpecimens of books alone will be found particularly ufeful. Mr. Ley, we underftand, refides at Fareham, in Hants; and propofes to call the public attention foon to a work of great importance.

ART. 26. *A Course of Lectures on the Figurative Language of the Holy Scriptures, and the Interpretation of it from the Scripture itfelf, delivered in the Parifh Church of Nayland, in Suffolck, in the Year 1786. To which are added Four Lectures on the Relation between the Old and New Testament, as it is fet forth in the Epiftle to the Hebrews; alfo a fingle Lecture on the Natural Evidences of Chriftianity, delivered as a Sermon on Mr. Fairchild's Foundation at the Church of St. Michael, Shoreditch.* 6s. boards. Rivingtons. London.

These ingenious and intelligent Lectures may be confidered as a key to whatever feems myfterious in the Chriftian fyftem, or a commentary on the fcriptures at large. They exhibit the whole fpiritual economy of God as capable of being revealed or made known to fentient beings only by means of a fenfible medium. The language of a correffpondence between parties, as different as matter and fpirit, muft, in the fame degree, participate of the nature of both; confequently the great things of God are revealed to man in a diftion which originates in human affairs. This is the leading idea of the work before us, in which the learned author attributes whatever may feem obfcure in the faged books to the peculiarity of ftyle in which they

they are written. His chief aim is evidently to imitate the apostles in explaining, illustrating, and applying, according to an inward and figurative sense, the law, the prophets, and the psalms. The figures which he principally elucidates are taken, as he states, from the natural creation, or world of sensible objects; from the institutions of the law; from the persons of the prophets and holy men of old; from the history of the church; and from the actions of inspired men. These subjects are discussed with a brevity, a correctness, and a solemnity, which cannot but prove satisfactory to every pious reader. The author's manner of writing is clear, chaste, and nervous. His defence of revelation, wherever the argument comes in his way, is masterly and decisive. He discovers also a laudable zeal for our religious establishment; and we trust several hints thrown out by him, in the course of these Lectures, may, especially at this time, have their use. We are sorry to conclude our account of a very able and useful work with an observation that must strike every liberal mind with regret *our author is only a curate.*

ART. 27. *On Visitation Jurisdiction in Colleges of the Universities. A Letter to the Right Hon. the Earl of Mansfield.* 1s. Rivingtons, London.

The point discussed in this pamphlet is, Whether the Visitors of Colleges, in the exertion of the powers vested in them by the Founders, be amenable to any other jurisdiction? The author adopts the affirmative of this question; and his arguments, so far as intelligible, appear to us not only well written, but altogether irresistible.

ART. 28. *An Essay on the Treatment of Consumptions; in which the Causes and Symptoms are considered, and a new Mode of Treatment proposed.* By Richard Charles, Surgeon. 8vo. 1s. Herdsfield.

According to Mr. Charles's Theory (which, however, is contradicted by experiments) Consumptions proceed from a viscid state of the fluids; and, upon this principle, he recommends the following application:

R. Liquaminis salis diuretici—Saponis mollis, aa unciam unam—Essentiæ Limonum drach. unam. M. By liquamen, Mr. Charles probably means the diuretic salt in a deliquescent state. A teaspoonful or two of this liniment are ordered to be rubbed in, on the thorax or abdomen, morning and evening; mixing with it, if the skin be particularly delicate, an equal quantity of fresh milk or cream. For the general treatment of the patients the reader is referred to other authors. We wish much success to Mr. Charles's prescription, but must acknowledge ourselves diffident of its efficacy.

ART. 29. *Practical Observations on Hernia; illustrated with Cases.* By B. Wilmer, Surgeon at Coventry. Small 8vo. 1s. 6d. London, 1787.

Mr. Wilmer appears, from this treatise, to be a judicious, intelligent, and expert practitioner. He distinguishes, with accuracy, the different kinds of *herniæ*; and elucidates particular circumstances of the complaint in a more satisfactory manner than the common chirurgical systems.

For

For the *ENGLISH REVIEW*:

NATIONAL AFFAIRS

For MARCH 1788.

RETROSPECTIVE VIEW OF THE POLITICS OF THE
NETHERLANDS.

AS, by the late revolution in Holland, the United States have assumed a new station in the system of European politics, it may be proper to take a retrospective view of the different situations of these republics, and the causes and consequences of their political arrangements. The provinces, now called the Netherlands, were formerly included within the boundaries of Gaul and Germany, according to their relative position on the opposite sides of the Rhine. That part of them which was adjacent to Gaul, was, together with the rest of the country, subjected to the Roman empire by Julius Cæsar. Afterwards the Batavi, and the inhabitants of Zealand, submitted voluntarily to the conqueror, but in such a manner as to have been considered rather as the allies than the subjects of the Roman power.

CLOVIS.

About the beginning of the sixth century, when Clovis founded a new kingdom in Gaul, these provinces were annexed to his dominions. After his death, his possessions, according to the custom of the times, were divided among his sons; and Germany, with the greater part of the Netherlands, were separated from France. In the dark and barbarous ages which followed, the governors of these provinces, under the different titles of dukes, margraves, prelates, and lords, established feudal sovereignties, but with that mixture of liberty which was peculiar to the Gothic constitutions. The *States*, or national assemblies, consisting of the nobility, the clergy, and the citizens, possessed much reverence and authority, and frequently shielded the subjects from the oppressive and wanton exertions of the sovereign power.

THEIR REVOLUTIONS.

These provinces were seventeen in number, each of which was governed by its own feudal lord; but by marriage, inheritance, or compact, several of them became united under the government of one prince. At length the greatest part of

of them became an accession to the house of Burgundy, from which they were transmitted to the house of Austria, by the marriage of Maximilian the First with Mary, the sole heiress of Charles the Hardy, on whose death the male line of the Burgundian family became extinct. Charles the Fifth, the grandson of this princess, inherited these seventeen provinces, which he annexed to his native dominions. This monarch, born at Ghent in Flanders, and educated in the Netherlands, expressed a particular regard for the rights, privileges, and claims, of his Flemish and Dutch subjects; and, during a long and eventful reign, rendered the administration of the provinces no less popular than splendid.

But, during the imprudent and oppressive reign of his son Philip the Second, the Netherlands were rent by commotions and civil wars, which terminated in the establishment of the Dutch commonwealth. The haughtiness, reserve, and inflexible severity of the king; his prejudice in favour of the customs, manners, laws, and institutions of Spain; the general oppression and tyranny of the government; the cruel persecution of the protestants; and, above all, the attempt to introduce the inquisition; induced a general revolt, which terminated in a happy revolution. The arts and the talents, the ambition and the policy, of William the First, commonly called the *silent* Prince of Orange, contributed to accelerate this desirable event, and to detach seven provinces from the Spanish yoke.

POWER OF AUSTRIA.

At that period the power of the house of Austria was so formidable as to fill Europe with alarms, and threaten it with subjection. The power of Germany, added to that of Spain, Portugal, and Italy, was aided by the treasures of the New World, and supported by veteran armies, disciplined by war, and accustomed to victory. To check the ambitious attempts of such a dangerous power, several of the European states united in a common confederacy. Of these England, France, and the Dutch republic, were the most eminent and powerful, and continued in cordial union, while the Austrian power, the dread of which was the original cause of their confederacy, was held to be formidable or alarming. But when, in consequence of various events, the house of Austria was humbled and reduced, the close union between these three states ceased with its cause; their new situation suggested new views and enterprizes. Those of France were directed to ambition; those of the Dutch commonwealth to commerce; and those of England to the security

curity of civil rights, and the establishment of political freedom.

LEWIS XIV.

In the reign of Lewis the Fourteenth the ambition and policy of France seemed to threaten the general tranquillity of Europe, like those of Austria in former periods; and the alarms which they excited produced a still closer alliance between this country and the Netherlands. But the league which was formed by William the Third, Prince of Orange, and afterwards King of England, soon checked the progress of French ambition; and the same reign saw the decline, as well as the rise, of that greatness and splendour which France had displayed in the eyes of Europe. From the peace of Utrecht, 1713, to the commencement of the war 1755, the balance of power seemed to have been so equally poised in Europe, that none of the great states became an object of serious jealousy or alarm to their neighbours.

GREATNESS OF ENGLAND IN 1763.

But the great accession of wealth and power which had been silently made to the British empire by the combined operations of policy, commerce, colonization, and conquest, displayed to view, at that period, another formidable power that again excited the jealousies and apprehensions of Europe. In the war which commenced in 1755, the English, in consequence of their connexions with their colonies, engaged in hostilities against the most populous, opulent, and warlike nations of the continent. Assisted only by a German Elector, they opposed the combined power of the House of Austria, France, Spain, Sweden, and the most potent princes of Indostan. They not only resisted the powerful combination that was formed against them, but, by the wisdom, the vastness, and the vigour of their enterprises, they gained such a decisive superiority over *half the world in arms*, that, on the conclusion of the peace of Paris in 1763, the British Empire was recognized as the principal and leading power in the European system; while, at the same time, it possessed a governing influence on the continents of India and America.

JEALOUSY OF EUROPE.

All the maritime powers beheld with astonishment, as well as jealousy, a superiority so decisive and so humiliating; and these sentiments rose to indignation in many of the European states by the general style of the British administration, which was haughty and imperious; and, by the intolerance of the natives, which led them on every occasion to discover
their

their contempt for their neighbours on the continent. From natural disposition, as well as interested views, the Dutch considered the English as powerful rivals, whom they wished to see humbled. Although commerce, by extending the intercourse, has contributed to soften the passions, remove the prejudices, and civilize the manners of men, yet there enters into the very spirit and nature of trade a principle of exclusion and jealousy, incompatible with a liberal and generous policy. As far as our knowledge of history extends, no people ever existed who carried commercial jealousy and this principle of national monopoly to such unjustifiable and extravagant lengths as the subjects of the States General of the United Netherlands. This was, in some measure, the consequence of their political circumstances and local situation. Their struggle with Spain, in asserting their liberty, was attended with a prodigious expence; in consequence of which taxation was carried among them, in the beginning of the seventeenth century, to a height then unknown in the other states of Europe. As their country was not enriched by the wealth of mines, and the soil produced few materials for manufacture, the operations of their industry were naturally directed to fisheries and the carrying trade, the two principal objects of their industry and sources of their wealth.

For the successful conduct of these two branches of trade the situation of their territory was extremely well adapted, as it bordered on those parts of the sea which produce, in profusion, fish, the best adapted to commercial purposes; and as it was watered by the Rhine, the Maese, and the Scheldt; which, winding through some of the most fertile European provinces, brought to them, by a cheap and commodious conveyance, the various productions of France, Germany, Swisserland, and the Austrian Netherlands; while an opportunity offered of carrying back in return the manufactures of Britain, the spices of the East, the various productions of the West Indies and America, the corn of Poland, and the wines, spirits, and fruits, of the southern kingdoms of Europe.

The profits which arose from this extensive circulation may be considered as a tax, levied by the skill and industry of the Dutch, on the ignorance and indolence of their neighbours; while the attention of other nations was bestowed on military pursuits and schemes of ambition, immense profits accrued to the Netherlands, and raised the commonwealth to opulence and power.

Thus the prosperity of the United States arose, in a great measure, from the want of ingenuity and industry in the other

other European kingdoms; and hence these Republics have always looked with a jealous eye on measures taken by the neighbouring sovereigns to improve the internal manufactures, or to extend the foreign commerce of their dominions. Hence, when a treaty was concluded at Paris, in an early stage of the American war, between the French King and the Continental Congress, it was no difficult operation to bring a great party in the Dutch Commonwealth to accede to the confederacy. A faction, devoted to France, had been formed in Holland so early as the reign of Lewis the Fourteenth: the progress of this faction, the decline of the Orange party, and the general sentiments of jealousy and resentment with which all orders of the state were actuated, from the splendour and the power of a commercial neighbour and superior, alienated the affections of the Commonwealth from Britain to America.

Thus the United States have always acted conformable to their situation. The tyranny, cruelty, and bigotry, of the House of Austria, towards the conclusion of the sixteenth century, united the arms of the Dutch Republic to those of France. The Power and ambition of the House of Bourbon, towards the conclusion of the seventeenth century, produced an intimate alliance between the United States and the British Empire; and, towards the conclusion of the eighteenth century, the commercial consequence, power, and opulence, of Great Britain, estranged the affections of great numbers among the Dutch from their English allies, and disposed them to the influence of French policy and French gold.

[*To be continued.*]

TURKS AND RUSSIANS.

Europe and Asia now look forward with anxiety and expectation to the renewal of hostilities between the Turks and Russians. The Ottomans, who, two centuries ago, were the terror of all Europe, have descended from their rank in the scale of nations; and the union of two formidable potentates, to expel them from Europe, seems to forebode the fall of Mahomet, and the plunder of Constantinople. Russia has all the vigour of a new state; and her fleets and armies are conducted by the disciplined valour of the most enlightened European nations. The army of the German emperor is the most numerous in the world, and perhaps the best disciplined, except that of the King of Prussia. The Turks still retain the high spirit and bravery of their ancestors, who expelled the effeminate Greeks from their dominions on the Bosphorus, and filled Eu-
rope

rope with terror ; but what can impetuous ardour and undisciplined valour effect against the steady and well-regulated efforts of veteran armies ?

In war carried on at a great distance from the invading power, as we experienced in our contest with our American colonies, casualties and accidents are often more destructive than the sword. As the seat of military operations between the Turks and Russians is very imperfectly cultivated, provisions will be wanting to so great an army, and the effects may be felt. The plague is the usual concomitant of famine ; and these dreadful ministers of heaven will probably occasion one half of the calamities in the present war. Pestilence will be more fatal to the Germans and the Russians than to the Turks, among whom it is familiar ; and, should this destroying angel of Mahomet pour his vial on the European crusaders, their mighty armaments may be dispersed, and vanish like the frantic and devoted followers of Peter the Hermit. At any rate it is a remarkable fact in military history, that great victories have seldom or never been gained by great armies.

It is not to be supposed that the other European powers will remain spectators of the contest. The secret policy of France, and the displayed power of Spain, will probably assist the Sublime Porte ; nor will Britain, or her ally Prussia, behold with cool unconcern the finest provinces of Europe wrested from their rightful lords, and divided between two potentates whose dominions are already overgrown, and whose rapacious ambition is apparent to the world.

DECLARATORY BILL.

According to the definition of Lord Blackstone, “ when the old custom of the kingdom is almost fallen to disuse, or become disputable, in such cases parliament may think proper in *perpetuum rei testimonium*, and, for avoiding of doubts and difficulties, to declare what the law is and has been.” Mr. Pitt’s bill of 1784 had certainly not fallen into disuse, but it had become *disputable* ; as very different opinions were entertained concerning it by lawyers of great eminence. A new bill for the purpose would have been more worthy of the British legislature ; but politicians always study to introduce novelties under old forms. There are two questions in politics which, when applied to particular measures, cannot always be answered in the same way, What is *right* ? and, What is *expedient* ? The warmest defenders of the Declaratory Bill will find themselves exceedingly puzzled to maintain its rectitude and strict justice. After Mr. Fox’s India bill had been reprobated by the whole nation, and Mr. Pitt had been applauded

plauded through the kingdom as the saviour of the chartered rights of the India Company, to introduce a new bill, which, in a secret and indirect manner, seized all the power which Mr. Fox grasped at with an open hand, if it can be reconciled to the principles of pure morality or generous policy, it must be by a mode of reasoning hitherto unknown. The only difference between the two bills (for the distinction between power and patronage is an absurdity which was not believed by those who made it) is, that Mr. Pitt's does not lay hold of the commercial property of the Company; and even that is of little consequence, as their charter expires in 1791. Meanwhile the Board of Control continue a self-existent body after the dissolution of the Company (for there is no probability that their charter will be ever renewed), exercise all their powers and prerogatives, and become the supreme directors and controllers of all Indian affairs. The pretended responsibility to parliament is merely a responsibility to themselves; for a minister who has not a majority in parliament cannot hold his seat in the House of Commons.

But whatever opinion we may form concerning the rectitude and justice of this measure, there can be no doubts concerning its expediency. An *imperium in imperio* is, at all times, a dark as well as dangerous paradox. In the event or apprehension of a war, the secret, the sudden, and decisive operations of the Board of Control are better fitted to defend our dominions in India than the slow and dilatory measures of the Court of Directors.

The partizans of the premier, however, must, on this occasion, abate somewhat of their boundless panegyric on his virtues. They must abandon their immaculate conception of his virgin innocence, and confess that he has acted from expediency and the exigencies of the moment, like all administrations that now are, ever have been, or ever will be, in the world.

* * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names,

T H E

E N G L I S H R E V I E W ,

F o r A P R I L 1788.

ART. I. *Memoirs of Great-Britain and Ireland, from the Battle off La Hogue till the Capture of the French and Spanish Fleets at Vigo. By Sir John Dalrymple, Bart. Baron of Exchequer in Scotland. Volume the Second. 4to. 12s. boards. Edinburgh, printed for Bell and Creech; and Cadell, London. 1788.*

THE first volume of Sir John Dalrymple's *Memoirs of Great-Britain* received a large share of the public approbation. The important period of history which they recorded; the vivacity, spirit, and sometimes eloquence, of the composition; the variety of entertaining anecdotes concerning illustrious persons which they contained; together with a considerable portion of fustian and bombast, so agreeable to the majority of readers; rendered them generally acceptable, and gave them a rank in the literary world, only inferior to that of regular and legitimate history. Many passages too are laboured with much art, and fashioned into elegance. The portrait of the Highlanders in particular, although it be exaggerated and embellished beyond all reasonable bounds, is striking and brilliant, and forms a happy instance of that historico-poetical description which was unknown to the ancients, and has arisen entirely

ENG. REV. Vol. XI. April 1788.

Q from

from the genius of the moderns. Besides, the work was what is called *constitutional*; i. e. was highly favourable to liberty, and discovered the author to be a zealous whig and a vehement patriot.

There is a mistake of no inconsiderable consequence into which modern historians as well as philosophers are sometimes apt to fall; they form systems and establish theories before they have examined their proofs or investigated facts. In this unfortunate predicament stood Sir John Dalrymple. Having written a quarto volume he took a journey to Paris, as he informs us himself, to discover and produce his vouchers. By an order from the French court he obtained admission to the *Depot des Affaires Etrangères*; a place to which no British subject, except himself, was ever admitted. There he made discoveries which overturned the fine fabric of immaculate whiggism which he had been so careful to rear and to adorn; he detected those very patriots, whom he had so highly celebrated, to be guilty of receiving bribes; and shewed that English liberty was not a little indebted to the influence of French gold. From Barillon's dispatches it appears that, in the reign of Charles the Second, the French ambassador carried on intrigues with the Duke of Buckingham, Lord Berkshire, Colonel Titus, Montague, Littleton, &c. and even with Lord Russel, Hampden, and the far-famed Algernon Sidney! Of these Lord Russel and Lord Hollis alone refused to accept of bribes or presents; all the rest complied; and even the pure fingers of Hampden and Sidney were contaminated with Gallic gold! This fatal discovery brought on our author all that odium which ought to have fallen on the heroes of his history; a general and even national rage was excited against him; and he was looked upon in the same light as the undutiful and accursed son who *uncovered his father's nakedness*. It was propagated, with much malicious industry, that he had forged the French papers; and had it not been for the generosity of Lord North, who affirmed in parliament that the copies had been in his hands before they came to Sir John Dalrymple's, these reports, strengthened by the numerous publications made to give them credit, might have been generally believed. This accident, together with the uneasiness which his discoveries had created in families with whom he had formerly lived in friendship, discouraged the spirit of our author; and he had resolved to leave his historical manuscripts with his family, to be published after his decease.

But

But the late rumour of a continental war prompted him to favour the world with the continuance of his ingenious pen. If war should take place, his manuscripts, which had been reserved for posterity, pointed out weak parts in the French and Spanish monarchies, of which England might take advantage. It may be objected, that it would have been more proper to convey these ideas to ministers than to the public at large. In answer to this Sir John observes, "there is this difference between the public and ministers, that the former sees what is right or wrong in proposed measures through a pure air; whereas the latter, from want of time, and the arts of others, see them through the medium of those who surround them." It may still be urged that, if our author, by publishing his ideas to the world at large, teaches the English how to *attack* the *weak parts* of France and Spain, he at the same time teaches the French and Spaniards how to *defend* them. But it is difficult to answer all objections. It is a circumstance too not a little curious that even the *rumour* of the continental war, (of which no person of common penetration ever expected the *reality*) had ceased long before the publication of this volume.

The subjects of the first, second, and third books of these Memoirs have been often described; and in these we meet with little that is new or better illustrated than in former publications. The treachery and perfidy of the great in the reign of King William, and the secret intrigues and correspondence which they carried on with the exiled sovereign at the very time when they were swearing fidelity to the sovereign on the throne, have been fully detected and proved in Mr. Macpherson's State Papers. An argument has been drawn for the truth of Christianity from the ignorance of the apostles; and perhaps a similar one may be made for the goodness of the Revolution-cause from the unprincipled and profligate characters of those by whom it was promoted. It did not detract from the dignity and splendour of Rome that it was founded by a band of robbers.

The following observations in the fourth book on the origin and consequences of the national debt are ingenious and sensible:

"In order to supply the want of coin, which was the second general cause of the failure of public credit, Mr. Montague prevailed with parliament to give a power to the treasury to issue Exchequer-bills, some of which were so low as for five or ten pounds, to the amount of two millions seven hundred thousand pounds on the security of the general fund.

‘ By those operations he added eleven millions of paper-money to the coin of the nation, to facilitate payments both by private persons and by the public. Thus the state supported the bank, the bank supported the state; and the exchequer, which used to be the gulf in which the money of the nation was sunk, proved the source from whence it flowed. This plan, so seemingly intricate, yet so simple in its principles, was, by those who envied the superior views of its author, called a *happy temerity*. The intended satire was a real compliment.

‘ From the establishment of this general fund, and the credit which these exchequer-bills met with, men came to see, though for some years but faintly, that the public credit of England might be carried to any height, proportioned to the extent of the taxes offered to obtain it, and to the honour with which they were applied. This, therefore, is the proper era of public credit in England; an event which has been imputed to the policy of King William; in order to attach the public creditors, by their own interest, to the cause of the revolution; but which in reality arose from his necessities, and was the natural effect of natural causes; but an event by far the most important in the history of England, for two reasons: the first is, that, by the creation of a vast number of new offices necessary for collecting the new taxes, at the disposal of the crown, it has thrown a weight into the royal scale, which the house of Tudor, even in the plenitude of their power, never possessed: and the second is, that, by the facility with which the public borrows, it has ever since been the cause of all the great exhibitions of England on the theatre of the world; and, for the same reason, it will, if abused, insure the downfall of that power as surely as a private person, spending annually more than his income, will in the end become a bankrupt.

Our author recommends to the Americans a similar mode of paying their debts; but his plan seems too involved, and requires generosity as well as justice to carry it into execution; qualities which do not seem to be indigenous in the Thirteen Provinces.

The adventures of Paterfon in the sixth book, and his project for erecting the famous company at Darien, form a valuable part of this compilation:

‘ The birth of Paterfon is unknown. It is probable he had education, because he expressed himself well in writing, and had a good address. He was bred to the church; but, having a violent propensity to see foreign countries, he made his profession the instrument of indulging it, by going to the new western world, under pretence of converting the Indians to the religion of the old world. In his courses there he became acquainted with Captain Dampier and Mr. Wafer, who afterwards published the one his voyages, and the other his travels, in the regions where the separation is narrowest between the Atlantic and the South seas; and both of whom, particularly the first, appear by their books to have been men of considerable observation. But he got much more knowledge from men who could
neither

neither write nor read, by cultivating the acquaintance of some of the old Buccaneers, who, after surviving their glories and their crimes, still, in the extremity of age and misfortune, recounted with transport the ease with which they had passed and repassed from the one sea to the other, sometimes in hundreds together, and driving strings of mules before them loaded with the plunder of friends and of foes. Paterfon, having examined the places, satisfied himself that, on the isthmus of Darien, there was a tract of country running across from the Atlantic to the South sea, which the Spaniards had never possessed, and inhabited by a people continually at war with them; that along the coast, on the Atlantic side, there lay a string of islands called the Sambaloes, uninhabited and full of natural strengths and forests; from which last circumstance one of them was called the Island of Pines; that the seas there were filled with turtle, and the manatee or sea-cow; that midway between Portobello and Carthagena, but near fifty leagues distant from either, at a place called Atla, in the mouth of the river of Darien, there was a natural harbour, capable of receiving the greatest fleets, and defended from storms by other islands which covered the mouth of it, and from enemies by a promontory, which commanded the passage, and by hidden rocks in the passage itself; that, on the other side of the isthmus, and in the same tract of country, there were natural harbours, equally capacious and well defended; that the two seas were connected by a ridge of hills, which, by their height, created a temperate climate in the midst of the most sultry latitudes, and were sheltered by forests, yet not rendered damp by them, because the trees grew at a distance from each other, having very little underwood; that, contrary to the barren nature of hilly countries, the soil was of a black mould two or three feet deep, and producing spontaneously the fine tropical fruits, and plants, and roots, and herbs; that roads could be made with ease along the ridge, by which mules, and even carriages, might pass from the one sea to the other in the space of a day; and that consequently this passage seemed to be pointed out by the finger of nature as a common center, to connect together the trade and intercourse of the universe.

Paterfon knew that ships which stretch in a straight line from one point to another, and with one wind, run less risks, and require fewer hands, than ships which pass through many latitudes, turn with many coasts, and require many winds; in evidence of which, vessels of seven or eight hundred tons burden are often to be found in the South seas, navigated by no more than eight or ten hands, because these hands have little else to do than to set their sails when they begin their voyage, and to take them in when they end it; that as soon as ships from Britain got so far south as to reach the trade-wind, which never varies, that wind would carry them to Darien, and the same wind would carry ships from the bay of Panama, on the opposite side of the isthmus, to the East-Indies; that as soon as ships coming from the East Indies to the bay of Panama got so far north as the latitude of 40, to reach the westerly winds, which, about that latitude, blow almost as regularly from the west as the trade winds do from the east, these winds would carry them, in the track of the Spanish Aquapulca ships, to the coast of Mexico; from whence the land-wind, which

blows for ever from the north to the south, would carry them along the coast of Mexico into the bay of Panama. So that, in going from Britain, ships would encounter no uncertain winds, except during their passage south into the latitude of the trade wind; in coming from India to the bay of Panama no uncertain winds, except in their passage north to the latitude of the westerly winds; and in going from the other side of the isthmus to the east no uncertain wind whatsoever.

Gold was seen by Paterfon in some places of the isthmus; and hence an island on the Atlantic side was called the Golden Island, and a river on the side to the South sea was called the Golden River; but these were objects which he regarded not at that time, because far greater were in his eye; the removing of distances, the drawing nations nearer to each other, the preservation of the valuable lives of seamen, and the saving in freight, so important to merchants, and in time so important to them, and to an animal whose life is of so short duration as that of man.

By this obscure Scotsman a project was formed to settle, on this neglected spot, a great and powerful colony, not as other colonies have for the most part been settled, by chance, and unprotected by the country from whence they went, but by system, upon foresight, and to receive the ample protection of those governments to whom he was to offer his project. And certainly no greater idea has been formed since the time of Columbus.

I should do injustice to the ideas which swelled in Mr. Paterfon's mind if I expressed them in any other words than his own. In one of his letters to the Darien company he says, "The time and expence of navigation to China, Japan, the Spice Islands, and the far greatest parte of the East Indies, will be lessend more then half, and the consumption of European commodities and manufactories will soon be more than doubled. — Trade will increase trade, and money will beget money, and the trading world shall need no more to want work for their hands, but will rather want hands for their work. Thus this door of the sea, and the key of the universe, with any thing of a reasonable management, will of course enable its proprietors to give laws to both oceans, and to become arbitrators of the commercial world, without being lyable to the fatigues, expences, and dangers, or contracting the guilt and blood of Alexander and Cesar. In all our empires that have been any thing universal, the conquerors have been obliged to seek out and court their conquests from afar; but the universal force and influence of this attractive magnet is such as can much more effectually bring empire home to its proprietors doors.

But, from what has been said, you may easily perceive that the nature of these discoveries is such as not to be engrossed by any one nation or people, with exclusion to others; nor can it be thus attempted without evident hazard and ruin, as we see in the case of Spain and Portugall; who, by their prohibiting any other people to trade, or so much as goe to or dwell in the Indies, have not only lost that trade they were not able to maintain, but have depopulated and ruined their countries therewith; so that the Indies have rather conquered Spain and Portugall then they have conquered the Indies; for, by their permitting all to go out and none to come in, they have not only

only lost the people which are gone to these remote and luxuriant regions, but such as remain are become wholly unprofitable, and good for nothing: thus, not unlike the case of the dog in the fable, they have lost their own countrys, and yet not gotten the Indies. People and their industry are the true riches of a prince or a nation; and, in respect to them, all other things are but imaginary. This was well understood by the people of Rome, who, contrary to the maxims of Sparta and Spain, by general naturalisations, liberty of conscience, and immunity of government, far more effectually and advantageously conquered and kept the world, than ever they did, or possibly could have done, by the sword."

' Ingenious men draw to each other like iron and the loadstone; Paterfon, on his return to London, formed a friendship with Mr. Fletcher of Salton, whose mind was inflamed with the love of public good, and all of whose ideas to procure it had a sublimity in them. Fletcher disliked England merely because he loved Scotland to excess; and therefore the report common in Scotland is probably a true one, that he was the person who persuaded Paterfon to trust the fate of his project to his own countrymen alone, and to let them have the sole benefit, glory, and danger of it; for in its danger Fletcher deemed some of its glory to consist.

' Although Fletcher, who had nothing to hope for and nothing to fear, because he had a good estate and no children, was of the country party, yet, in all his schemes for the public good, he was in use to go as readily to the king's ministers as to his own friends, being indifferent who had the honour of doing good, provided it was done. His house in East Lothian was near to that of the Marquis of Tweeddale, then minister for Scotland; and therefore they were often together. Fletcher brought Paterfon down to Scotland with him, presented him to the marquis, and then, with that power which a vehement spirit always possesses over a diffident one, persuaded the marquis, by arguments of public good, and of the honour which would redound to his administration, to adopt the project. Lord Stair and Mr. Johnson, the two secretaries of state, patronised those abilities in Paterfon which they possessed in themselves; and the lord-advocate, Sir James Stewart, the same man who had adjusted the Prince of Orange's declaration at the revolution, whose son was married to a niece of Lord Stair, went naturally along with his connections. These persons, in June 1695, procured a statute from parliament, and afterwards a charter from the crown in terms of it, for creating a trading company to Africa and the new world, with power to plant colonies and build forts, with consent of the inhabitants, in places not possessed by other European nations.'

Supported thus by the character of Fletcher, and the sanction of an act of parliament, Paterfon threw his project boldly upon the public, and opened a subscription for the projected colony. The frenzy of the Scotch to sign the solemn league and covenant never exceeded their zeal to subscribe to the Darien Company. All ranks of people vied with

each other, and in a few days four hundred thousand pounds was subscribed in Scotland, although at that time there was no more than eight hundred thousand in the kingdom. The famous Mr. Law confessed that the facility with which he saw the passion for speculation communicate itself to all satisfied him of the possibility of producing the same effects from the same causes, when the Duke of Orleans, in the year of the Mississippi, engaged him to turn his bank into a bubble. But the jealousy of merchants, which has often been so baneful to trade, created an alarm in England; and in December 1695 the Lords and Commons concurred in a joint address to the King against the establishment of the Darien Company, as detrimental to the interest of the India Company. The Dutch East-India Company also presented a petition to King William against it; and, after a short experiment, the colony at Darien came to an end. Resentment at this ungenerous treatment from the English was one great cause of the two subsequent rebellions which took place in Scotland.

The appendix to these Memoirs contains some papers of importance: 1. The relation of an intended expedition by private persons into the South Seas in the late war. 2. Letter from Captain Robarts upon the subject of an expedition into the South Seas. 3. Project of a joint expedition by private persons and the public to the coasts of Yucatan and Honduras. 4. Weakness of the River Plata. 5. Practicability of an incorporated union with Ireland, and a foederal union with America. 6. Discourse on the union of nations, by Mr. Fletcher of Salton.

There are some just, and some very unsound observations in these papers; and they might have formed an appendix to any other book as well as the present. As an historical compilation it is difficult for us to decide concerning the merit of the work before us, as it is so different from every legitimate composition of the narrative kind. The object of our author is not to write history, but to speculate on all subjects human and divine; he starts, and sallies, and bounces, from the direct road of narrative to deliver political reflections on events past, present, and to come. He gives his work the name of "Memoirs," a word which supposes that the author relates events which he saw, *et quorum pars magna fuit*. The latter indeed he has never forgotten. His own figure is always prominent in the piece. Whatever name triumphs in the text, Sir John Dalrymple is always the hero of the notes. Expressions that mark his intimacy with the great, such as the following, "Lord George
" Germain,

“ Germain, who was always *good to me* ;”—“ the Earl of Rochford, with whom I lived more like a brother than a friend ;” occur almost in every alternate page ; delineate the various artifices by which a man can flatter himself ; and remind us of the ingenuity of Mallet, who contrived a niche for David Garrick in the life of John Duke of Marlborough.

Sir John tells us, in his preface, “ that his book *looks lovely in his own eyes*, and is *dressed as far as he can dress any thing*.” With regard to the first of these assertions we entertain not a single doubt ; with respect to the second, if it be true, our author must have employed some literary milliner to dress his former volume, for the composition of this is the most careless, incorrect, and defective, that we remember ever to have read. A few examples may suffice :

Page 16, “ The state of the war continued as *undetermined* as ever.” P. 26, “ The *external* quality of an English monarch is *height*, but of his ministers *moderation*, of *spirit*.” Qu. How comes *height of spirit* to be an *external* quality ? Is not this turning a king *inside out* ? P. 90, “ There *lay* a *string* of islands called the Sambaloes.” P. 165, “ The body of King William was wasted, his legs *swelled*, and his voice, like that of a *grasshopper*, *weakened by an asthma*.” Qu. Are grasshoppers subject to asthmas ? Ibid, “ Followers of the *Scots* and Irish nations.” It should be *Scottish* or *Scotch* ; *Scots* is a substantive. This error runs through the whole book. P. 184, “ William had given a *shake* to the victorious and *glittering* Lewis, which could not fail to be *felt* by him in the *next* war he was to wage.” In p. 191 we have court-*marshal* for court-martial. Can this be a typographical error ?

The following reflection is abundantly simple : p. 73, “ It is the mark of all *cunning* men to take a *round-about* way instead of the *straight* road to their object.” The next is more questionable : p. 164, “ Kings and nations should *consider well* before they *commit wrongs*.” We are of opinion that it is better to commit wrongs without *considering* at all than after due *deliberation*.

Although these Memoirs be defective as a whole, they contain some bright passages, and many ingenious observations ; and we hope the author will continue to enlighten the world by his lucubrations and discoveries, notwithstanding its incredulity and ingratitude.

ART. II. *The Fate of Sparta; or, the Rival Kings: a Tragedy. As it is acted at the Theatre-Royal in Drury-Lane. By Mrs. Cowley. 8vo. 1s. 6d. stitched. Robinsons. London, 1788.*

THERE are two great divisions in which all the authors of the present age may be included, men of letters, and tradesmen of letters. The first class is to the second as the number of the elect to the reprobate; which, according to the most orthodox divines, is as one to a thousand. Concerning the former division, as we are so seldom solicited by their modesty, it is unnecessary to dilate; but as we are eternally dunned by the impudence and importunity of the latter, it becomes requisite to establish their rank in the scale of artisans, and to point out the reception which they ought to meet with from an impartial public.

The invention of printing, which has been so favourable to the diffusion of knowledge, has been detrimental, and almost fatal to the cultivation of taste. All mankind, and all womenkind, have access to books; pen, ink, and paper, are at every one's command; and as all who have been taught to read have also learned to write (we mean from the *writing-master*), they are apt to think that they can arrange, compound, and decompound, the four-and-twenty letters of the alphabet as well as their neighbours or superiors. When an inclination to this trade once discovers itself, the foolish vanity and mercenary spirit of a man's worst enemies, his friends, encourage and support it; industry is substituted for ingenuity; memory supplies the want of invention; and the supreme ignorance of book-sellers, who buy literature as they do beef and mutton, by the pound weight, has completed the degradation of one of the noblest of arts into one of the lowest of trades. Hence the typographical manufacture has been established, which is indeed profitable to the nation, and beneficial to government; but which is little more respectable than that of woollen or linen cloth. Literary artisans, who are *bred to this business*, ought therefore to rank among the printers of cotton, the compounders of geneva and cinnamon waters, milliners, mantua-makers, and manufacturers of tobacco.

In this class of female literary artisans Mrs. Cowley has frequently distinguished and exposed herself. No artificer in pen and ink has brought more goods to the market in a shorter time than this industrious matron. They have not

been all equally well received by the public. Two of her comedies were damned, not for dulness, but for obscenity and indecency.

But though damnation blasts the hopes of men,
Yet damned women write and write again;

of which the tragedy before us is a living and dying instance. Aristotle and his commentators, when they treat on tragedy, consider separately, 1. the fable; 2. the characters; 3. the sentiments; 4. the diction.

As there is no fable or plot in this drama, our business on the first article will be short. The characters indeed are discriminated from one another, but they are such as have been common on the stage for two hundred years past. Leonidas is one of those *heroes* so well described by Addison in his prologue to the Distressed Mother :

Long hath a race of tyrants fill'd the stage,
Who *roar* by note and thro' the gamut *rage*.

Cleombrotus is a modern milk-sop of a husband, fitter to make caudle or possets for his wife when she is lying in than to act a part in a tragedy. Amphares is a hacknied, common-place traitor; and Chelonice, the divine Chelonice, is only discovered to be a heroine by her whining and her curling.

As this play contains no sentiments at all, we shall conclude by making some remarks on the diction.

The Fate of Sparta, like most English tragedies, begins with an account of the *weather*, and the state of the *atmosphere*. There had been a dreadful tempest, which shook the *crystal walls* of heaven; so dreadful

‘ That rolling thunders,
Hurrying but now the *crooked lightnings* on,
Hail'd with grand horrors the devoted night.’

In the ordinary course of nature the “crooked lightnings” hurry on the rolling thunders;” but to place the *bold thunder* first is a discovery in electricity. The third line is so sublime as to be incomprehensible.

The following is the description of a siege :

‘ The battering *rams* already rear their heads,
Threat'ning our walls with sudden *dissolution*.’

Can any thing be more congruous to a *Spartan* king than the speech of Leonidas ?

‘ How

‘ How, slave! What, murmur at my will! Dispute
His word whose breath annihilates thy race.
I doom ye *life*—rejoice! I bid ye *die*—
Sink silent to your graves!’

The ejaculation of Chelonice is extremely moving :

‘ This is a night of *deeds* ;
Such deeds ! and cannot I ? Oh ! cannot I —

How happily does she express her sleepless nights to her husband :

‘ Thou hast our sleep ; our balmy rest lies *tented*
On the *sharp points* thou’st levell’d at our hearts.’

The same lady, when desired by her father to consent to the murder of her husband, offers up the following *pious* and *dutiful* petition :

‘ O, filial goddess, teach me to submit!’

What is the meaning of this line?

‘ Six *yearly* suns have *belted* round the world.’

The prayer of Leonidas,

‘ Oh ! time compress each *intermediate* hour
Into a *point*, that I may *leap at once*
Into the hour of triumph or despair,’

is evidently taken from the modest wish of two absent lovers in Martinus Scriblerus :

‘ Ye gods ! annihilate but space and time,
And make two lovers happy !

but, like all imitations, is inferior to the original.

The pathos of the following lines needs no commentary :

‘ Insensate stones ! burst from your *cement ribs* ;
Ye *bars*, ye *flints*, have ye *ears* for grief ?’

These are some of the *beauties* of Mrs. Cowley’s tragedy ; and if any reader wishes to see them at full length, let him peruse the original.

But, whatever opinion critics or the public may entertain of this drama, it stands very high in the estimation of its author. In the dedication to her brother-in-law, John Cowley the manufacturer, she expresses her joy and rapture that their *dear children* will wander again and again over the *delicious pages* of this tragedy, when both the parents are dead

dead and rotten! When a French writer shewed to Voltaire a letter addressed to posterity, that celebrated wit replied, "Sir, this letter will never be delivered according to the "direction." Posterity, we believe, will pay the *same regard* to Mrs. Cowley that she has paid to posterity.

ART. III. *Ximenes; a Tragedy.* By Percival Stockdale. 8vo. 2s. 6d. Faulder. London, 1788.

THIS tragedy, we are informed in the preface, was designed for the stage, and was offered to the manager of Covent-Garden theatre. He, however, returned it to the author as unfit for representation; nor can we, on this account, arraign his judgment. Though the production before us possesses considerable merit, yet it is calculated to afford pleasure rather in the closet than on the stage. The portrait of the great Ximenes is drawn with much force of sentiment, and no small portion of poetic fire. Yet the plot of this tragedy is of too simple a texture, the incidents are too few, and the dialogue is too much protracted. A vein of the purest religion runs through the whole; and the ostentation of dignified priestcraft is very justly and forcibly condemned. Yet a tragedy, especially if intended to agree with the present taste, is not a proper medium for the discussion of religious topics. In this species of composition the great truths of religion and morality may be occasionally and briefly enforced with much effect and advantage; but, like all other ornaments which are intended to strike forcibly, they should be brought forward with a frugal hand.

The following scene, in which Ximenes passes sentence on the inquisitor for having imprisoned Zaigri, a noble and worthy moor, will afford a just and favourable specimen of the author's powers:

Ximenes. I love you for your weakness,
My generous friends! It flows from a fine source;
But I'm even deaf to Zaigri, and to you;
For I've now fix'd my justice on a rock;
And she's impregnable.—No, Torquemada,
Thy heart, sheath'd with impenetrable steel,
Mine has not force enough to emulate.
I never shall inflict a painful death;
I'll hang thee—on a statute; 'twas enacted
In the first year of the Creator's reign
O'er his own world; when, on their golden lyres,
The minstrelsy above tun'd dulcet notes
In honour of this nether globe, replete

With

With fair and with diversified existence;
 And sung that all was good!—The statue says
 That every tyrant should, in every nation,
 Be hunted down.—Prime minister of Satan!
 Thou hast burned men, because they were too honest
 Even life to purchase with hypocrisy!
 Before the gates of this infernal dome,
 I'll have a gallows planted, and as high
 As Haman's; that the observing world may know,
 That, in some cases, though I seem neglectful,
 Sooner or later I still raise the man
 According to his merits; and that priests,
 A subtle, cringing, yet aspiring race,
 Hell in their hearts, the gospel on their tongues,
 May dread too high promotion!

Torquemada. Ximenes,
 Thou ever hast inclined to mild decision;
 Then, on my knees, let me implore thy mercy!
Ximenes. Thou hast deserved my most alarming terrors.
 Know, that I would not take the guiltiest life
 Without procedure of fair jurisprudence.
 Thy office gives thee an unbounded range;
 And shouldst thou still supinely be allow'd
 To prowl at pleasure, thou might'st kill some Zaigri.
 Then hear my ultimate, decisive sentence;
 And, by the God of equity and mercy,
 It shall be executed. *Torquemada,*
 You shall be sent, well guarded, to Madrid,
 To drag existence there in close confinement
 During the sad remainder of your days;
 Far from all friends, all social intercourse;
 Your sole companions, in an old state prison,
 Its death-like silence, its tremendous gloom.
 Waste not an hour of your perpetual durance;
 But strive, by fervent prayer, severest penance,
 To make atonement for a barbarous life.

Torquemada, (on his knees.) Yet let me supplicate thy lenity!

Ximenes. I will not hear a word; for I'm humane!
 Guards, bear your prisoner off.

Torquemada. Oh! I've been wrong!
 And rigour merits rigour! [Exit *Torquemada.*

Ximenes. Now, my Zaigri,
 If yet a while I live, I'll give my orders
 That the dark shades, the haviour of this place,
 Shall have a smiling metamorphosis.
 I've banish'd, with the talisman of justice,
 The Necromancer, that for years hath ruled it.
 The fable genii here, from Pluto's empire,
 Too long have wreath'd their melancholy cypress.
 But rather, by my more indulgent magic,
 It shall display the fane of Cytherea.

, Not

Not that I mean, with unbecoming license,
To give a sanction to illicit love ;
But that our future Zaigris, Leonoras,
Shall here prepare their hymeneal wreaths,
Wreaths of perpetual bloom, perpetual fragrance,
And strew the floor with roses.—Fare thou well,
My friend ! my feelings tell me, that to die,
Achieving good, softens the king of terrors !
I'll at Granada try to find some rest ;
For flagging nature asks it.—Come, Alonzo !
My aid in life, in death my consolation !
—Zaigri, this heart is not yet cold ; it breathes
An ardent wish for thee !

' *Zaigri.* The consciousness
That I possess thy friendship will inspire me
With new ambition to deserve it more.
Farewell.

[*Ximenes retires.*]

' *Zaigri, (alone.)* I have thy wish in strong remembrance !
But I should like to act from full conviction,
When mov'd by matters of eternal moment.
And when I view thee, with infirmities
Press'd down to earth, my sympathetic heart
Sinks too, beneath a load of gratitude ;
Nor can presume, on themes howe'er important,
To trouble thee with farther argument.
What mind can cavil at the Christian practice !
But on some themes of holy speculation
I have my doubts. I'll go to good Alvarez,
The hermit of the dale. I'm sure he'll solve them ;
Or not inveigle me with sophistry.
Betray'd in youth (before we learn suspicion)
By a perfidious world, his shining talents
He long hath bury'd in a devious wild,
Adorn'd with nature's rich, fantastic scenes !
I'll not lose time ; for I'm impell'd by love !
All-conqu'ring power ! did not *thy* int'rest now
Promote superior duty, I should fear
That o'er it thou wouldst claim despotic sway,
And prove victorious ! Thou art heaven *below* !
And hence 'tis thine, ev'n in *religious* minds,
'To rival, to out-rival, heaven *above* !'

[*Exit.*]

This tragedy is dedicated to Lord Thurlow, in that manly and liberal manner which is honourable to him and reputable to the author.

ART.

ART. IV. *The Friend of Youth. Translated from the French of M. Berquin. Complete in Two Volumes. Ornamented with Frontispieces.* 12mo. 5s. boards. Dilly. London, 1788.

CRITICS have frequent cause to remark that the title of a book has little connection with its contents. In the present case, *The Friend of Youth* sounds well, and produces an expectation of something instructive or entertaining, peculiarly adapted to the capacities of youth. Accordingly the first piece in this multifarious collection is the story of one Jack Whisler, intended as a picture of a rambling, unsettled disposition; and the second an invective against flattery. But what is the third? verily, no other than a lippogrammatic epistle, in the Italian language, the sentences of which end all in one letter! Now, what instruction this can afford, either to youth or age, we are unable to discover.

Nor is this the only patch. *Unus et alter assuitur pannus.* The editor might with great propriety have taken for a motto, "Motley's your only wear;" for it is impossible to discover in these volumes any thing like design, or any general idea, serving as a chain of connexion to hold the parts together. Some of the papers are amusing, and the instruction they convey is clothed in the dress of novelty; while others, neither in plan nor execution, excel the ordinary furniture of a sixpenny magazine. Those entitled "The Peasant his Country's Benefactor;"—"The System of the World;"—"The Increase of Family;"—and "The Honest Farmer;" are far superior to the rest; indeed, are the only ones from which any thing *friendly to youth* can be gathered. The last is a sort of weeping comedy, heavily constructed as to incident and character, but containing much animated dialogue, and many noble sentiments. The following scene, between the landlord, the farmer, his wife, and two of their children, may serve as a specimen of M. Berquin's dramatic powers:

‘ *Mr. Parks.* You see, Thorowgood, we shall have full time to talk together; but first, I should be glad to see all your family. Where are your children?

‘ *Thorowgood.* All at work; my sons in the field, and my daughters in the garden. But will you come and look at your corn-fields?

‘ *Mr. Parks.* Not now; in the evening, when the heat of the day is over.

‘ *Thorowgood.* They look finely; there is to the value of a hundred pounds if there be a shilling.

‘ *Mr.*

• *Mr. Parks.* Well, so much the better. (*He looks round the room.*) But what does all this mean? One would imagine that you were going to have an auction here. Why all this linen and furniture piled up in this manner?

• *Thorowgood.* It is because we expected your coming, Sir.

• *Mr. Parks.* And what then?

• *Thorowgood.* I told you this morning that we should not be able to pay our rent; it is therefore our duty to give you up what we have, and you see it collected here. With the sale of our furniture, clothes, and corn, we mean to pay you as far as we can. Whatever may be deficient, we will endeavour to earn by our labour, till we have paid to a farthing. I hope, Sir, you will at present be satisfied with this on account, and have a little patience for the rest.

• *Martha.* As you have always been so indulgent to us—and, in deed, it is not by any fault of ours that we are in this distress.

• *Thorowgood.* You know as well as myself, Sir, that I had drained the marshes in order to make them fit for pasture, and they were in a thriving way. All the money that we had remaining last year we laid out in cattle, in order to fatten them for sale. Twenty head of good cattle was a little fortune which promised fair to pay our rent by sending a few of them off to market. A drought came on; there was scarcely a blade of grass in my fields. I fed my cattle with the straw of my bed, the thatch of my barn, and sometimes with the vegetables that were for my family's use. When I wanted to get rid of them, I could find no purchaser, owing to the scarcity of fodder. A murrain got amongst them, and I lost them all; I owe nothing, however, to any body but to you, Sir. Come and look at your grounds; you will see whether I have neglected to cultivate them; you will see if my own labour, with that of my wife and children, may not enable me one day to pay all my debts: I can, however, give you no other security than my own word; but, as I have always been punctual till now in my engagements with you, I should hope that you would have some reliance on my promise.

• *Mr. Parks.* Yes, my friends, I do know you. Why should I not be content with the promise of such honest worthy people as you are?

• *Thorowgood.* I give you thanks, Sir; your kind words are still more pleasing than your goodness itself. How seldom will a creditor give the character of an honest man to the debtor by whom he has lost!

• *Mr. Parks.* How seldom also does it happen, my friend Thorowgood, that a creditor can with truth say that the debtor, by whom he has suffered, is worthy of that appellation!

S C E N E VIII.

Mr. Parks, Thorowgood, Martha.

(*Jenny, carrying with both hands a large cage with chickens, and Lucy with a basket of eggs in one hand, and holding up with her other the corners of her apron, in which are some handfuls of halfpence.*)

• *ENO. REV.* Vol. XI. April 1788.

R

(*Jenny*

Jenny sets down the cage at the feet of Mr. Parks, and Lucy her basket also; she then takes Thorowgood's bat, and pouring into it the money that she has in her apron, presents it to Mr. Parks.)

' *Lucy.* Here, Sir, here is all that we have; our chickens, our eggs, and our money; we have nothing else in the world, have we Jenny?

' *Jenny.* No, indeed, Sir, nothing more.

' *Thorowgood, (looking at the bat over Mr. Parks's shoulder.)* What, so much money! How came you by it?

' *Lucy.* With my sister's chickens, my eggs and flowers, which my mother sold for us in town.

' *Jenny.* These were our first savings, as a beginning towards our support; but we part with all freely for your sake.

' *Lucy.* That we do, with all our hearts.

' *Thorowgood, (with joy.)* And I receive it with all my heart. No money ever gave me so much pleasure! Come, Sir, this is so much paid. *(To his children.)* How happy I am, my dear girls, to see that you have the same sentiments with your father!

' *Martba.* What, then, is it from your own suggestions alone that you have done this?

' *Jenny.* As my father himself is not able to pay, it is but right to help him all in our power.

' *Mr. Parks.* Oh, Thorowgood! what exquisite happiness you must feel under your afflictions! The tenderness of your children is more than a compensation for all your losses. *(To Jenny and Lucy.)* No, my dear girls, I will not strip you of your first riches. Take back what you have so nobly offered me. I have no accounts to settle but with your father.

' *Thorowgood.* Give them their own way; they feel no concern in parting with these things.

' *Mr. Parks.* And do you feel none at seeing them lose their little fortune?

' *Thorowgood.* How, Sir? there is nothing more natural and pleasing than to receive assistance from our children. Were I as rich as a king, all my possessions should be theirs; when I have nothing, whatever they possess is mine. *(To his children.)* Won't you be always glad to pay for us?

' *Jenny, (pressing both his hands.)* Ah, father! can you doubt it?

' *Lucy.* I wish we had a hundred times more, we would give it all with the same pleasure.

' *Thorowgood.* You hear what they say, Sir.

' *Mr. Parks.* And I would not receive it were it a thousand times more considerable. *(To Lucy.)* Here, my dear good little girl, take back your treasure, pray do. *(He attempts to pour the money into Lucy's apron; she declines it; at length, after many entreaties, she pretends to yield, and takes the bat, but places it on the table, beside the rest of the effects, and says to him, as she retires,)* you will find it there with the other things.

' *Mr. Parks, (turning towards her.)* What are you about! hold, hold.

' *Lucy.*

* Lucy. I will not even listen to you. Come, Jenny. (*Both go off skipping and dancing.*)

In this collection are two other dramas, "The Siege of Colchester," and "Charles the Second;" of which we cannot speak so favourably. Writings which have the most remote tendency to unsettle the truth of history, are altogether improper for the perusal of youth. The annals of England furnish the plots of these pieces; but the author has so discoloured and distorted every character and fact that it is difficult to recognise any likeness. This consideration too almost annihilates their merit, considered as dramatic compositions, either for the theatre or the closet; for recent and notorious occurrences will never coalesce with fictitious additions, so as to form one harmonious and interesting whole. The feigned circumstances, without power of their own to create interest, will always weaken the effect of those which are known to be true. The story must be dark, and the scene of it distant, on which the hand of fiction can be successfully employed.

ART. V. *The Observer: being a Collection of moral, literary, and familiar Essays. Vol. IV.* 8vo. 3s. 6d. boards. Dilly. London, 1788.

WE have, in a very late number of our Review, presented our readers with an account of the three former volumes of this work; and, in the present, we find the same plan pursued, and the same or similar subjects started, which the author intends still farther to extend to two additional volumes before he closes his work. Though we presented to our readers some extracts from the preceding volumes, yet it is probable that such of them as have hitherto perused the work may wish that we would enable them to judge for themselves how far the spirit and amusement of the Observer are preserved in this additional step of its progress. Fortunately we are enabled to do this without intruding upon such persons as are not exactly in the predicament we have described. In our Review for February last our specimens were of the serious kind, and were not calculated to inform our readers how far Mr. Cumberland excelled in the humorous and satirical. We shall therefore render our account of the Observer more complete by extracting, upon the present occasion, a letter from the work, which belongs to the lighter cast of composition:

R 2

• To

• To the O B S E R V E R.

• S I R,

• I am a man who says a great many good things myself, and hear many good things said by others; for I frequent clubs and coffee-rooms in all parts of the town, attend the pleadings in Westminster-Hall, am remarkably fond of the company of men of genius, and never miss a dinner at the Mansion-House upon my Lord Mayor's-Day.

• I am in the habit of committing to paper every thing of this sort, whether it is of my own saying, or any other person's, when I am convinced I myself should have said it if he had not. These I call my conscientious witticisms, and give them a leaf in my commonplace-book to themselves.

• I have the pleasure to tell you that my collection is now become not only considerable in bulk, but (that I may speak humbly of its merit) I will also say, that it is to the full as good, and far more creditable to any gentleman's character, than the books which have been published about a certain great wit lately deceased, whose memory has been so completely dissected by the operators at Stationer's-Hall.

• Though I have as much respect for posterity as any man can entertain for persons he is not acquainted with, still I cannot understand how a post-obit of this sort can profit me in my life, unless I could make it over to some purchaser upon beneficial conditions. Now, as there are people in the world who have done many famous actions without having once uttered a real good thing, as it is called, I should think my collection might be an acceptable purchase to a gentleman of this description; and such an one should have it a bargain, as I would be very glad to give a finishing to his character, which I can best compare to a coat of Adams's plaster on a well-built house.

• For my own part, being neither more nor less than a haberdasher of small wares, and having scarcely rambled beyond the boundaries of the bills of mortality since I was out of my apprenticeship, I have not the presumption to think the anecdotes of my own life important enough for posthumous publication; neither do I suppose my writings (though pretty numerous, as my books will testify, and many great names standing amongst them, which it is probable I shall never cross out) will be thought so interesting to the public as to come into competition with the lively memoirs of a Bellamy and a Baddeley, who furnish so many agreeable records of many noble families, and are the solace of more than half the toilettes in town and country.

• But to come more closely to the chief purport of this letter.—It was about a fortnight ago that I crossed upon you in the Poultry, near the shop-door of your worthy bookseller. I could not help giving a glance at your looks; and methought there was a morbid fallowness in your complexion, and a sickly languor in your eye, that indicated
speedy

speedy dissolution. I watched you for some time, and, as you turned into the shop, remarked the total want of energy in your step. I know whom I am saying this to, and therefore am not afraid of startling you by my observations; but if you actually perceive those threatening symptoms which I took notice of, it may probably be your wish to lay in some store for a journey you are soon to take. You have always been a friend and customer to me, and there is nobody I shall more readily serve than yourself. I have long noticed with regret the very little favour you receive from your contemporaries, and shall gladly contribute to your kinder reception from posterity. Now, I flatter myself, if you adopt my collection, you will at least be celebrated for your sayings, whatever may become of your writings.

‘As for your private history, if I may guess from certain events which have been reported to me, you may, with a little allowable embellishment, make up a decent life of it. It was with great pleasure I heard t’other day that you was stabbed by a monk in Portugal, broke your limbs in Spain, and was poisoned with a fallad at Paris; these, with your adventures at sea, your sufferings at Bayonne, and the treatment you received from your employers on your return, will be amusing anecdotes; and, as it is generally supposed you have not amassed any very great fortune by the plunder of the public, your narrative will be read without raising any envy in the reader, which will be so much in your favour. Still your chief dependence must rest upon the collection I shall supply you with; and when the world comes to understand how many excellent things you said, and how much more wit you had than any of your contemporaries gave you credit for, they will begin to think you had not fair play whilst you was alive; and who knows but they may take it in mind to raise a monument to you by subscription amongst other merry fellows of your day?’

‘I am yours,

‘H. B.’

‘I desire my correspondent will accept this short but serious answer: If I am so near the end of life as he supposes, it will behove me to wind it up in another manner from what he suggests; I therefore shall not treat with my friend the haberdasher for his small wares.’

We have already sufficiently proved ourselves not to be niggards of the praise to which we think this collection of essays entitled. Conscious of our integrity upon this head, we shall continue to be equally free in our animadversions upon such points as appear to us unworthy of the general tenor of the work, and unworthy of the author. We will accordingly acknowledge that we were not particularly pleased with those papers in the volume which relate to the evidences of Christianity, and which are intended as

an answer to the objections which have lately been started by Mr. David Levi, a learned Jew. It is no doubt agreeable to the professors of our holy religion that its defence should sometimes be undertaken by the laity, though we do not lay the stress upon this circumstance that has sometimes been done; since, for those people who will question the sincerity of a Lardner and a Clarke, we are not anxious to make a particular provision. It has indeed generally happened that those laymen who have written upon this subject have rather displayed their ignorance and want of mastery in the cause than done any extraordinary service to religion. We might have imagined that this objection would not have applied to Mr. Cumberland, the son of a bishop, and who is supposed to have paid particular attention to ecclesiastical and theological subjects. But, after reading his papers, we do not feel ourselves disposed to make any exception in his favour.

Mr. Cumberland reasons like a man who had lived in a desert; who had not been used to hear his subject canvassed and examined; and who is not acquainted with the strong and the weak sides of his argument. Of this error take the following example: Mr. Levi has bestowed considerable effort upon a contrast between the divine mission of Christ and that of Moses; and, among other circumstances, remarks, that "God's speaking with Moses face to face in the presence of six hundred thousand men, besides women and children, as mentioned in Exodus xix. 9. was such an essential proof of the divine mission of Moses as is wanting on the part of Jesus." In reply to this objection Mr. Cumberland adduces the circumstance when Jesus was baptized, and the heavens were opened unto him, and there was a voice saying "this is my beloved Son, in whom I am well pleased." But the historians do not intimate, though indeed they do not deny, that this miracle was seen by the multitude, and not by John the Baptist only. Mr. Cumberland is still more unfortunate in his second instance, which is taken from the transfiguration on the mount, of which the spectators were Peter, James, and John. We suppose he would have it understood that three so respectable witnesses outweigh six hundred thousand men, with their wives and families, when taken from the obstinate and unbelieving Jews. Religious controversy, at any rate, is improper to be introduced into a work where the reader expects very different entertainment.

Upon

Upon the whole, we cannot but observe that the present volume of the *Observer* is somewhat inferior to those which have preceded it. This is partly owing to the author's having given us several sets of papers upon particular subjects. We have no quarrel with the five papers upon the story of Ned Drowfy; we are greatly amused and informed by the seven papers upon the comic poets of Greece; but, if the author had any respect for our recommendation, we would advise him to make no addition to the five papers upon Judaism and Christianity. Upon the whole, these three sets form too large a drawback upon the variety essential to a work of this sort. We say not this to discourage its amiable author; and we had rather that he would continue it in his own way than that he should interrupt the series of so agreeable a performance.

ART. VI. *A Review of the principal Charges against Warren Hastings, Esq. late Governor-General of Bengal.* 8vo. 2s. 6d. stitched. Stockdale, London, 1788.

THIS Review exhibits, what we seldom meet with in perusing the numerous pamphlets which every day appear, much sound reasoning, as well as eloquence. The Eastern Governor seems to have met with a congenial spirit in his defender, who unites elegance with argument, the force of reason with the language of a gentleman. The writer examines the most considerable charges brought against Mr. Hastings. The affair of Cheit Sing, the treatment of the princesses of Oude, the contracts and salaries, and the charge respecting presents. In all these transactions he maintains, upon very solid grounds, that the governor-general acted with propriety and wisdom, considering the situation in which he stood; that no wanton acts of tyranny appear, no spirit of peculation is discernible; that, on the contrary, his administration exhibits, in all its parts, a discernment, an activity, an energy, which could proceed only from abilities of the highest order, accompanied with a disinterestedness rarely to be found either in the West or East. As a proof of this he alledges his Indian popularity. No instance occurs, in the revolution of ages, where a tyrant and peculator was esteemed and revered by the millions he had robbed and oppressed.

R 4

Having

Having gone through the principal charges against Mr. Hastings he says,

‘ The other charges are so insignificant in themselves, or founded on such gross misrepresentations, that they would not affect an obscure individual, much less a public character. They are merely added to swell the catalogue of accusations, as if the boldness of calumny could ensure its success, and a multiplicity of charges were an accumulation of crimes.’

After having considered the particular charges of delinquency brought against Mr. Hastings, the reviewer enumerates the variety of circumstances which ought to be maturely weighed before a proper judgment can be formed of his merits or demerits. He says, “ 1st. In order to estimate aright the merits or defects of any administration, we ought to consider the scene of its operations, and the character of the people that are governed. 2dly. We ought not only to consider the original and eternal forms of government established by nature in the regions of Asia, but to examine the particular map of India, and contemplate the character of the native princes, nabobs, soubahs, and rajahs, with whom he had to act. 3dly. We are to consider the sovereign power, whose minister he is, and whose person he represents. 4thly. We ought to attend to the established maxims of authority confirmed by former precedents.”

Our limits will not permit us to follow this acute writer through this wide field of speculation; we can only say, in general, that, on all these subjects, he displays much solid argument, and great political discernment, and successfully employs his knowledge of history, and of the human mind, to the justification of Mr. Hastings.

He next takes notice of the improper distribution of rewards and punishments which took place in consequence of our late unsuccessful war; and, lastly, animadverts on the obvious motives which influence the prosecutors of the governor-general of India. From this part of the pamphlet we shall give a short extract to enable our readers to judge of the style and manner of the writer :

‘ If success, in any degree, attends the designs of the accusers of Mr. Hastings, the voice of Britain henceforth to her sons is, “ Go and serve your country; but if you transgress the line of official orders, though compelled by necessity, you do so at the risk of your fortune, your honour, and your life; if you act with *proper prudence* against the interests of the empire, and bring calamity and disgrace upon

upon your country, you have only to court opposition, and coalesce with your enemies, and you will find a party zealous and devoted to support you; you may obtain a vote of thanks from the House of Commons for your services, and you may read your history in the eyes of the mob by the light of bonfires and illuminations. But if, after exerting all your efforts in the cause of your country, you return covered with laurels, and crowned with success; if you preserve a loyal attachment to your sovereign, you may expect the thunders of parliamentary vengeance; you will certainly be impeached, and probably be undone."

* No government can exist on such maxims of policy. An administration, so unprincipled and improvident as to make it an object to reward its enemies and punish its friends, contains within itself the principles of destruction. Such a mass of incoherent and discordant materials must soon be dissolved.

* The principles from which men act in public life stamp merit or demerit on their actions. If we can trace their conduct to disappointed ambition, personal resentment, or envy of superior worth, no pretensions to philanthropy or patriotism will vindicate their character in the view of an impartial public.

* The *honourable men* who first conspired against the governor of India have happily furnished a key to their own character. Disappointed of empire in the East, by the failure of Mr. Fox's celebrated bill, they meditated revenge; and, as their ambitious projects had been strongly resisted by the East-India Company, they fixed upon their favourite servant, whom they had formerly accused, as an object of persecution and impeachment. Will it add to the credit of any faction that they have forfeited the approbation and the confidence of their country? Will it serve as a recommendation to any cause that the arch-accuser of Mr. Hastings was the apologist of Powel and Bembridge? Or will it add to the credibility of his present charges that, after having accused Lord North of crimes that could *only be expiated on the public scaffold*, and drawn up articles of impeachment against him, he now employs that very hand to crown him with laurels which was formerly armed for his destruction? Does the addition of the name of a celebrated general to the committee of impeachment reflect any lustre on their cause? A general who, in June 1777, according to his own statement, "gave a war-feast to the Indians, according to their own custom;" that is, authorised their horrid ceremony of drinking human blood out of the skulls of their enemies, who gave them his sanction to mangle the bodies of the slain, and take the scalps of the dead; who, in a proclamation written by himself, talks of "giving a stretch to the Indian forces; of executing the vengeance of the state; of the messengers of wrath, of devastation, famine, and every concomitant horror;" and who, after this pompous prologue of tragic ferocity, known only to the most savage of the American tribes, signed the fatal and ignominious convention at Saratoga, which drew France and Spain to the assistance of America, and deprived us of one half of our empire.

* The

‘The motives from which this impeachment originated are farther illustrated by the manner in which it has been carried into execution. As it began, so it has been conducted, with that violent animosity and vindictive spirit which seeks to blast the character of an individual; not by that cool sense of justice and equity which is solicitous only to vindicate the honour of the nation. Instead of fair and candid reasoning, his accusers have had recourse to satire, ridicule, and buffoonery; and have loaded with invectives and reproaches, unworthy at all times to be heard in the British senate, and fit only to be applied to the most atrocious criminal after conviction, a personage pronounced innocent by the law till he is found guilty, and placed in a situation which, from its eminence alone, entitled him to respect and veneration. This is a language which truth disclaims; these are weapons which virtue disowns. There is a difference between the stroke of justice and the stab of an assassin.’

Our paying more attention to this publication than we usually do to mere temporary productions of the kind, is owing to our opinion of its superior merit.

ART. VII. *The New Peerage; or, our Eyes may deceive us: a Comedy. As it is performed at the Theatre-Royal in Drury-Lane. Written by Miss Harriet Lee. 8vo. 1s. 6d. stitched, Robinsons. London, 1787.*

THIS comedy is the production of the younger sister of Miss Sophia Lee, author of the *Chapter of Accidents* and the *Recess*; and was introduced into public, like the performances of that lady, under the patronage of Mr. Sheridan and Mr. Tickel. The ladies are the daughters of Mr. Lee, an actor of some reputation, and contemporary with Mr. Garrick, and are placed at the head of a respectable boarding-school in the city of Bath. The author of the *New Peerage* had already presented the public with a novel in five volumes entitled “*The Errors of Innocence*,” which has been favourably mentioned by the critics. But, notwithstanding this circumstance, and the popularity of her patrons, the *New Peerage* was coldly received upon the stage; and its fate is said to have been the source of some mortification and discouragement to these ingenious sisters.

The story upon which the drama is founded is of a slight texture, and consists in the circumstance of two friends, the one a citizen and the other a peer, just returned from the continent,

continent, exchanging their respective names, in order to favour the addresses of the citizen to a lady of quality. The confusion that arises from the unsuitable behaviour of Lord Melville, one of the heroes, at the house of old Vandercrab, a merchant in Lombard-Street, is imagined with spirit, and described with success. The embarrassment of Lady Charlotte at the introduction of young Vandercrab under the name of Lord Melville, whom she had before seen as a bourgeois, and her triumph over the subsequent confusion of her lover, are not less happy.

The principal fault of the comedy is its bearing a striking, perhaps a servile, resemblance to some of the characters and situations in General Burgoyne's fashionable comedy of the Heiress. In both of them there is a lady of great elegance and ion attended upon the stage by her guardian, and addressed by a gentleman of inferior rank. In both of them there is a rich citizen, whose family consists of an ill-natured old heiress, and an amiable female companion, who is the butt of her caprices and ill usage. The resemblance is even carried so far as for the unfortunate young lady to express the feeling and sensibility of her mind in a song. For an author to borrow in any considerable degree from a preceding author, always impresses an unfavourable sensation upon the audience. For an author to borrow from a recent work, which happens at that time to possess great éclat and celebrity, not only argues a very ill policy, but a want of energy, dignity, and independence in the mind, which is induced by such a circumstance to imitation.

If we examine the performance before us under the head of character, its pretensions cannot be admitted to be eminent; and it particularly sinks in comparison with the comedy of General Burgoyne. Miss Vandercrab is a portrait extremely feeble and insipid, if we contrast her with Miss Alscip, the affected and imperious city heiress in the comedy of that name. In like manner, Sir Clement Flint, the guardian in General Burgoyne's comedy, is no ill portrait of a virtuous and benevolent misanthrope; while Sir John Lovelace, his counterpart in the *New Peerage*, is the most absurd, outrageous, and unnatural attempt at comic discrimination we ever remember to have seen. It may at the same time be acknowledged that the sprightliness of Lady Charlotte is not ill sustained; and that Mr. Vandercrab is at least equal to the best characters in the mob of comedies.

If

If again we examine Miss Lee's comedy under the head of nature and probability, it is not unlikely that we may be looking for something which was by no means uppermost in the author's thoughts. The inattention of Miss Lee in this respect is particularly obvious in every thing that relates to her virtuoso, Sir John Lovelace. We defy the reader of the most fertile imagination to conceive that such a dialogue as the following could ever have passed :

' Vandercrab. Sir John, your servant ; you look gaily.

' Sir John. My dear friend—the greatest curiosity has come across me this morning.

' Vand. (dryly.) Yes—and across me too, Sir John.

' Sir John. The most invaluable antique.

' Vand. Mine is an antique too ; but not quite invaluable, I confess.

' Sir John. And if you can oblige me with a hundred pieces to complete the purchase of this rarity. —

It is also true that the New Peerage cannot boast of great merit under the head of morality and sentiment. It is possible Miss Lee had been informed that sentimental comedy was out of fashion ; and she has of consequence made all her characters as hard-hearted as Anthropophagi. Thus Miss Harley appears to be impressed with no gratitude towards old Vandercrab, who had conferred upon her the greatest obligations ; and thus Charles, after having trifled through the whole play with the feelings of his father, is brought off at last with the lamest and most impotent apology that can possibly be imagined.

Having thus freely pointed out the imperfections of the comedy, we shall, in justice to Miss Lee, extract, as a specimen, that which appears to us the best-written scene in the performance. A servant having entered to Lady Charlotte and Miss Harley, and announced young Vandercrab, under the fictitious name of Lord Melville, Lady Charlotte exclaims,

' Lady Charlotte. Oh the dear creature ! how kind of him to come at the very moment.

' Miss Harley. How !

' Lady Charlotte. When pride and resentment will render me so delightfully perverse !

' Miss Harley. My life for it, he is come to tell —

' Lady Charlotte. What I'm resolved not to hear ; retire then, my dear Sophia, for a few moments ; it is now my turn to finesse ; and if I don't revenge my own cause, never trust a woman's wit again. (*Exit Miss Harley.*) Yes, yes ; here he comes, with sentiment and explanation

explanation in every line of his face. Now for a faucey air, and that ellence of coquetry, a song. (*Snatches her guitar off the table, and strikes the chords*)

* Charles, *entering*.

"The trembling strings to touch her fingers crowd,
"And tell their joy for every kifs aloud;
"Small art there needs to make them tremble so;
"Touch'd by *her* hand—who would not tremble too."

* *Lady Charlotte*. Most apropos! O! what a delightful age was that when love was the universal theme; when wits, poets, and even statesmen, thought no other worthy their pens; and the disposition of a patch, or the colour of a knot, gave birth to more sonnets than the whole school of Parnassus affords us in a century now! It was the golden age for women.

* *Charles*. Rather the iron one, Madam; when gallantry was the tame substitute for passion, and conceits were multiplied like Egyptian emblems, till the goddess was forgotten in the whimsical decorations of her shrine.

* *Lady Charlotte*. And yet, do you know, you would have been little better than a Goth, had you lived in those days? I declare, I do not believe you have said a civil thing to me these four-and-twenty hours.

* *Charles*, (*aside*). How shall I begin? Every moment, while it increases the necessity of explaining myself, lessens the power.—Yet, those encouraging smiles!

* *Lady Charlotte*. Well! Heavens! how stupid you are! Do not you see I am waiting to be flattered?

* *Charles*. Flattered!—first tell me how?

* *Lady Charlotte*. Umph!—let me see!—Why no—it shall not be upon my person neither.—No—positively not upon my person; I think that tolerable enough myself.—What, you don't? (*He looks passionately at her*.) No, I see by your manner you do not.—Well, let that pass then. It shall be upon my prudence, my discretion, my humility, if you please, and all those sober virtues which your sober face is just now preparing a panegyric upon.

* *Charles*. Your virtues and your faults have equal charms for me.

* *Lady Charlotte*. Bravo!

* *Charles*. Your person is enchanting; your manner irresistible.

* *Lady Charlotte*. Bravissimo!

* *Charles*. But—Oh, Lady Charlotte!

* *Lady Charlotte*. Heavens! did ever orator make so flat a conclusion? Why, my Lord, has your inspiration totally failed you of a sudden?

* *Charles*. On the contrary, it becomes but too powerful. Silence is the truest proof of love.

* *Lady Charlotte*. Is it? Why then never woman was in love yet, I am sure.

* *Charles*.

‘ *Charles*. In short, Madam, I came to communicate a secret so important——

‘ *Lady Charlotte*. A secret! better and better. Come, come, communicate it then directly—but may I whisper it to all my acquaintance?

‘ *Charles*. Once imparted to you, it will no longer remain a secret to any one.

‘ *Lady Charlotte*. No; that I will engage.

‘ *Charles*. On my knees, then——

‘ *Lady Charlotte*. Oh! it must be told on your knees, must it? Nay then, I would not give a *bouquet* for it; for I have had so many important secrets told me by gentlemen upon their knees, and all of them so lamentably alike——

‘ *Charles*. Lady Charlotte, this cutting levity at a time when my heart——

‘ *Lady Charlotte*. Come, come, my Lord, you must positively part with that frown; it has too much of the Englishman in it—it has, upon my word. Englishman! nay, I protest you are grown as gloomy as a Dutch burgomaster.

‘ *Charles*. Madam!

‘ *Lady Charlotte*. And that tone too! so barbarously impassioned!—Take care, my Lord, take care! You are returning to Charles again.

‘ *Charles*. I am returned to Charles again, Madam, the humble Charles.—But it is perfectly right—it is extremely well—I have had the pleasure of proving myself a most egregious coxcomb.

‘ *Lady Charlotte*. Ha! ha! ha!

‘ *Charles*. Enjoy your triumph, Madam; but if you are only vain of wounding *hearts*, it will rarely be repeated; since the fops by whom you are generally surrounded have none to lose.

‘ *Lady Charlotte*. Really then, I think a *chapeau* a mighty pretty substitute; and if your’s, my Lord, occupied its place under your arm, instead of sawing the air like a truncheon——

‘ *Charles*. Nothing now remains, Madam, but to bid you an everlasting adieu.

‘ *Lady Charlotte*, (*aside*.) That must not be either.—Now for a little female artifice to recall him.

‘ *Charles*. And should you (which, however, I am not vain enough to hope for) ever again display those graces I once found so formidable, ever attempt to allure me by those smiles——

‘ *Lady Charlotte*, (*pulling her glove*.) This teasing!

‘ *Charles*. Yet you should find my resolutions so unalterable——

‘ *Lady Charlotte*. Do pray, my Lord, pull off my glove for me. (*He hesitates; at last pulls it off, falls on his knees, and kisses her hand in a transport.*) Ha! ha! ha! ha! So much for your *unalterable* resolutions!

‘ *Charles*. Exquisite trifler!—You were born to break them. But tell me, can the most earnest solicitation, the tenderest entreaty, prevail upon you to be serious?

‘ *Lady*

* *Lady Charlotte.* Hum !—tenderest !—and earnest !—Why, yes, I think I can be serious—nay, I am convinced I can, provided you are not unreasonable in your time.

* *Charles.* A very little will suffice to give you the history of my heart; the impression you made on it at Paris I think I need not now repeat.

* *Lady Charlotte.* Really, my Lord, I think not either; since, if five hundred repetitions are not enough—

* *Charles.* I saw you surrounded with loves and graces.

* *Lady Charlotte.* French ones, then, I swear; for I was in a circle of powdered *petits maitres* and rouged coquettes.

* *Charles.* Is this your promise, Lady Charlotte?

* *Lady Charlotte.* Why lud, what would you have now?

* *Charles.* By heaven, Madam, you have not been serious for a moment!

* *Lady Charlotte.* Well, and did not I tell you not to be unreasonable in your time?—and apropos—of time—I have such a head!

* *Charles.* Going, Madam?

* *Lady Charlotte.* Thirteen engagements deep, my Lord! I shall be ruined if I lose a moment; and as to the secret, why you may perhaps tell it if we meet in the course of the evening—or if not—tomorrow—or next day—or next summer—or if it's never told—why, I suppose it's of no great consequence.

* *Charles.* Perverse and ungrateful! to you it plainly is of none. To Sir John Lovelace, however—(*walks backwards and forwards.*) I once thought, Lady Charlotte—but—it is past! and, by immediately withdrawing, I will spare you a further conviction of my weakness, and myself the pain of seeing the woman I most love as incapable of a generous as of a tender sentiment.

[*Exit.*]

* *Lady Charlotte, (to Miss Harley, who enters.)* Ha! ha! ha! poor Charles! Now have I so unreasonable a stock of good nature, that, though he has plotted most unsuccessfully upon my vanity, I have not the heart to punish his further.

Upon the whole, we will venture to pronounce of the New Peerage that it is considerably superior to the majority of those comedies which have been exhibited within the last ten years. The language is at all times easy and flowing, full of spirit and vivacity; and the style is every where correct, polished, and classical.

ART.

ART. VIII. *The Parian Chronicle; or, The Chronicle of the Arundelian Marbles: with a Dissertation concerning its Authenticity.* 8vo. 5s. Walter. London, 1788.

AN attention to regulate chronology is one of the latest studies among refined nations. When tribes first emerge from barbarism, all their views are directed to the future; past transactions are regarded as of little consequence; and the deficiency is not felt till the time when it cannot be repaired. The genealogies of distinguished and illustrious families have been, among all nations, the first steps towards ascertaining the date of past events. We find this employed by Homer, though he is unable to trace the pedigree of any of his heroes, except the royal family of Troy, beyond the fourth generation. Pherecydes of Syros, the oldest prose writer of Greece, added nothing to this study; and even Herodotus, the father of history, who lived about half a century afterwards, gives us little information concerning the chronology of ancient times. He wrote four hundred and forty-four years before the Christian era, and seems to have related all the memorable occurrences in the history of the Lydians, Assyrians, Egyptians, Persians, and Greeks, within the compass of two hundred and forty years. But he is irregular and desultory, and seems to have had no idea of chronological order or precision. He never attempts more than a vague and general computation of time by the ages of men. Thus he informs us that the Heraclidæ possessed the kingdom of Lydia for the space of five hundred and five years, during twenty-two generations of men. He mentions the argonautic expedition, and the Trojan war, but never attempts to ascertain the time of these events by referring them to any known and determined era. The more accurate Thucydides records the transactions of every summer and winter in a regular series; and generally reckons backward from the year in which the Peloponnesian war was concluded. This imperfect state of ancient chronology is well described by the learned Sir John Marsham: "Sanè historicum scribendi genus longè vetustius est, quam chronologicum. Priscis historicis nuda fuit rerum gestarum narratio; nec certis temporum intervallis distincta; nec a termino fixo deducta. In hac classe censendi sunt Herodotus, Thucydides, Xenophon, et qui perierunt reliqui, quorum scripta, antequam nata esset ars chronologica, prodierunt. Hi licet Olympiorum aliquando obiter meminerint, tetrætericam tamen Olympiadum computationem non agnoscunt."

In

In the age of Socrates, Hippias the Elean published a catalogue of the victors at the Olympian games. This catalogue, as Plutarch observes, was written late, that is, three hundred and seventy-six years after the first olympiad; and, what is worse, he affirms that it had no character for accuracy. Ephorus, the disciple of Isocrates, in his chronological history of Greece, from the reign of the Heraclidæ to the twentieth year of the reign of Philip of Macedon, computed by generations only; and even the famous Arundel Marbles, composed sixty years after the death of Alexander, make no mention of olympiads, but reckon backwards by years from the time present. The date of the chronicle inscribed on these marbles coincides with the twenty-first year of the reign of Ptolemy Philadelphus, the splendid age of literature and philosophy in Egypt, distinguished by the names of Lycophron, Theocritus, Callimachus, Aratus, Manetho, and the seventy interpreters. The Parian Chronicle was purchased in Greece, or in the islands of the Archipelago, by Mr. William Petty, who in 1624 was sent by the Earl of Arundel to collect relics of antiquity in the East. The fame of these marbles has much exceeded their value; they are proved, in some instances, to be inconsistent with the most authentic historical accounts; they are never mentioned by the ancients; Sir Isaac Newton, and many other modern chronologers, pay no regard to them.

Besides these objections to their accuracy and correctness, the author of the dissertation before us attacks their authenticity, and endeavours to shew that they were forged in the last century. After having transcribed the Parian Chronicle in Greek, Latin, and English, he attempts to prove, 1. That the characters have no certain or unequivocal marks of antiquity. 2. That the Greek and Roman writers, for a long time after the date of this work, complain that they had no chronological account of the affairs of ancient Greece. 3. That this Chronicle is not once mentioned by any writer of antiquity. 4. That some of the facts are taken from authors of a later date. 5. That Parachronisms appear in some of the epochas. 6. That the history of the Marbles is obscure and unsatisfactory.

The letters in the Parian Chronicle have no appearance of antiquity, except Π and Z , the form of which discovers affectation and artifice. Indeed the antiquity of an inscription can never be proved by the mere form of the letters; because the most ancient characters may be as easily counterfeited as those which now compose our present alphabets.

ENG. REV. Vol. XI. April 1788.

S

There

There are several Archaisms indeed in this Chronicle; but these are marks of imposture rather than of antiquity. The reign of Ptolemy Philadelphus was not a barbarous age; but an age in which the Greek language was spoken and written in its utmost purity and elegance.

The silence of the ancients concerning the Parian Chronicle is a strong argument against its authenticity. Apollodorus, an Athenian, the disciple of Aristarchus the grammarian, and Panætiæus the philosopher, wrote a genealogical and historical work on the early ages of Greece; but, though composed an hundred and twenty years after the date of the Parian Chronicle, it does not contain the smallest traces of a systematical chronology. It is remarkable too that the Chronicle of Apollodorus is quoted by Diodorus Siculus, Strabo, Plutarch, A. Gellius, Lucian, and many other writers of antiquity; while the Parian Chronicle, which comprehends a more extensive period, is entirely *unnoticed*. It contains, however, such wonderful discoveries in ancient history, that, if it had existed two hundred and sixty-four years before the Christian era, it must have excited a general attention, and been referred to as an authority by writers of succeeding times. But we do not find, in any author of antiquity, either poet or historian, geographer or chronologer, mythologist or scholiast, the most distant allusion to the Parian Chronicle.

At last, after it had existed above eighteen hundred years, without being either named, or cited, or known, it is dug out of the ground, and brought to Europe in triumph; it is quoted and applauded by critics and commentators; and deposited in the bosom of our *alma mater* as a treasury of ancient chronology.

Some of the facts mentioned in the Chronicle seem to have been taken from writers of a later date. Of this our author produces many instances, and some of them so palpable as to fix the indubitable marks of imitation. The parallel passages which he has collected exhibit such a similarity of facts and dates, of thought and expression, as could not result from chance; and plainly shew that the chronology of the Parian Chronicle has been collected, by some modern writer, from the historical records of antiquity.

Towards the end of the Dissertation our author endeavours to investigate the time when the Parian Chronicle was forged. The sixteenth century, and the prior part of the seventeenth, produced a multitude of grammarians, critics, and commentators, deeply versed in Grecian literature, and
amply

amply qualified for the compilation of such a chronological system as that of the Arundelian Marbles.

Above all, the science of chronology was particularly studied and investigated about that time: "Nunc fervet chronologia," says Scaliger in the year 1605, "omnes hoc ferrum excalfaciunt." Causabon treats those persons with contempt who were unacquainted with the improvements which had been made in that department of learning after the revival of letters. Innumerable systems of chronology had been published before the year 1625; from which it was easy to extract a series of memorable events, and give the compilation a Grecian dress.

"The avidity," says our author, "with which all relics of antiquity were then collected, and the high price at which they were purchased, were sufficient inducements to any one, whose avarice or whose necessity was stronger than his integrity, to engrave his labours on marble, and transmit them to Smyrna, as a commodious emporium for such rarities."

Many respectable writers have despised the authority of the Parian Chronicle; but the author of this dissertation is the first who has called in question its authenticity. Even on the supposition that it was engraved in the age of Ptolemy Philadelphus, it deserves little or no credit, as it settles dates and eras which the most enlightened authors of Greece, at a previous period, considered as uncertain, and whose authority, or even existence, no subsequent historian or chronologer has ever deigned to mention. The precise period of the forgery we reckon still apocryphal and uncertain. The sum of fifty guineas, which Peiresec gave to the supposed fabricator, was inadequate to such a laborious and expensive work.

However the commonly-received system of ancient chronology may suffer by this discovery, we cannot help giving our tribute of applause to the ingenuity acuteness, and learning of our author. The reader who, on opening this volume, expects only to find a discussion of some dry points of antiquity, will find himself agreeably disappointed when he is introduced into the field of general history and enlarged erudition. On subsequent occasions we hope our author will apply his learning and his talents to subjects of greater interest and more universal utility.

ART. IX. *Slavery: a Poem.* By Hannah More. 4to. 1s.
Cadell. London, 1788.

THIS is a very elegant and sentimental poem. The national enthusiasm to emancipate the slaves in our West-India islands has called forth the talents of our ingenious authorefs, who pleads the cause of the unfortunate negroes with fervour and feeling. The attachment of the lower order of females to the dark part of the human species, arising no doubt from the compassion and the kindness of their natures, is well known to every observer; and it is delightful to mark, from some late instances, that the negroes are favourites of the ladies as well as of their maids.

The following appeal to our feelings is poetical and spirited:

‘ Perish th’ illiberal thought which would debase
The native genius of the sable race!
Perish the proud philosophy which sought
To rob them of the pow’rs of equal thought!
Does then th’ immortal principle within
Change with the casual colour of a skin?
Does matter govern spirit? or is mind
Degraded by the form to which ’tis join’d?

‘ No: they have heads to think, and hearts to feel,
And souls to act, with firm tho’ erring zeal;
For they have keen affections, kind desires,
Love strong as death, and active patriot fires;
All the rude energy, the fervid flame,
Of high-soul’d passion, and ingenuous shame:
Strong but luxuriant virtues boldly shoot
From the wild vigour of a savage root.

‘ Nor weak their sense of honour’s proud control;
For pride is virtue in a Pagan soul;
A sense of worth, a conscience of desert,
A high, unbroken haughtiness of heart;
That self-same stuff which erst proud empires sway’d,
Of which the conquerors of th’ world were made.
Capricious fate of man! that very pride
In Afric scourg’d, in Rome was deify’d.’

But, although the poetry of these lines is animated and elegant, the sentiments are extremely questionable. That there is such an original and radical difference between the blacks and the whites as to form a distinct species, is revealed to us in scripture, and confirmed by philosophy and history. “Can the *Ethiopian* change his *skin*,” saith the prophet, “or the *leopard* his *spots*?” intimating that the
sable

able skin of the negro is not an accidental or adventitious circumstance, but an essential and primary part of his nature, like "the spots of the leopard." Independent of anatomical discoveries, which establish a physical distinction between the sable and white part of the human species, our own observation assures us that black is a colour which nature abhors; the eye startles and shrinks from it when it is first presented; nothing inanimate wears this horrid gloom; and, in the living world, a black skin is peculiar to animals of the most odious and loathsome kind*. 'This dark colour of the countenance cannot be the effect of climate. The black and white Ethiopians are separated by very narrow boundaries.

History informs us that there has never been a civilised nation of negroes, and that no very enlightened individual ever arose among that class of men. It is a question in America, which remains yet to be solved, whether it be possible for a negro to comprehend the demonstrations in Euclid's Elements? These facts are so strong and convincing as not to admit of an answer. There is one, however, which perhaps is still more striking. In Africa the sagacious elephant despises and insults the negroes as animals of an inferior class, while in Asia he is tamed by the inhabitants, and trained to domestic uses.

But although we look upon the sable African as an inferior species to the inhabitants of Europe, Asia, and America, we detest the cruelty and oppression which they have sometimes experienced from their severe and unrelenting masters. There is a very important view of this subject which we are surprised that none of the numerous declaimers against slavery have ever mentioned, the tendency which the command over slaves has to form and cherish habits of insolence, cruelty, fastidiousness, and capriciousness in their haughty lords. Robust, peevish, and ill-tempered children delight to shew their power by tormenting flies and little insects; and when this tyranny is early exercised over the human species, it tends to beget that mixture of ferocity and folly, of barbarity and childishness, which too often marks the character of the West-India planter and merchant.

The subject of Miss More is a very favourable one for poetical description and pathetic sentiment; but by much the best poem which we have seen on the occasion is a "Letter from a dying Negro," published about thirteen years ago.

* Toads, &c.

ART. X. *Extraits from the Album at Streatham; or, Ministerial Amusements. To which are added The Bulse, a Pindaric Ode; and Jekyll, an Eclogue.* 8vo. 2s. stitched. Ridgeway. London, 1788.

IT has been strongly asserted, though perhaps not very firmly believed, by a considerable party, for some time past, that the writers on the side of opposition have monopolized all the wit and humour, elegance and taste, of the kingdom. The contagious dulness and stupidity of a torpido administration are supposed, by these partizans, to have infected and benumbed all its votaries and defenders; while talents and abilities, the muses and the graces, &c. are believed to have marked the present race of patriots as *their own*. Hence a new era of literature is supposed to have arisen on the close of the eighteenth century; poetical and political wits have sprung like mushrooms in a night; the Rolliad and Probationary Odes have been pronounced (by *all* their *authors*, and *some* of their *readers*) to be *chef d'œuvres* of elegant satire and brilliant wit. That the Rolliad possesses very considerable merit no sound critic will deny; but we cannot extend the same praise to the Probationary Odes, which have little to recommend them except scurrility and indecency; and which never can be read or relished in company—till elegance and virtue retire.

This miscellany, consisting of prose and *verse* (for we are sorry we cannot say prose and *poetry*), is written in imitation of the abovementioned performances; and, though it contains some tolerable strokes of satire, is, upon the whole, a very spiritless and insipid production. The following Fingalian rhapsody on Mr. Dundas is the best part of the collection:

‘ Dark was the morne, and looring loked the sun on the ungeelded hills: Bleak was the blast which came wheestling frae the North, and howled in the face of Hanry, journeying o’er the plains of Fife.

‘ The chief of the eager eye loked aroond for a timous shelter, but desolation had there taken her abode. He sought e’en a friendly tree; but soon he bo’od his sorrowing head—for not a tree was to be found.

‘ The sun was hid behind a wat’ry cloud—but bright was the sun, and gladsome was the cloud, when compared to the face of Hanry.

‘ The angry sperit of the waters poured catarafts frae the skies, and streamed in dark torrents adoon the heath-clad mounts. The wanderer still sped him onward; tho’ oft, striking against the pointed rock, he fell; and as he fell the *bawbees* rattled in his pocket.

‘ Yet,

‘ Yet, sweeter was this desolation to the soul of Hanry than *any* the gauds of soothern cleemates.—The sun at length unveiled his golden veeface, and the hopes of the chief were brightened with the view:—rude though the prospect lay, his soul was cheered, and he *strode* along rejoicing in the scene.’

In this miscellany an allusion is made to a remarkable fact, “that the official records at the India-House against Sir “Elijah Impey had suddenly disappeared.” True. But who removed them? Not India *delinquents*; but *delinquents* at home, who, in their haste, zeal, and rage to possess evidence against Mr. Hastings, would not be at the pains to *transcribe* the records at the India-House, but *tore the leaves* from the book, which at *this moment* are lying on the table of the House of Commons!—Thus the ear of England, and of all Europe, has been abused and poisoned by a flagitious and infamous falsehood, which would have disgraced the lowest pettifogging attorney in the meanest village of England.

“Jekyll,” a political eclogue, possesses superior and classical merit. If it had not been for this poem we should have inferred, from the present performance, that opposition had lost their wits.

Upon the whole, the character of the Album is justly given by Horace:

Hic niger est; hunc tu Romane caveto.

ART. XI. *Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge. Volume II.* 4to. 11. 16. boards. Aitken. Philadelphia, 1786.

THE former volume of this work was published before the commencement of the unfortunate war with America: since the termination of which the inhabitants of that continent have again directed their attention to philosophical inquiries, and seem to pursue them with greater ardour, or at least with greater success, than even the settlement of their political constitution.

The first article in the present volume is a letter from Dr. B. Franklin to Dr. Ingenhouz, physician to the emperor, at Vienna, on the causes and cure of smokey chimnies. The doctor’s observations on this subject have already been published separately, and were noticed in our Review a little more than twelve months ago.

Art. II. Explanation of an optical deception, by Mr. Rittenhouse. It is observed that, through the double microscope,

the surfaces of bodies sometimes appear to be reversed; that is, those parts which are elevated seem depressed, and the contrary. In order to produce this effect, no other apparatus is necessary than two convex lenses placed in a tube, at a distance from each other nearly equal to the sum of their focal distances. Through such glasses objects that are seen distinctly always appear inverted; for they are not seen directly, but by means of an image formed either between the two glasses, or between both of them and the eye. When Mr. Rittenhouse considered this odd appearance, the first probable cause which offered was, that those parts of the object which are sunk and farthest from the eye might have their correspondent parts of the image formed by the glasses nearest to the eye, and therefore would appear raised. But this is not the case; for those parts which are farthest from the eye in the object will always be farthest from the eye in the image, and often in a much greater proportion. After some time Mr. Rittenhouse concluded it to be a necessary consequence of the apparent inversion of the object; and in this he was confirmed by experiments.

Art. III. Description of the White Mountains in New-Hampshire. By the Rev. Jeremy Belknap.

Art. IV. Description of a remarkable rock and cascade, near the western side of the Youghiogeny river, a quarter of a mile from Crawford's Ferry, and about twelve miles from Union Town, in Fayette county, in the state of Pennsylvania. By Thomas Hutchins. This natural object is so extraordinary, and the description of it so short, that we shall gratify our readers with the article:

This cascade is occasioned by a rock of a semicircular form, the chord of which, from one extreme end of the arch to the other, is nearly one hundred yards; the arch or circular part is extensive, and upwards of twenty feet in height, exhibiting a grand and romantic appearance. This very curious production is composed of stone of variegated colours, and a species of marble beautifully checquered with veins running in different directions, presenting, on a close inspection, a faint resemblance of a variety of mathematical figures of different angles and magnitudes. The operations of nature in this structure seems to be exceedingly uniform and majestic; the layers, or rows of stone, of which it is composed, are of various lengths and thicknesses, more resembling the effects of art than nature. A flat thin stone, from eight to ten inches thick, about twenty feet wide, forms the upper part of this amphitheatre, over which the stream precipitates. The whole front of this rock is made up, from top to bottom, as well as from one extremity of the arch to the other, of a regular succession, principally of limestone, strata over strata, and each stratum or row projecting in an horizontal direction a little further

further out than its base, until it terminates into one entire flat, thin, extensive piece, as already mentioned, and which jets out at right angles, or in a parallel line with the bottom; over which it impends fifteen or twenty feet, and that without columns, or even a single pillar, for its support. This circumstance, together with the grand circular walk between the front of the rock and the sheet of water falling from the summit, exhibits so noble and singular an appearance, that a spectator cannot behold it without admiration and delight.

Art. V. A letter to Mr. Nairne, of London, from Dr. Franklin, proposing a slowly sensible hygrometer for certain purposes.

Art. VI. Description of a new stove for burning pitcoal, and consuming all its smoke, by Dr. Franklin.

Art. VII. A theory of lightning and thunder-storms, by Andrew Oliver, Esq. of Salem, in the state of Massachusetts. It is generally supposed that the electric charges exhibited in repeated flashes of lightning during a thunder-storm, are previously accumulated in the vapours which constitute the cloud; and that these vapours, when by any means they become either overcharged with electric matter, or are deprived of their natural quantities of it, discharge their superfluous to, or receive the necessary supplies from, either the earth or the neighbouring clouds, in successive explosions, till an equilibrium is restored between them. But Mr. Oliver endeavours to prove that these charges reside not in the cloud, or vapours of which it consists, but in the air which sustains them; and that, previous to the formation of the cloud, or even the ascent of the vapours of which it is formed.

Art. VIII. Theory of water-spouts. By the same. Water-spouts have, by some, been supposed to be merely electrical in their origin; but Mr. Oliver is of opinion that they are, in part at least, occasioned by rarification; and he supports this doctrine by observations founded upon pneumatic and hydrostatical principles.

Art. IX. Experiments on evaporation, and meteorological observations made at Bradford in New-England in 1772, by the Rev. Samuel Williams, A. M.

Art. X. A letter from J. Madison, Esq. to Dr. Rittenhouse, containing meteorological observations.

Art. XI. Description of a machine for measuring a ship's way through the sea, by F. Hopkins, Esq. It is well known that the mariner's log, in common use, is liable to error and uncertainty. Several attempts have been made to improve its construction, but hitherto without success.

All

All the machines of this kind are composed of a number of wheels, which are put in motion by the twisting of a line let out astern, having at the end a drag, so constructed as to whirl round, faster or slower, according to the motion of the ship. The objections to a machine so constructed are the following: First, If the line is not very long, the drag will be considerably affected by the ship's wake; and, if it is very long, the twistings will be irregular, and the line liable to kink. Secondly, if the drag is so heavy as to sink below the bottom of the waves, when the ship sails fast, it will be too heavy, and sink too deep when she has but a slow progressive motion; or otherwise, if the drag is of a proper weight when she makes but little way, it will skip from wave to wave through the air, when she sails with a brisk gale, and so be of no use. Thirdly, it will be liable to most of the other irregularities to which the log in common use is exposed. For an account of the machine proposed by Mr. Hopkinson we must refer our readers to the work, as a plate is necessary for the explanation. He expresses a hope that it will be free from at least some of the objections to which those machines are liable; and, if this be the case, it may be admitted as an acquisition to the art of navigation.

Art. XII. Account of an electrical eel, or the torpedo of Surinam, by William Bryant, Esq. In size and colour this eel is not unlike a common eel of Europe or America, and in shape resembles it more, except that it is thicker in proportion to its length, and the head is more flat, and not so pointed. It differs from them, however, in this respect, that it comes to the surface to breathe in the air. On touching this eel, as it lies in the water in a tub provided for it, a sudden and violent shock is received, in all respects like that which is felt on touching the prime conductor, when charged with the electrical fluid from the globe; and, like that, chiefly affects the ends of the fingers and elbow. Mr. Bryant found that the shock may be received through metallic substances.

Art. XIII. Observations on the numb-fish, or torporific eel, by Henry Collins Flagg, South-Carolina. This eel seems to be of nearly the same species with that described in the preceding article.

Art. XIV. A letter from John Page, Esq. to David Rittenhouse, Esq. and another to the former by the same correspondent. Both these letters relate to a remarkable meteor seen in Virginia and Pennsylvania.

Art.

Art. XV. Description of the grotto at Swatara, by the Rev. Peter Miller, of Ephrata. Communicated by William Barton, Esq. The object described by Mr. Millar is a petrified cavern; and he assures us that no royal throne ever exhibited more grandeur than the delightful prospect of this *lufus naturæ*.

Art. XVI. An account of some experiments on magnetism; in a letter from Mr. Rittenhouse to John Page, Esq.

Art. XVII. A new method of placing a meridian mark; in a letter to the Rev. Dr. Ewing. By David Rittenhouse, Esq. The description of this method is as follows:

• When my observatory was first erected I placed a meridian mark to the northward, at the distance of about twelve hundred feet, my view to the south being too much confined by adjacent buildings, and that to the north was not distant enough to have the mark free from a sensible parallax. But last summer a new brick house was built directly north of the observatory, and much too nigh for distant vision with the transit instrument. Now, though a fixed mark is not absolutely necessary where you have a good transit instrument, the position of which may be examined and accurately corrected, if necessary, every fair day, by the passage of the pole-star above and below the pole, it is nevertheless very convenient, saves much trouble, and may sometimes prevent mistakes. We have an instance in the observations of the astronomer-royal at Greenwich. His mark being taken down at repairing the building to which it was secured, the transit instrument was accidentally thrown out of its true position, and the observations with it were continued for a considerable time before the error was detected. My meridian mark being thus rendered useless, I contrived several other methods of supplying its place, all of which were, on sufficient deliberation, rejected for the following:

• I fastened the object-glass of a thirty-six feet telescope firmly to the wall which supports the transit instrument, opposite to and as near as convenient to the object-glass of the transit, when brought to a horizontal situation. In the focus of the thirty six feet object-glass I screwed fast a piece of brass to a block of marble, supported by a brick pillar, built on a good foundation for this purpose, in my garden. On this piece of brass are several black concentric circles; the rest of the plate is silvered. The diverging rays of light which proceed from every point in these circles, after passing through the thirty-six feet glass, become parallel, and, entering the transit instrument, an image of the plate and its circles is formed in the same place, where the images of stars or the most distant objects are formed. The circles are therefore distinctly seen through the transit; and, being placed in the same meridian with the centre of the thirty-six feet glass, the innermost circle, about the size of a brevier o, serves for a meridian mark, to the center whereof the cross hair of the transit may be nicely adjusted.

• This

* This mark is, in several respects, preferable to one placed in the common way. It is entirely free from parallax, which the other cannot be, unless placed at a very great distance, when glasses of great magnifying powers are used. It is not sensibly affected by the undulation of the air, which very often renders it impossible to set the transit accurately to a distant mark. And it can be illuminated at night without difficulty, should the suspicion of any accident to the transit make it necessary. But it has likewise one disadvantage: should the pillar, in setting, carry the mark a little to the east or west, the error will be greater in proportion to its nearness.

Art. XVIII. Account of a worm in a horse's eye; by F. Hopkinson, Esq. A report prevailing that a horse was to be seen which had a living serpent in one of his eyes, Mr. Hopkinson, doubtful of the fact, examined the eye with all the attention in his power, and was at length convinced of its reality. He describes the worm as of a clear white colour, in size and appearance much like a piece of fine bobbin; it seemed to be from two and a half to three inches in length; which, however, could not be perfectly ascertained. The creature was in a constant, lively, vermicular motion. Its head could not be distinguished, neither end being fully exhibited during the inspection. In the horse the muscles contiguous to the eyeball were exceedingly inflamed, swollen, and running; and it seemed as if all the humours of the eye were confounded together. It is a great desideratum in the history of this extraordinary case, that the eye was not dissected, for more accurate examination; but that there was a living worm within the ball of the horse's eye, free from all deception or mistake, Mr. Hopkinson declares himself most confident.

Art. XIX. An improved method of quilling a harpsichord; by F. Hopkinson, Esq.

Art. XX. Observations on a comet lately discovered; communicated by David Rittenhouse, Esq.

Art. XXI. Extract of a letter from the Rev. Jeremy Belknap, containing observations on the aurora borealis. "Did you ever," says Mr. Belknap,

* In observing the aurora borealis, perceive a *sound*? I own I once looked on the idea as frivolous and chimerical, having heard it at first from persons whose credulity I supposed exceeded their judgment; but upon hearing it repeatedly, and from some others, whom I thought judicious and curious, I began to entertain an opinion in favour of it. I was strengthened in this opinion, about two years ago, by listening with attention to the flashing of a luminous arch, which appeared in a calm frosty night, when I thought I heard a faint rattling noise like the brushing of silk. Last Saturday evening I had full and particular demonstration of the reality of this phenomenon. About ten o'clock the hemisphere was all in a glow; the vapours ascended
from

from all points, and met in a central one in the zenith; all the difference between the south and north part of the heavens was, that the vapour did not begin to ascend so near the horizon in the south as in the north. There had been a small shower with a few thunder-claps; and a bright rainbow, in the afternoon; and there was a gentle western breeze in the evening, which came in flaws, with intervals of two or three minutes; in these intervals I could plainly perceive the rustling noise, which was easily distinguishable from the sound of the wind, and could not be heard till the flaw had subsided. The flashing of the vapour was extremely quick; whether accelerated by the wind I cannot say, but from that quarter where the greatest quantity of the vapour seemed to be in motion the sound was plainest; and this, during my observations, was the eastern. The scene lasted about half an hour, though the whole night was as light as when the moon is in the quarters.

This observation has been confirmed by other persons of good authority.

Art. XXII. A letter from J. Madison, Esq. to David Rittenhouse, Esq. containing experiments and observations upon what are commonly called the sweet springs. These waters rise at the foot of a large mountain, called the Sweet-Spring Mountain, in the county of Botetourt. They are tastelessly called *sweet*, for their taste is evidently acidulous.

Art. XXIII. A letter from the Rev. Jeremy Belknap on the preserving of parsnips by drying.

Art. XXIV. An optical problem, proposed by Mr. Hopkinson, and solved by Mr. Rittenhouse. The problem stated in this paper is founded on the following observation: Mr. Hopkinson, sitting at his door one evening in the summer, took a silk handkerchief out of his pocket, and, stretching a portion of it tight between his two hands, held it up before his face, and viewed, through the handkerchief, one of the street lamps, which was about a hundred yards distant; expecting to see the threads of the handkerchief much magnified. Agreeably to his expectation he observed the silk threads magnified to the size of very coarse wires; but was much surprised to find, that, though he moved the handkerchief to the right and left before his eyes, the dark bars did not seem to move at all, but remained permanent before the eye. This, however apparently trifling, is a curious phenomenon in optics; and Mr. Rittenhouse accounts for it scientifically, upon the principle of the *inflexion* of light in passing near the surfaces of bodies.

[*To be concluded in our next.*]

ART.

ART. XII. *Defence of Usury; shewing the Impolicy of the present Legal Restraints on the Terms of Pecuniary Bargains. In a Series of Letters to a Friend. To which is added, a Letter to Adam Smith, Esq. LL.D. on the Discouragements opposed by the above Restraints to the Progress of Inventive Industry. By Jeremy Bentham, Esq. of Lincoln's-Inn, Esq. Small 8vo. 2s. 6d. sewed. Payne and Son. London, 1787.*

THE author of this essay has undertaken the defence of a practice which, whether justly or not, has been stigmatised in all ages as opprobrious; and, from the restraint of the law, has incurred likewise the imputation of being impolitic. We must, however, acknowledge, in justice to the force of his arguments, that if the foundation of these charges be not disproved to the entire satisfaction of every reader, it is at least invalidated to a degree which may be considered as extraordinary, when relative to a subject that has obtained the almost uninterrupted and universal assent of mankind. Mr. Bentham examines, with great acuteness, the different reasons assignable for the legal restraints upon usury, under the following heads, namely, prevention of prodigality; protection of indigence against extortion; repression of the temerity of projectors; and protection of simplicity against imposition. An abridgment of the various observations and arguments enforced by the author would afford a very imperfect idea of the strength and merit of the performance, which can only be estimated by a careful attention to the whole. That we may therefore avoid any inadequate representation of his ingenuity, and at the same time endeavour to gratify our readers in some degree, we shall extract the greater part of the second letter as a specimen of the work:

* Usury is a bad thing, and as such ought to be prevented, usurers are a bad sort of men, a very bad sort of men, and as such ought to be punished and suppressed. These are among the string of propositions which every man finds handed down to him from his progenitors; which most men are disposed to accede to without examination; and, indeed, not unnaturally nor even unreasonably disposed; for it is impossible the bulk of mankind should find leisure, had they the ability, to examine into the grounds of an hundredth part of the rules and maxims which they find themselves obliged to act upon. Very good apology this for John Trot; but a little more inquisitiveness may be required of legislators.

You,

You, my friend, by whom the true force of words is so well understood, have I am sure gone before me in perceiving, that to say usury is a thing to be prevented, is neither more or less than begging the matter in question. I know of but two definitions that can possibly be given of usury: one is, the taking a greater interest than the law allows of; this may be stiled the political or legal definition: the other is, the taking of a greater interest than it is usual for men to give and take; this may be stiled the moral one; and this, where the law has not interfered, is plainly enough the only one. It is plain that, in order for usury to be prohibited by law, a positive description must have been found for it by law, fixing, or rather superseding, the moral one. To say then that usury is a thing that ought to be prevented, is saying neither more nor less than that the utmost rate of interest which shall be taken ought to be fixed; and that fixation enforced by penalties, or such other means, if any, as may answer the purpose of preventing the breach of it. A law punishing usury supposes, therefore, a law fixing the allowed legal rate of interest: and the propriety of the penal law must depend upon the propriety of the simply-prohibitive, or, if you please, declaratory one.

One thing then is plain, that, antecedently to custom growing from convention, there can be no such thing as usury; for what rate of interest is there that can naturally be more proper than another? what natural, fixed price can there be for the use of money more than for the use of any other thing? Were it not then for custom, usury, considered in a moral view, would not then so much as admit of a definition; so far from having existence, it would not so much as be conceivable; nor therefore could the law, in the definition it took upon itself to give of such offence, have so much as a guide to steer by. Custom therefore is the sole basis which either the moralist in his rules and precepts, or the legislator in his injunctions, can have to build upon. But what basis can be more weak or unwarrantable, as a ground for coercive measures, than custom resulting from free choice? My neighbours, being at liberty, have happened to concur among themselves in dealing at a certain rate of interest; I, who have money to lend, and Titius, who wants to borrow it of me, would be glad; the one of us to accept, the other to give, an interest somewhat higher than theirs; why is the liberty they exercise to be made a pretence for depriving me and Titius of ours?

Nor has blind custom, thus made the sole and arbitrary guide, any thing of steadiness or uniformity in its decisions; it has varied, from age to age, in the same country; it varies, from country to country, in the same age; and the legal rate has varied along with it: and indeed, with regard to times past, it is from the legal rate, more readily than from any other source, that we collect the customary. Among the Romans, till the time of Justinian, we find it as high as twelve per cent.; in England, so late as the time of Henry the Eighth, we find it at ten per cent.; succeeding statutes reduced it to eight, then to six, and, lastly, to five, where it stands at present. Even at present in Ireland it is at six per cent.; and in the West-Indies

at

at eight per cent. ; and in Hindostan, where there is no rate limited by law, the lowest customary rate is ten or twelve. At Constantinople, in certain cases, as I have been well informed, thirty per cent. is a common rate. Now, of all these widely different rates, what one is there that is intrinsically more proper than another? What is it that evidences this propriety in each instance? what but the mutual convenience of the parties, as manifested by their consent? It is convenience then that has produced whatever there has been of custom in the matter. What can there then be in custom to make it a better guide than the convenience which gave it birth? and what is there in convenience that should make it a worse guide in one case than in another? It would be convenient to me to give six per cent. for money; I wish to do so. "No," says the law, "you shan't."—"Why so?"—"Because it is not convenient to your neighbour to give above five for it." Can any thing be more absurd than such a reason?

'Much has not been done, I think, by legislators as yet in the way of fixing the price of other commodities; and, in what little has been done, the probity of the intention has, I believe, in general, been rather more unquestionable than the rectitude of the principle, or the felicity of the result. Putting money out at interest is exchanging present money for future; but why a policy, which, as applied to exchanges in general, would be generally deemed absurd and mischievous, should be deemed necessary in the instance of this particular kind of exchange, mankind are as yet to learn. For him who takes as much as he can get for the use of any other sort of thing, an house for instance, there is no particular appellation, nor any mark of disrepute; nobody is ashamed of doing so, nor is it usual so much as to profess to do otherwise. Why a man who takes as much as he can get, be it six, or seven, or eight, or ten per cent. for the use of a sum of money should be called usurer, should be loaded with an opprobrious name, any more than if he had bought a house with it, and made a proportionable profit by the house, is more than I can see.'

The author afterwards examines, in the same argumentative manner, the propriety of maintenance and champerty; and, in the letter to Dr. Smith, gives additional proof of a clearness and vigour of understanding in the prosecution of moral and political researches.

ART.

ART. XIII. *Chemical Observations on Sugar.* By Edward Rigby. 8vo. 2s. stitched. Johnson. London, 1788.

THIS treatise contains an ingenious systematical inquiry into the production, decomposition, and revivification of sugar; on which several processes we meet with a variety of just, and sometimes important, observations. The true analysis of sugar, notwithstanding the frequent investigation of its constituent principles, has remained, till lately, unknown. By some chemists it is described as the native salt of a vegetable, rendered inflammable by the mixture of a certain portion of oil. By others it has been deemed an essential salt, consisting of an acid united with a large quantity of an attenuated and mucilaginous earth, and with a certain quantity of sweet and not volatile oil. A third class of inquirers has affirmed it to be a native soap, consisting of an oil rendered miscible with water, by means of a saline substance. From the more conclusive experiments of Bergman and Scheele, however, it is probable that sugar is composed of an acid and phlogiston, that great principle in nature, and which had so long escaped the observation of experimental philosophers.

Mr. Rigby remarks that, though the component acid of saccharine substances is of vegetable origin, the phlogiston, in some instances, appears to be derived from animals. Of this he produces the following examples:

‘ The natural history of the puceron, or vine-fretter, affords a very striking instance of the production of a saccharine juice; and, from the very singular manner in which it is obtained, it seems very probable that the process is a phlogistic one.

‘ It appears, from observations made by an ingenious and attentive French naturalist, the Abbé Boissier de Sauvages, that swarms of these little animals fix themselves, in the summer time, on the young and succulent branches of various trees; and that their food consists of the juice which they extract from the tree by piercing the bark of these young and slender branches. This juice, in the green parts of most vegetables, is acidulous, and is peculiarly so in the green stalks of the tree on which these insects most abound, and from which they take their name, namely, the vine. At a certain period, after receiving this acid as food, they part with it as excrementitious, in the form of a gelatinous amber-coloured liquor, which is exquisitely sweet. It falls upon the neighbouring leaves, or upon stones or other bodies, which may be near or under the animals, at the time of its being ejected, and produces one species of what is

ENG. REV. Vol. V. I. April 1788.

T

com-

commonly called honey dew, and which is eagerly sought after by bees, ants, &c.

‘ The change which this vegetable acid juice undergoes by passing the stomach and intestines of these animals, and which, to use the words of the Abbé Boissier, “ though at first hard and sour, becomes in the bowels of this insect equal to the honey obtained from the flowers and leaves of vegetables,” may, I think, with great probability, be attributed to the phlogiston which it receives under these circumstances; for, minute as these insects are, if we admit that they belong to the general class of animals, and are constituted like them, there can be little doubt of the existence of phlogiston in their intestines, which are well known, in all other animals, to furnish this principle very largely; and from this circumstance we may surely consider this as another instance of the production of sugar from a combination of the vegetable acid and phlogiston.

‘ Even the sweetness of honey is probably increased, if not in many cases totally produced, by phlogistication in the body of the bee; for it appears, from Reaumur’s History of this extraordinary insect, that the vegetable juice which they collect from flowers remains some time in their bodies before it is deposited in the cells of the hive; in which situation it is probable that it undergoes a similar change to that of the acid juice which passes through the vine-fretter. There can be no doubt of the difference between the taste of honey and of that fluid which is generated in the nectaria of most flowers, and particularly in the circumstance of sweetness; for though, in the nectaria of some flowers, this fluid is found very saccharine, yet bees collect juice from various flowers, in which no sweet liquor can be detected; and which, therefore, seems to require some addition of phlogiston before it can assume so saccharine a state as that of honey.’

In the course of this excellent treatise the author suggests a philosophical theory respecting the operation of malting; and gives reason to hope that future experiments may ascertain a method of sweetening wine by phlogistic processes, without the danger arising from the use of metallic impregnations.

ART. XIV. *The First Part of the Institutes of the Laws of England; or, A Commentary upon Littleton. Not the Name of the Author only, but of the Law itself. Hæc ego grædævus posui tibi, candide. lētor, Authore Edwardo Coke, Milite. The Thirteenth Edition, revised and corrected. With the Addition of Notes and References, from the Beginning to Folio 195 inclusive, by Francis Hargrave, Esq. of Lincoln's-Inn; and from Folio 196 to the End, with the Preface and Index to the Notes, by Charles Butler, Esq. of Lincoln's-Inn. And an Analysis of Littleton, written by an unknown Hand in 1658-9, but never before published. Folio. Brooke. London, 1788.*

LITTLETON's Tenures, and Sir Edward Coke's Commentary upon them, have long been considered as a necessary part of a lawyer's library. Wood's Institute of the Laws of England, was formerly the first work put in the student's hands. It is by no means destitute of merit; but it is so far exceeded by the Commentaries of Sir William Blackstone, that, immediately on their appearance, it fell into general neglect. No country perhaps has yet produced a work containing so instructive and masterly an introduction to the study of its laws as is to be found in those Commentaries. The French speak with just admiration of the Droit Civil of Doinat. With equal pretensions to accuracy and method, Sir William's Commentaries have the advantage of the historical and political details with which he has illustrated almost every part of our laws. Hence it is now the first book which the student is recommended to peruse. By an attentive reading of it he is sure to gain a general knowledge of the grounds and rudiments of his profession. The next work to which his attention is directed is Littleton's Tenures, and Sir Edward Coke's Commentary upon them. Here his *professional* studies may be properly said to begin. There are few parts of the learning contained in Sir William Blackstone's Commentaries which every person, who pretends in the slightest degree to general literature, or to a knowledge of the English constitution, does not wish to possess: but those who study the law as a profession must go further. To those it is essentially necessary to make themselves complete masters of all the doctrine respecting suits and actions, and the numberless distinctions incident both to landed and personal property. These are no where more accurately or fully discussed than they are by Littleton and his commentator. Coke upon Littleton, therefore, has

long been the student's manual. It is to the English lawyer what the Institutes and Digest are to the civilian. Hence the repeated editions which have been published of this work. A succinct account of them is given by Mr. Butler in his preface, which we shall transcribe here :

‘ It has not yet been settled, and perhaps cannot now be settled, with any degree of precision, when the first edition of Littleton's work was printed. Dr. Middleton, in his Account of Printing in England, conjectures the edition by J. Lettou and W. Machlinia to have been printed in 1481, and that it is the first edition. This makes the printing of the book to have been within six or seven years after Caxton's introduction of the art into England, and within twenty-four years after the first invention of it. Dr. Middleton's conjecture is supported by the concurrent circumstance of the time when those printers appear to have been in partnership; and no other edition bears evidence of a prior title to antiquity. Another edition, of nearly equal pretensions to precedence with the Lettou and Machlinia edition, has lately appeared from the library of the late William Bayntun, Esq. It has remained hitherto undescribed, and was probably unknown to all who have undertaken to notice the several editions of this work. At the end it is said to be printed by Machlinia alone, then living near Fleet-Bridge; from which, and other circumstances, it is clearly distinguishable from the former edition. The letter used in printing it is less rude, and more like the modern English black letter than the letter used in the joint edition of Lettou and Machlinia, and the abbreviations are much less numerous. These circumstances afford some, though but a faint ground, to suppose it posterior in date to the former. Mr. Hargrave has both these editions. In 1766 Mons. Houard, an avocat in the parliament of Normandy, and Conseiller Echevin of the town of Dieppe, published at Rouen, in two volumes, the text of Littleton, with a French interpretation, notes, a glossary, and pieces justificatives. Many editions of Littleton in French and in English only, have been published in small octavo, twelves, sixteens, and twenty-fours. They are all of them very inaccurate. The French edition in 1585 is the first in which the sections are numbered. An edition in French and English, in double columns, with a table of the principal matters, was printed in duodecimo in 1671. Considering the universal estimation in which Littleton's treatise is held, and that it generally is the first work put into a student's hand, it is very singular that, since the editions by Lettou and Machlinia, and the Rohan edition, no correct edition of it without the commentary has yet been published. The reader will hear with pleasure that Mr. Hargrave has it in contemplation to favour the public with such an edition; and to print it in such a manner as will make it a typographical curiosity.

‘ The first edition of Sir Edward Coke's Commentary upon Littleton was published in his life-time, in 1628; it is very incorrect. The second edition was printed in 1629, and is supposed to have been revised by the author. The subsequent editions, to the eighth inclusively,

inclusively, seem to have been printed from the second, without much variation. The ninth edition includes Sir Edward Coke's reading on fines, and his treatise on bail and mainprize. To the tenth edition are added the complete copyholder, with many references. In the eleventh edition the book entitled the *Olde Tenures* is inserted. At the end, both of the edition of Littleton by Letton and Machlinia, and of that by Machlinia only, Littleton's work is called the "*Tenores Novelli*," to distinguish it (it is presumed) from the treatise of *Olde Tenures*. The eleventh edition has also several notes and additions, tending principally to shew the alteration of the law since the time of Littleton and his commentator. The twelfth and last edition was published in 1738. Some observations upon it may be found in Mr. Hargrave's address to the public on his undertaking the present edition. An abridgment of Sir Edward Coke's Commentary was published in 1714 by Mr. Serjeant Hawkins; short but pointed observations are occasionally introduced in it, to explain the principles of the old law, and the alterations made in it by the subsequent statutes.

The present edition was begun by Mr. Hargrave, and continued by him to folio 190 inclusively. He then relinquished the work. He signified this to the public by an address which, in the present edition, immediately precedes Mr. Butler's preface. He speaks in it very feelingly of his being obliged to relinquish the work, a favourite work, as he calls it, before its advancement to maturity. In a former address he desired the reader to reflect on the very great extent of the undertaking; the distracting variety of subjects; the numerous number of authors necessary to be consulted; the difficulty of reconciling opinions seemingly discordant, but frequently consistent with each other; and the accuracy and cautious reserve of expression so essential to writings on legal topics. That the undertaking was attended with all those difficulties is certain; but it was impossible to find a person more completely formed to conquer them than Mr. Hargrave. His part of the edition will be a lasting monument of his profound and extensive learning, and indefatigable industry. After this, it is paying a just encomium to Mr. Butler to say that the edition has not suffered by Mr. Hargrave's relinquishing it.

Mr. Butler speaks of his part of the edition in the following terms:

'When it became generally known that Mr. Hargrave had relinquished the work, the present editor engaged in it; but he did not engage in it while there was the slightest probability of its being undertaken by any other person; and even then he would not have engaged in it if, by doing so, he incurred any obligation of completing

Mr. Hargrave's undertaking in *all* its parts. He thought an *imperfect* execution of the remaining part of the work would be more agreeable to the public than *none*; that to present them with the remaining part of the text of Littleton and his commentator, with *some* references and *some* notes, would be an acceptable offering to them. No other person appeared with any; and the present editor's performance does not prevent the exertions of any future adventurer.'

As a specimen of the work we shall, in this number, present the reader with an extract from Mr. Butler's preface, containing some pertinent observations on the utility which feudal learning is to a student of the English laws.

He begins his preface with observing that the reputation of Littleton's Treatise on Tenures is too well established to require any mention of the praises which the most respectable writers of this country have bestowed on it; but that some foreign writers have spoken of it in very different terms. He then quotes a passage from Hottoman's treatise *De Verbis Feudalibus*, in which that celebrated civilian calls Littleton's Tenures, "*libellum adeo incondite, absurde, et inconcinne scriptum, ut facile appareat stultitiam in illo libro, cum malitia et calumniandi studio certare.*" Mr. Butler then cites a passage from Gatzert's *Commentatio Juris Exotici Historico-Literaria de Jure Communi Angliæ*; in which, after bestowing some general commendations on the work, he says "*Sed nec minus fatendum est, adeo sæpissime obscuritati bonum hominem studuisse, ut enig-*" "*ma legum maluisse, quam præcepta tradere videatur.*" To invalidate the force of these observations Mr. Butler cites a passage in Gravina and another in Cujas, where Hottoman's disposition to abuse is severely censured. He then continues:

'But Hottoman's general disposition to abuse is not the only circumstance by which his virulent censure of Littleton may be accounted for. Full of the doctrines of the feudal laws of his own country, he might expect to find doctrines of a similar nature in Littleton, without adverting that the greatest part of Littleton's work treats of the subordinate and practical part of the laws of England, which, like that of every other country, is, in a great degree, peculiar to itself, and bears but a remote analogy to those of other countries. It is allowed that the feudal polity of the different countries of Europe is derived from the same origin; that there is a marked similitude in their principal institutions, and a singular uniformity in the history of their rise, perfection, decline, and fall. But the more we go from a general view of their constitutions and governments to their particular laws and customs, the less this similitude and uniformity are discoverable.

Thus

‘ Thus the history of every country, where the feudal laws have prevailed, while it presents us, on the one hand, with an account of the many restraints imposed upon them by alienation, and of the many methods which have been taken to make property unalienable, presents us, on the other, with an account of the different arts which have been used to elude those restraints, and to make property free. This is as observable in the law of England as it is in the law of any other country.

‘ But the mode by which it has been effected in England is peculiar to England. In other countries, where a liberty of alienation has been introduced, it has rested on a kind of compromise with the lord, by paying him a certain fine, and a kind of compromise with the relations of the feudatory, by allowing them a right of redemption, commonly called the “*jus retractus*.” But the steps by which a free alienation of property has obtained ground in England are very different. In England the unlimited freedom of aliening socage and military land was soon allowed; the practice of subinfeudation was soon abolished; the alienation of lands was restrained by the introduction of conditional fees, and afterwards by the introduction of estates tail; entails, from their first establishment, were greatly discountenanced by the courts of justice, and they were eluded by the doctrine of discontinuance and warranty. In the course of time a fine was made a bar to the claims of the issue in tail, and a common recovery to the claims both of the issue and of those in remainder and reversion. Most of these circumstances are peculiar to the history of England; hence an English reader, who opens the writings of the foreign feudists with an expectation of finding there something applicable to the practical parts of the law of his own country, respecting the alienation of landed property, will be greatly disappointed. He will find the most positive prohibition of aliening the fee without the consent of the lord; he will find very nice and subtle disquisitions of what amounts to an alienation; he will find that, in some countries, the lord’s consent still continues a favour; that in others it is a right which the tenant may claim on rendering a certain fine. In short, he will find the works of foreign feudists filled with accounts of the “*jus retractus*,” or, “*droit de rachat*,” the “*retraite lignager*,” and the “*droit de lods et des ventes*,” but he will hardly find the words, or any thing equivalent to the words, conditional fee, estate tail, discontinuance, warranty, fine, or recovery, in the sense in which we use them.

‘ The same may be observed on the doctrine of conditions. According to the strict principles of the feudal law, no conditions could be annexed to a fief, except the implied conditions to which every fief was subject, from the obligation of service on the part of the tenant, and the obligation of protection on the part of the lord. Every fief to which any express or conventional condition was annexed was, from that very circumstance, ranked among improper fiefs. But fiefs in England were at all times susceptible of every kind of condition.

‘ It would be easy to pursue these observations through the subsequent chapters of Littleton’s treatise. Even if we consider the subject

on a more extensive scale, we shall find some circumstances peculiar to the English law, which must necessarily occasion a very essential and marked difference between the constitution and forms of the government of England, and the constitution and forms of the government of other countries. Such are the universal conversion of allodial lands into fiefs; the total abolition of subinfeudation; the freedom of alienation of estates in fee simple; and the limited and dependent situation of our nobility when contrasted with the situation of the high nobility of foreign countries: all these are peculiar, in a great measure, to our laws. It follows, that our writers must be silent on many of the topics which fill the immense volumes of foreign feudists; and they, from the same circumstance, must be equally silent on many of the subjects which are discussed by our writers. That this is so will appear to every person conversant with the ancient writers on our laws who will give a cursory look at the writers on the feudal laws of other countries. Nothing, in this respect, can be more different than those parts of the writings of Bracton, Britton, Fleta, Littleton, Sir Edward Coke, and Sir William Blackstone, which treat of landed property, and the books of the fiefs, Cujas's Commentary upon them, the various treatises on feudal matters, collected in the tenth and eleventh volumes of the *Tractatus Tractatum*, Du Moulin's *Commentarii in priores tres Titulos Consuetudinis Parisiensis*, or the more modern treatises of Mons. Germain Antoine Guyot and Mons. Hervé.

These observations are offered with a view to account for the contemptuous manner in which the two foreign writers cited above speak of Littleton. They may also account, in some measure, for a circumstance which has been a matter of some surprise, the total silence of Sir Edward Coke on the general doctrine of fiefs. It is obvious how extremely desirous his lordship is, upon every occasion, to give the reasons of the doctrine laid down by him; and what forced, and sometimes even puerile reasons, he assigns for them; yet, though so much of our law is supposed to depend upon feudal principles, he never once mentions the feudal law.

"I do marvel many times," says Sir Henry Spelman, "that my Lord Coke, adorning our law with so many flowers of antiquity and foreign learning, hath not (as I suppose) turned aside into this field, that is, feudal learning, from whence so many roots of our law have of old been taken and transplanted. I wish some worthy would read them diligently, and shew the several heads from whence those of ours are taken. They beyond the seas are not only diligent, but very curious in this kind; but we are all for profit and "*lucrando pane*;" taking what we find at market without inquiring whence it came." But this complaint is open to observation.

There is no doubt but our laws respecting landed property are susceptible of great illustration from a recurrence to the general history and principles of the feudal law. This is evident from the writings of Lord Chief Baron Gilbert, particularly his treatise of *Tenures*, in which he has very successfully explained, by feudal principles, several of the leading points of the doctrines laid down in the works of Littleton and Sir Edward Coke, and shewn the real grounds of

of several of their distinctions, which otherwise appear to be merely arbitrary. By this he has reduced them to a degree of system, of which, till then, they did not appear susceptible. His treatise, therefore, cannot be too much recommended to every person who wishes to make himself a complete master of the extensive and various learning contained in the works of those writers. The same may be said of the writings of Sir William Blackstone. Much useful information may be derived also from other writers on these subjects.

But the reader, whose aim is to qualify himself for the practice of his profession, cannot be advised to extend his researches upon these subjects very far. The points of feudal learning, which serve to explain or illustrate the jurisprudence of England, are few in number, and may be found in the authors we have mentioned.

It is not impossible but further inquiries might lead to other interesting discoveries. But the knowledge absolutely necessary for every person to possess who is to practise the law with credit to himself, and advantage to his clients, is of so very abstruse a nature, and comprehends such a variety of different matters, that the utmost time which the compass of a life allows for the study, is not more than sufficient for the acquisition of that branch of knowledge only; still less will it allow him to enter upon the immense field of foreign feudality. It were greatly to be wished that some gentleman, possessed of sufficient time, talents, and assiduity, would dedicate them to this study. Those who have read the late Dr. Gilbert Stewart's "*View of Society in Europe, in its Progress from Rudeness to Refinement,*" will lament that he did not pursue his inquiries on this subject. From such a writer, a work on this subject might be expected at once entertaining, interesting, and instructive; but such a work is not to be expected from a practising lawyer. Whatever may be the energies of his mind, his industry, his application and activity, he will soon feel that to gain an accurate and extensive knowledge of the law, as it is practised in our courts of justice, requires them all. Thus, on the other hand, the student will find an advantage in some degree of research into feudal learning; on the other, he will feel it necessary to bound his researches, and to leave, before he has made any great progress in them, the Book of Fiefs, and its commentators, for Littleton's Tenures and Sir Edward Coke's Commentary.

We have here presented the reader with Mr. Butler's observations on the analogy which the feudal law bears to the common law of England; and the advantages which may be derived from a general acquaintance with feudal principles. In a future number, perhaps, we shall present the reader with his observations on Lord Coke's writings, and with specimens both of his and Mr. Hargrave's annotations.

ART. XV. *First Lines of the Theory and Practice of Philosophical Chemistry.* By John Berkenhout, M. D. Svo. 6s. 6d. boards. Cadell. London, 1788.

THE whole history of the sciences affords no example of such a sudden and great revolution as has happened in chemistry during the last thirty years; in which time, from a system of erroneous principles and false conclusions, it has risen into a regular structure of philosophical theory, universally supported by experiment. By this mode of investigation has been demonstrated the existence of fixed air, discovered by Dr. Black, professor of chemistry at Edinburgh; that of phlogiston by Mr. Kirwan and others; the doctrine of chemical attractions completed by the immortal Bergman; the ascertainment that there are in nature no less than five distinct primitive earths; and the surprising discovery that water, hitherto supposed an element, is actually a composition of pure and inflammable air.

But these, however great and astonishing, are not the only conspicuous improvements in modern chemistry, which, by the discovery of several semi-metals, has increased the number to nine; has likewise enlarged that of acids, distinctly characterised, from six or seven to upwards of twenty; and has rescued from universal inattention ten different species of aerial fluids.

Chemistry, therefore, as appears from its present state, is become entirely a new science; and a compilation which reduces the various and detached discoveries of different authors into one general system, is undoubtedly a work which promises no small degree of satisfaction to those who wish to be acquainted with this curious and important branch of philosophy. Such, we readily acknowledge, is the production now before us, which Dr. Berkenhout seems to have digested with much care and attention. He describes the different chemical elements in a clear and correct manner, not only avoiding hypothetical speculations himself, but exposing the errors of those who have too inconsiderately indulged them. As a specimen of the work we shall lay before our readers an extract from the author's account of the present state of aerial philosophy:

‘ N I T R O U S G A S ,

‘ By Dr. Priestley called nitrous air, is distinguished from all the other permanently elastic fluids by its singular property of producing, when mixed with atmospheric air in a close vessel, a red cloud;
heat,

heat, and a diminution in the bulk of the mixture. These fluids, in order to produce the greatest diminution, are to be mixed in the proportion of one part nitrous gas to two parts of air; but the diminution is greatest when the air is most pure. When the point of saturation is exactly hit, the air is supposed to be diminished to about a fourth of its original bulk, and the nitrous gas totally destroyed. By what means this diminution is effected is not yet determined.

* Nitrous air, or gas, was generally supposed to consist of nitrous acid and phlogiston; but it is now believed to contain no acid, and that its constituent parts are phlogiston and dephlogisticated nitrous vapour.

* Nitrous air may be dephlogisticated by exposing it to the rust of iron; or by distilling a solution of copper in weak nitrous acid, mixed with shavings of iron. The air produced will be a mixture of phlogisticated air and dephlogisticated nitrous gas. By agitating this mixture in water, the latter will be alone absorbed, and, by heating the water, may be obtained pure. This dephlogisticated nitrous gas will suffer a candle to burn in it; nevertheless it is fatal to animals.

* Nitrous air may be converted into phlogisticated air by heating iron or charcoal in it, or by any other phlogistic process.

* Nitrous gas may be obtained by dissolving iron, copper, silver, mercury; bismuth, nickel, or antimony in nitrous acid; also from various vegetable and animal matters containing phlogiston.

* Nitrous gas extinguishes flame, and is destructive to animal life. It is absorbed by water, by all acids, and by oils.

* Dr Priestley hath discovered other elastic fluids which are not condensable by cold. He calls them acid and alkaline airs, from the acids and alkalis from which they are obtained. But as they are nothing more than acid and alkali volatilised by heat; are again reducible, by mixture with water, to their former liquid form; and, as they serve only to perplex young chemists, it may be as well to take no farther notice of them at present.

* I have, in this chapter, described five distinct species of air, or gas, viz. vital or pure air, calcareous, inflammable, phlogisticated, and nitrous. My young reader will, without much difficulty, by considering this chapter a second time with attention, remember the peculiar properties of each; but, recollecting that they are all produced from the same substances, and by the same means, his ideas will be still confused; he must therefore be informed that these several kinds of gas are extricated at different times of the process, and by different degrees of heat: for example; in distilling a solution of zinc in nitrous acid the first air produced is phlogisticated, the second inflammable, and finally vital.

* But in order to dispel, as much as possible, the mist which still involves this recent branch of chemistry, let us look back a little on the composition and produce of these several gases.

* Vital air is a simple element; with inflammable air, it forms water; with an acid, it forms calcareous gas.

* Calcareous gas, or fixed air, or aerial acid, is composed of vital air and an acid *sui generis*.

* Inflammable

‘ Inflammable air, according to Dr. Priestley, consists of phlogiston, water, and the element heat; according to Dr. Higgins, of pure air, fire, and an acid.

‘ Nitrous air is composed of phlogiston, and dephlogisticated nitrous vapour.

‘ Water is composed of vital air and phlogiston, or inflammable air.

‘ Phlogisticated air is composed of phlogiston and aerial acid.

‘ To these may be added another permanently elastic fluid, to which philosophers have given the name of hepatic air, because by the addition of an acid, particularly the marine, it is obtained from heper sulphuris, which is a liver-coloured combination of sulphur with alkali, or with earth. The properties of this gas are,—it smells like rotten eggs; mixed with pure or with nitrous air, it becomes inflammable; it is miscible with water in a certain proportion; it turns silver or mercury black; it is somewhat heavier than atmospheric air; it reddens the infusion of turnsol; it precipitates from water in the form of sulphur. Mr. Kirwan, in consequence of many ingenious and apparently decisive experiments, believes this gas to be sulphur brought into an aeriform state by the matter of heat. It is this gas which impregnates the waters of Aix-la-Chapelle, Harrogate, &c.’

The second part of the work consists of a lexicon, in which is given the practical part of chemistry, which could not well be reduced into a scientific arrangement. This is accompanied with an index, referring either to the pages of the present volume, or to those of other chemical tracts. In addition to these proofs of Dr. Berkenhout’s industry we meet with a chronological chart of eminent chemists, an explanation of chemical symbols, a table of chemical attractions in solution, another of the same in fusion, with a copious and distinct table of composition, a plate of pneumatical apparatus, and a table of philosophical opinions.

On the whole, these *First Lines* contain a distinct and useful account of the present state of chemical knowledge. This is all which Dr. Berkenhout, or any other person, can perform; for as some of the principles are not yet fully established, and future discoveries are uncertain, it is impossible to determine the limits of experiment and research in this improving department of philosophy.

ART. XVI. *Sketches of Society and Manners in Portugal. In a Series of Letters from Arthur William Costigan, Esq. late a Captain of the Irish Brigade in the Service of Spain, to his Brother in London. In Two Volumes. 8vo. 10s. boards. Vernor. London, 1788.*

TO voyages and travels are we indebted for much of the knowledge which now enlightens the mercantile, political, and literary world. They have contributed to improve the theory and practice of commerce; they have broken down the partition-walls of ignorance; man is better known to man; nations look beyond their own narrow circle, and perceive that they had not attained to the perfection which ignorance always supposes: a mutual adoption of what appears preferable in each, of course takes place, and manners and civil polity are gainers.

Nor is the field unfruitful to the various descriptions of literary men; it produces both flowers and fruit; it presents a wider and more varied range to the imagination of the poet; and from it the antiquarian, the naturalist, the historian, the philosopher, &c. may reap a plentiful harvest. We say *may* reap; for much care is necessary to separate the wheat from the chaff. In the mass of publications of this kind many can only contribute to the propagation of error, or lend their aid to while away an idle or a listless hour. To hear and to see with discernment, to collect facts with diligence and selection, to judge with precision and impartiality, are talents which fall to the share of few. Yet, who does not think himself capable of writing travels? And who does not write travels—such as they are?

The writer of the letters now before us appears to have given a faithful description of the country he visited. The picture is gloomy and disgusting; but we are afraid that, in most points, it approaches too near the reality. Portugal, with respect to arts, sciences, arms, agriculture, morals, religion, and all that can render a nation happy and respectable, seems to be in the lowest state of degradation. There the dearest rights of mankind are trampled under foot by despotism, and the grossest superstition triumphs over humanity and common-sense. A few extracts from the “Sketches” will be a convincing proof of what we advance.

‘Every regiment in Portugal is under the protection of some particular saint. A certain regiment, formed about a hundred years ago, took St. Anthony of Lisbon for its patron and protector, who, soon

soon after, received a captain's commission in the same, and has received the appointments regularly ever since! which are employed, as well as two-pence per month, paid by every individual in the regiment, in saying a stated number of masses for the souls of all those of it who die; in celebrating the festival of the saint; in supporting the chaplains, adorning the chapel, and defraying other incidental charges, under the inspection of an officer the regiment appoints for that purpose; and this post of superintendent for St. Anthony, the major of our regiment, who is a nobleman (*fidalgo*) and a block-head, has occupied with great zeal and devotion for some years past, and has never since ceased teasing the court with memorials and certificates of services in favour of St. Anthony, that he might be promoted to the rank of aggregate-major in the regiment.'

Here follows the certificate, establishing the character of St. Anthony as a man of honour and a good soldier:

'Don Hercules Antonio Carlos Luiz Joseph Maria de Albuquerque e Arango de Magalhaens Homem, nobleman of her majesty's household, knight of the sacred order of St. John of Jerusalem, and of the most illustrious military order of Christ, lord of the districts and towns of Moncarapacho and Terragudo, hereditary alcaide mor of the city of Faro, and major of the regiment of infantry of the city of Lagos, in this kingdom of Algarve, for her most faithful majesty, whom God long preserve, &c. &c. &c.

'I attest and certify, to all who shall see these presents, written out by my command, and signed at the bottom with my sign manual, with the broad seal of my arms, close by my said signature, and a little to the left of it, that the Lord St. Anthony, otherwise the great St. Anthony of Lisbon, (commonly and falsely called of Padua) has been enlisted, and had a place in this regiment, ever since the 24th of January, of the year of our Lord Jesus Christ 1668, as will appear more particularly below: I farther attest, that the fifty-nine within certificates, numbered from unity up to the number fifty-nine, and with the cypher of my name set close by each number, do contain and comprehend a true and faithful relation of the miracles and other eminent services the said St. Anthony has, at different times, rendered to and performed in this regiment, in consequence of his having a place in it, wherein, besides many other incontestible evidences, I am confirmed, by having conversed with many of the parties now alive, who received these services from the said saint; that, therefore, to doubt of the veracity of these miracles is as heinous a crime against the Holy Ghost as to doubt of any of the dogmas of our holy faith, or of the miracles of Christ himself, the evidences whereof are not so strong and convincing as those in the present instance before us, and by which our blessed Saviour's own words are fulfilled, when he told his disciples that, "after me shall come those who shall do greater works than I have done;" which prophecy clearly pointed to our great St. Anthony.

'I do farther certify, upon my word of honour as a nobleman, a knight, and a catholic Christian (as with God's grace I am), what hereunder follows:

'That,

‘ That, having read over and perused attentively all the papers, note-books, and registers of our regiment, ever since its first formation, and having carefully copied out of the said papers every thing relating to the above-named St. Anthony, it is, *de verbo ad verbum*, what follows here: for the truth of which I refer to the said books and papers, lodged in the archives of our regiment.

‘ That, on the 24th of January, 1688, by order of his majesty Don Pedro the Second (whom God has in glory), then prince regent of the kingdom of Portugal, directed to the viceroy of this kingdom of Algarve, was St. Anthony enlisted as a private soldier in this regiment of infantry, of Lagos, when it was first formed by command of the same prince; and of such enlistment of St. Anthony there was a register formed, which now exists in the first volume of the register-book of the regiment. fol. 143, ver. and wherein he gave for his caution and surety the queen of angels, who became answerable that he would not desert his colours, but behave always like a good soldier in the regiment: and thus did the saint continue to serve and do duty as a private in the regiment till September the 12th, 1693, on which day the same prince regent became king of Portugal, by the decease of his brother Don Affonso the Sixth; and on the same day his majesty promoted St. Anthony to the rank of captain in the regiment, for having, a short time before, valiantly put himself at the head of a detachment of the regiment, which was marching from Jurumenha to the garrison of Olivença, both in the province of the Alentejo, and beat off a strong body of Castilians, four times the number of said detachment, which body had been set in ambush for them, with the intention of carrying them all prisoners to Badajox, the enemy having, by their spies, obtained information of their march.

‘ I do farther certify, that, in all the above papers and registers, there is not any note of St. Anthony of bad behaviour or irregularity committed by him, nor of his having ever been flogged, imprisoned, or any way punished by his officers, while private in the regiment: that, during the whole time he has been a captain, now near a hundred years, he has constantly done his duty with the greatest alacrity at the head of his company, upon all occasions, in peace and war, and as such has been seen by his soldiers, times without number, as they are all ready to testify; and, in every other respect, he has always behaved like a gentleman and an officer; and, on all the abovementioned accounts, I hold him most worthy and deserving of the rank of aggregate-major to our regiment, and of every other honour, grace or favour, her majesty shall be graciously pleased to bestow upon him. In testimony whereof I have hereto signed my name, this 25th day of March, of the year of our Lord Jesus Christ 1777.

(L. S.)

‘ MAGALHAENS HOMEM.’

Our Lady of the Empyræum, and the little Jesus in her arms, will furnish us with another instance of their superstition:

‘ After examining this chapel, full of beautiful Mosaic paintings, the Sacristan led us to the great altar, where, drawing aside a long damask

damask curtain, there was discovered a magnificent image of the Virgin, with the child Jesus in her arms; the Virgin was dressed out in splendid robes, shining with gold, and a crown, ornamented with large stones of various colours, encircled her head; she stood upon the moon, in the form of a crescent, and all around her were painted numbers of stars in gold, upon an azure ground; and she had the title or invocation of *Nossa Senhora do Empyreo*, our Lady of the *Empyræum*; the child had a small globe in one hand, and a sceptre in the other. But what constituted the miraculous in this image was, the information of the friendly Sacristan, who had put on consecrated gloves, and his stola over his surplice, before he durst presume to look at it.

‘The account he gave us was, that the child Jesus, whom we there saw in his mother’s arms, grew sensibly every year; that they cut his finger and toe nails frequently, the parings whereof he had carefully preserved; and he assured us farther, it was registered in the historical memoirs of the church (which he offered to shew us), that, about two hundred years ago, the child used to descend from its mother’s arms, at the invitation of two children of its own size, who then came into the church to visit it, and that they had been often seen all three together, eating their afternoon’s luncheon, *merenda*, upon the steps of the altar; that afterwards the child Jesus informed them they would be called to heaven on the next Ascension-day after he spoke to them, as it accordingly happened; and they were both found dead on their knees before the Virgin, with their hands joined in the attitude of praying; that their relics were carefully preserved under the same altar, and a yearly festival had been instituted there in commemoration of such a miracle.’

It is to be remarked that this holy and wise Sacristan was a Portuguese nobleman, who had committed a murder, accompanied with the most aggravating circumstances of horror, and had obtained his pardon at Rome, with recommendations as a fit person to attend on our Lady of the *Empyræum* and her son!

There can no where be found a more striking instance of the bad effects of blended ignorance and superstition than what appears in the following extract. We will venture to affirm that the most reprobate protestant will shudder while he reads the account of Ivo’s impious ribbaldry:

‘I know nothing more delightful than to be upon smooth water by moonlight; and the beautiful Cynthia rose upon us in full and unclouded splendour. The company agreed the barges should separate to the right and left at greater distances from each other as we crossed the spacious basin to Lisbon, the better to enjoy the effects of the music. Our barge had taken the right of all: and the tide coming full in as we approached the city, where the current is extremely rapid, we were carried a considerable way above it, the stout Algarve rowers pulling strong against the tide to very little purpose. “I wish St. Anthony would send us a breeze from those hills to the North, as he often does,” said one of the rowers next to where I sat in the barge, who had been

been the most successful in returning the gibes and scurrility of the two buffoons); "Would to God our Lady made him do so, (replied several of the others); let us pray a *responso* to him;" which, when they had done, "Blow! blow! Saint Anthony," said they, almost all with one voice.

"Hand my gossip ast here from the prow, and I will talk with him," said the facetious fellow near me, whose name I found was Ivo, and that he was the established wit and oracle of the whole crew). Upon this I saw them hand him in a board about two feet long and five or six inches broad; at the lower end was fixed a small box for receiving alms, with a slit cut in it for dropping in the money, and above it was painted the figure of the saint, with the child Jesus in his arms. Ivo set the saint down before him, the rowers tugged away, and we offered them wine, which they refused, but drank plenty of water, which they had brought with them in kegs. Ivo, addressing himself to St. Anthony, said thus: "You know, gossip, (for it seems he is godfather to one of Ivo's children), I am already acquainted with your tricks, and that I have had too much reason, on some occasions, to call you mulish and obstinate; but I desire and expect you will not expose us now, especially before these Englishmen, by your wrong-headedness; for only consider what the watermen of London will think of you when these gentlemen shall tell them that when we asked you only for a small puff of wind to carry us to your own city, you had the shabbiness and ill-nature to refuse it us?" After more ribaldry with the buffoons, at which the old Marquis laughed heartily, Ivo took up the board, and, shaking it, found the alms-box was empty. "Oh! now I understand him," exclaimed Ivo; "now I know the reason we cannot get a wind; my gossip will do nothing, not even for our Lady herself, without an alms; Do pass him about among the noble company of Fidalgos, and let every one give him an alms; as soon as my gossip hears the money tinkling in his box I know we shall have a wind directly." After the alms were collected Ivo set the saint again down before him. By and by, as I was become familiar with Ivo, I asked him where was the wind he had been so long promising us? He assured me it would come; for that, though his gossip was sometimes slow, yet he never failed him. Soon after this, some others of the rowers said St. Anthony was a blockhead and a coxcomb, and did not care a straw for what Ivo said to him. "Do you hear, gossip," said Ivo, "what my comrades are saying of you? though they speak truth, and you richly deserve it all." As it still continued calm, Ivo began to call St. Anthony all the bad names he could think of; told him if a ducking was all he wanted to make him do his duty he should soon have his bellyfull of salt water; he called him a fool, a slug-a-bed, a drunkard, a thief, a cuckold, a (cabrao) pimp of his own wife; and told him he would break his horns for him if he did not look better to his business.

Our men pulled away for near an hour longer, without any sign of wind; at last Ivo, making the two men with him lay upon their oars, started up in a violent passion, drew his sharp-pointed knife, and presenting it to the face of the painting of St. Anthony, said to him these words, "Ah filho de puta! se nao fosse pelo respeito daquelle

filho bastardo que tens nos braços, enxia-te essa caranca de facadas. In literal English it is thus: "You son of a w——, if it were not for the respect I have for that bastard son you have in your arms, I would fill that ugly face of yours with stabs of my knife."

Soon after this we came nearly opposite to a sort of valley at the upper end of the city, from whence we had a breeze. "Ah! you will consent then after all, you old cuckold," said Ivo, still in great wrath with his gossip; "after we have almost broken the bones of our arms with rowing, you come with your snivelling wind, when we do not want your assistance; but remember, friend, I tell you before all this noble company, if you are not more tractable and ready in future, I will strike my name out of your brotherhood and society; I will never give you a farthing, nor collect any more alms, nor make more feasts for you, or take any more notice of you than I would of the meanest saint in the calendar."

Having already given so many extracts from these letters, the nature of our publication does not permit us to insert any of the numerous instances of that despotism which prevails in Portugal, and which, with the aid of superstition, has sunk that kingdom far below the level of the other European nations. From the author's general reflections, towards the close of the second volume, may be gathered his opinion of the Portuguese nation, after having carefully examined them in various points of view:

"This little country presents a striking instance of how far the human mind and character may be depraved and corrupted by the baneful influence of a domineering and fictitious mode of worship, which has entirely banished and suppressed every sentiment of virtue, or almost any attempt towards the goodness of a moral action, which (to use such an expression) can with difficulty be committed here without being censured by the active and dangerous spies and ministers of a jealous and worthless religion."

"The nature of this government may be fairly pronounced the most despotic of any kingdom in Europe; and I believe I have hinted to you, in former epistles, that the established law is generally a dead letter, excepting where its decrees are carried into execution by the supplementary mandates of the sovereign, which are generally employed in defeating the purposes of safety and protection, which law is calculated to extend equally over all the subjects."

"Considering the incredible degree of ignorance in which the sovereign princes of Portugal have been educated, at least ever since the rash and unfortunate King Sebastian; considering the singular degree of imbecility, and want of talents, which have so remarkably distinguished the reigning family of Bragança, from the first king, Don John the Fourth (who would not have dared to accept the crown his people held out to him, had not his wife, a high-spirited Spaniard, urged him on to that act of rebellion against her native country), to the present moment, in which any hopes of bettering their situation, by a favourable prospect of the future, are sadly precluded by the dispositions of the heir-apparent, the present Prince of the Brazils, not to say

say

say a word of the two royal personages who actually fill the throne, and with the utmost despotism reign over, and have three millions of people submit to their weak government.

‘The poverty of the whole nobility of this country can only be equalled by the meanness and pusillanimity of their dispositions, and the narrowness of their understandings, very unlike our Spanish *Hidalgos* in this, as in most other respects; where you shall find, in many of the provinces, several of the nobility who live like independent gentlemen upon their own estates in the country, or in the capital of their province, appearing very seldom at court; whereas here their whole employment is sneaking and cringing about court, soliciting some favour either for themselves or their numerous needy dependents. No nobleman here dare quit his native country, not for a night, much less to travel abroad, without the express leave of the prince, which it has been always found exceedingly difficult to obtain; nor, on the decease of any duke, marquis, or count, can the son and heir assume his father’s title without first obtaining a new grace and grant of it from the sovereign. It will, therefore, readily appear how much such a set of nobility, so totally dependent for their very existence as such on the nod of the prince, will be disposed to stand by and support him in all his measures, however iniquitous, and consequently with what impunity such a re-union of ecclesiastical, civil, and military power may abuse, insult, and tread upon the far more numerous and deserving part of the nation.

‘With regard to agriculture, how will he be surprised when told that, in this country, there is one province alone capable of producing double the quantity of wheat necessary to supply the whole nation yearly; and yet that, at present, all the provinces of the kingdom together do not produce the half of what is requisite for a year’s subsistence; and that, without the abundant supplies of wheat, rice, and salt fish, imported yearly, the inhabitants of the most fertile part of Europe must literally starve for want of something to eat? That so far are they from being overcharged with taxes, as in a commercial country like England, there are, comparatively speaking, no taxes here—for an excellent reason, because the people have no money wherewithal to pay them. That the trade is either in the hands of foreigners, of the crown, or of a few monopolizing companies, who purchase from the prince, at exorbitant rates, the noxious privilege of preventing the benefits of commerce from flowing, as nearly as possible, in an equality through all the members of the community? And, finally, that without gold, which numbers of condemned and unfortunate wretches are continually tearing from the bowels of the earth, and remitting from the New World to the Old, it would be utterly impossible for Portugal to subsist for six months as a separate and independent state?’

Besides the political, moral, and religious state of Portugal, the reader will meet with, in Mr. Costigan’s *Sketches*, an account of domestic manners and customs, and of the national taste in theatrical composition; all of which mark the lowest stage of mental degeneracy and depravity.

Such is the matter which a reader expects, and which he will find, in “*Sketches of Society and Manners in Portugal* :—

but the writer, determined to give his readers a good bargain, has, besides this, introduced a variety of stories, which appear more frequently, and at greater length, than is consistent with propriety in a work of this kind. Nay, the author seems to have blended the novellist with the traveller; he leads his friend, Lord Freeman, through a maze of adventure, till he marries him to his beloved Lucretia. By the bye, who is this Lord Freeman? We have searched for him in vain in the lists of British and Irish peers; and we do not recollect Mr. Costigan has given the smallest hint that it was only his *nom de guerre*, his travelling name. We hope our author has not, from a desire of embellishing, imitated a brother traveller, whose title he has, in some measure, copied; and who, in *his* View of Society and Manners, assumed a borrowed name, and attributed to himself fictitious adventures. As there appears some mystery or concealment in this part of the letters, Mr. Costigan has, in other parts, been guilty of an opposite fault, by indiscreetly giving the names of several persons who, in confidence, spoke to him with a dangerous freedom on the religion and government of the country. Among others, we are in pain for Dr. Butler, president of the Irish college at Evora. We hope he is already gathered in peace to his fathers; if not, and should the present letters reach Portugal, we are afraid the inquisition will make that reverend divine pay dear for his confidential communications.

Upon the whole, these letters appear to be the work of a man of observation and good sense; they are, however, neither elegant, nor always correct: the author seems not to have been much accustomed to composition; he repeats the same ideas too often, especially on the subject of religion; and though he communicates much solid information, yet it might have been compressed within far narrower bounds.

We had almost forgot to observe that both the author, and his brother the editor, have a very indifferent opinion of Reviewers; they "have heard and read repeated complaints" against us. We need only answer, the race of bad writers is a numerous and irritable race; and besides, we pretend not to infallibility. In the present case, however, we trust that both the brothers will think our decision not illiberal; should they be of a different opinion, we can only say it is a difficult thing to please authors and editors, and we heartily recommend ourselves to their prayers*.

FOREIGN

* "For my own part, I have both heard and read repeated complaints, which appeared to me to be well founded, of the illiberal behaviour of the Reviewers, and of their irritable and cynical disposition.

If

FOREIGN LITERATURE.

ART. XVII. *L'Influence de la découverte de l'Amerique sur le bonheur du Genre Humain. Par M. l'Abbé Genty, Censeur-Royal, Correspondant de l'Academie Royal des Sciences de Paris, et de celle de Thoulouse, &c. &c.*

ART. XVII. *The Influence of the Discovery of America on the Happiness of Mankind. By the Abbé Genty, Censor-Royal, Correspondent of the Royal Academy of Sciences of Paris, and of that of Thoulouse, &c. &c.* 8vo. 352 Pages. Paris, 1788.

WHOLE countries laid waste, and whole nations exterminated in the New World by the Spaniards; Spain depopulated by its conquests; one half of the native Americans, that remain, deprived of their liberty, and the other half of their lands, by European robbers; the coasts of Africa stripped of their inhabitants; millions of negroes groaning away their lives in chains; the small-pox exported to the New World, where it makes dreadful havock; a still more cruel disease brought to us in exchange from America, poisoning the sources of life, and visiting the sins of the fathers on the children of the third and fourth generations; and the new quarter of the world an object of contention that constantly embroils the nations of Europe, and spreads the flames of war over half the world: such are the effects of the discovery of America. These things considered we cannot conceive how its utility or disadvantage can ever be looked upon as problematical; unless, indeed, by dyers and cabinet-makers, who probably may think cochineal and mahogany an ample recompense for such complicated ills. This question, however, proposed by the academy of Lyons, suggested to the Abbé Genty the idea of the present work, of which near three hundred pages are employed in proving what a few lines, in our opinion, would have demonstrated incontrovertibly. We cannot sufficiently lament the prolixity of modern authors; it is the pest of literature: a man's ideas, or the information he has to convey, is no longer the measure of his book; but, as Procrustes' guests were stretched to the length of his bed, so is an author's ideas extended, without variety or animation, over a certain number of sheets. Candour, however, obliges us to confess that the work before us, though it does not contain much new matter, is not tire-

If such it be in reality, I sincerely pray God to forgive them; to inspire them with the true spirit of meekness towards all poor authors really within the reach of their lash; and that they may be more charitably disposed towards all men in general."—Editor's Advertisement.

some. The historical facts introduced, and a considerable portion of eloquence, render its perusal by no means a labour. The author's arguments aginst the slave-trade are forcible; and his description of the situation of the negroes picturesque and pathetic. In the latter part of his book he proposes projects of improvement to the different powers that possess colonies in America, particularly Spain; but we fear that his ideas, however feasible and proper, will not soon be carried into execution. In several places his style seems somewhat too figurative, and too full of personification for sober prose and political discussion. We could also have wished that he had not been so prodigal of declamation, which proves nothing but the author's eloquence, and which may often be compared to the ostentatious mark of an Asiatic army, where a noisy train of idle followers serve only to conceal a want of effective force.

The Abbé Genty repeatedly asserts that Britain, in the last war, lost the dominion of the seas. It should seem that the Abbé had forgot that, in the last year of the war, there was such a day as the 12th of April; that the combined fleets, in the same year, shrunk from Lord Howe when he lay by off Gibraltar to give them battle; and that, for several months immediately preceding the peace, our numerous fleets in the West-Indies wished for nothing but an enemy,

MONTHLY CATALOGUE

For APRIL 1788.

MISCELLANEOUS.

ART. 18. *Considerations on the Emancipation of Negroes, and on the Abolition of the Slave-Trade. By a West-India Planter.* 8vo. 1s. 6d. Johnson. London, 1788.

THE opinion of a West-India planter, relative to the proposal for abolishing the slave trade, may be readily imagined. Though we therefore think it unnecessary to give any particular account of this pamphlet, we must in justice observe that the author treats the subject with much force of argument, and with a greater degree of candour than might be expected from his natural prejudices.

ART. 19. *Aura; or, The Slave. A Poem, in Two Cantos. Dedicated to John Carr, LL. D. Master of the Grammar-School, Hertford.* 4to. 2s. 6d. Phillips. London, 1788.

While petitions for the abolition of slavery are presenting from various quarters, the mores have not escaped the invocation of their votaries

votaries on this interesting occasion. The unfortunate catastrophe of two African lovers, who are torn from their native country by the barbarity of British merchants, forms the subject of the present poem. The sentiments are tender, and the versification not unharmonious.

ART. 20. *Poem to the Rev. Messrs. Ramsay and Clarkson, Granville Sharp, Esq. Captain Smith, and the respectable Society of Quakers, on their benevolent Exertions for the Suppression of the Slave-Trade.* By J. N. Puddicombe, M. A. 4to. 1s. Richardson. London, 1788.

The gentlemen to whom this poem is addressed have particularly distinguished themselves by their generous zeal for the abolition of the slave trade. The author awards them the just tribute of applause for their benevolent efforts; as we do to him of our approbation for his well-intended panegyric.

ART. 21. *A Poem on the Inhumanity of the Slave-Trade. Humbly inscribed to the Right Honourable and Right Reverend Frederick, Earl of Bristol, Bishop of Derry, &c.* By Ann Yearsley. 4to. 2s. Robinsons, London, 1788.

Mrs. Yearsley appears to be inferior to none of the Parnassian fraternity in her ardour for the suppression of the slave trade. The poem is written in blank verse; it is, in many parts, distinguished with a pathos, and in some with poetical imagery.

ART. 22. *An occasional Discourse, preached in the Cathedral of St. Peter in York, Jan. 27, 1788, on the Subject of the African Slave-Trade.* By W. Mason, M. A. Precentor and Canon-Residentiary of York. 4to. 1s. Robson and Clarke. London, 1788.

Mr. Mason has taken for his text St. Paul's quotation from the Greek poet, in Acts xvii. 28, "For we also are his offspring." The discourse is warm and sensible, full of rational religion and philanthropy.

ART. 23. *The Abolition of the Slave-Trade considered in a religious Point of View. A Sermon preached before the Corporation of the City of Oxford, at St Martin's Church, on Sunday, Feb. 3, 1788.* By William Agutter, M. A. of St. Mary Magdalen College. 8vo. 6d. Rivingtons. London, 1788.

Mr. Agutter argues for the abolition of the slave-trade upon the principle that the Africans, as well as other nations, are partakers of the divine mercies; and he contends, with great force of reasoning, that no plea for the continuance of this inhuman traffic can be justly founded upon the idea of any inferiority in the natural capacity of the negro tribes.

ART. 24. *A Letter to Granville Sharp, Esq. on the proposed Abolition of the Slave-Trade.* 8vo. 1s. 6d. Debrett. London, 1788.

It is the opinion of this writer that, towards mitigating the severe treatment which the negroes are said to receive from the West-India planters, nothing else can effectually operate but the taking away of

that monopoly, under the authority of which the traffic in slaves is conducted, As to the total abolition of slavery, the author seems to think it inexpedient.

ART. 25. *Remarks on the Slave-Trade, and the Slavery of the Negroes. In a Series of Letters.* 4to. 2s. 6d. Phillips. London, 1788.

The author of these letters takes an extensive, and, we think, an impartial view of the origin, progress, and present state of the slave-trade, which he considers as repugnant both to the honour and interest of the British nation; to the former, by countenancing oppression and bloodshed under legal authority; and to the latter, not only as proving fatal to numbers of English sailors, but by discouraging the produce of Africa, from which great advantage might be derived.

ART. 26. *A concise View of the Charges against Sir Elijah Impey; with Reflections on his Conduct while Chief Justice in India.* 8vo. 1s. 6d. Debrett. London, 1788.

To those who should judge of Sir Elijah Impey's conduct, if it ever shall come under any juridical cognizance, not only a concise, but a minute view of the various charges would be absolutely necessary; but any statement of them at present, while it is not proved that they are well founded, must be considered as an invidious publication.

ART. 27. *Observations on various Plans offered to the Public for the Relief of the Poor.* By the Rev. Joseph Townsend, Rector of Pewsey in Wiltshire, and late of Clare-Hall, Cambridge. 8vo. 1s. 6d. Dilly. London, 1788.

This author objects strongly to Mr. Gilbert's bill, respecting work-houses in particular. He contends that no great manufactures can be carried on to advantage in parochial or provincial workhouses; and that the great savings which Mr. Gilbert observed to take place from the operation of those public receptacles ought to be attributed to the terror of confinement, and to the refuge which a workhouse offers from the orders of a justice.

ART. 28. *Clara and Emmeline; or, The Maternal Benediction. A Novel.* By the Author of *Louisa*. 2 vols. 12mo. 6s. sewed. Kearsley. London, 1788.

The author is certainly more fortunate in this than in her former production; for the story, notwithstanding a paucity of incidents, is new, probable, and interesting. Instead of an hero, as usual, we have here two heroines, Clara and Emmeline; the latter is the younger sister, who was, by her deceased mother, left under the care and protection of Clara, a young lady, married, contrary to her own inclination, to a gamester and libertine. Clara is, indeed, an amiable wife, a tender mother, a dutiful daughter, and an attentive guardian; but Emmeline, her sister-ward, is weak and credulous. The characters boast no originality, and the *dénouement* is rather tedious. The first volume excites sufficient curiosity to read the second. The moral is good, and the style, excepting some grammatical, which may possibly be typographical, errors—great.

ART,

ART. 29. *Jekyll; a Political Eclogue.* 8vo. 1s. 6d. Debrett. London, 1788.

This eclogue has already appeared in the public papers, and has received some share of applause. Mr. Jekyll becoming a member of the House of Commons by the interest of Lord Lansdowne, is the cause of the present satire against the lawyer and his patron. When we make allowance, however, for the portion of praise bestowed upon this performance by the clamours of party, we shall find that, though it rises above mediocrity, it has not received, nor is entitled to, any distinguished commendation.

ART. 30. *Tales and Fables.* 2s. 6d. Hookham. London, 1788.

These Tales and Fables possess a simplicity which is not uninteresting; but few will be tempted to read them through from the lame and unpoetical verification in which they are related.

ART. 31. *The Form of Trial of Commoners in Cases of Impeachment for High Crimes and Misdemeanors, as established by the Peers of Great-Britain. Illustrated with an accurate View of the Building erected in Westminster-Hall for the Trial of Mr. Hastings. To which is annexed, an authentic Narrative of the Conduct of Warren Hastings, Esq. the Charges against him in the House of Commons; and a correct Statement of his Impeachment, and the Process of his Trial.* 2s. 6d. Forbes. London, 1788.

The title-page amply explains what is to be expected from this publication. The author insists upon a strong claim to impartiality. His delineation of Mr. Hastings' character proves him, however, to be, in no small degree, favourable to that gentleman's reputation.

ART. 32. *Marcellus and Julia; a Dialogue.* 2s. 6d. Debrett. London, 1788.

This is an elegantly written dialogue, in which the heir-apparent in the character of Marcellus, and a well-known favourite lady in that of Julia, discourse concerning their mutual passion, and urge their respective interests. The lady wishes her lover to throw aside the mysterious veil which hangs over their union, and publicly acknowledge her as the legal partner of his bed. He combats this request with some arguments deduced from history, and with others, still more powerful, derived from reason. She is at length obliged to acknowledge, admire, and applaud his motives; and the dialogue concludes by representing them as mutually satisfied with the sentiments and feelings of each other.

ART. 33. *Elegy on the Death of his Grace the Duke of Rutland.* By Dr. Delap. 1s. Stockdale. London, 1788.

This well-meant elegy on the death of the Duke of Rutland has little, except the good intention with which it has been written, to recommend it to notice. Neither with regard to sentiments or numbers has it any connexion with genuine poetry.

ART.

ART. 34. *The Controversiad; an Epistle to a learned Friend, &c.* 8vo; 1s. 6d. sewed. Stalker. London, 1788.

The author of this poem both betrays and avows a partiality: but, as the contrary shall be always our maxim, we will only criticise the poem, and not the *subject*. There is throughout a vein of real burlesque humour, which must meet the approbation of every unbiassed reader; and the satire (if not just) is, however, pointed. In short, the poem is worthy of commendation, and will particularly please those who coincide with the author's opinion.

ART. 35. *Letter from M. Lambert, Comptroller-General of the French Finances, to Mr. Jefferson, Minister Plenipotentiary for the United States of America at the Court of Versailles; with an Arret of the King's Council of State for the Encouragement of the Commerce of France with the United States of America. Both dated Dec. 29, 1787, and published by Authority in France.* 1s. Johnson. London, 1788.

In this negotiation the Americans appear to have very material advantages. Their whale and cod fisheries are to receive from France every indulgence which they can possibly expect; the duty on their oil, for example, being only a tenth part of that imposed on it by ourselves. Grain, timber, and various other American products, which are highly important in the view of the carrying-trade, as well as of commerce at large, experience a trifling duty, though imported in American bottoms. But, what is still more important, American-built vessels are to obtain the rights of native French vessels, not only when bought by Frenchmen (any where), but when sold (to any persons) in France. The privileges with regard to the sale of their ships and of their bulky commodities, and the easy terms on which the deposit of their goods is now allowed in France, during a given term, tend to make France the place of resort to Americans in Europe. The French promise to real American adventurers all the advantages which themselves enjoy in the Levant and the East-Indies, or the islands leading to it. What recompense the French expect for these valuable concessions is a question for politicians to determine.

The original and the translation of this commercial treaty are printed in opposite columns.

ART. 36. *The King, on the Prosecution of R. B. Bremmett, Doctor of Physic, against A. Archer, Esq. The whole of the Arguments made use of in the King's-Bench for and against the Defendant in Michaelmas Term last, when Sentence was pronounced on him; and also the Affidavits read on the Part of the Prosecutor, and those not permitted to be exhibited or read on the Part of the Defendant; together with the Sentence. Taken in Short-hand by Joseph Gurney, and published at the Request of many of the Defendant's Friends.* Folio. 2s. Law. London, 1788.

This is a trial for an assault, wherein it appears, from evidence brought before the court, that defendant attacked the plaintiff wantonly and with great violence in the house of the latter. Provocation there was none, unless a civil application to know the price of a house belonging

belonging to the defendant, which was for sale, may be construed into provocation. But it came out that defendant had, previous to his attack, entertained a very unjustifiable rancour to plaintiff, and took the first opportunity of deliberate revenge. His behaviour has been very properly censured by the court, who have condemned the defendant to three months imprisonment in the King's-Bench prison, and afterwards to find security for his good behaviour for the space of seven years.

ART. 37. *An Essay on the malignant ulcerated Sore Throat; containing Reflections on its Causes and fatal Effects in 1787; with a remarkable Case accompanied with large purple Spots all over the Body; a Mortification of the Leg, &c. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, &c. &c. To which are added, Animadversions on the present Defects in treating the Disorder, improved and successful Methods of Cure, and an Account of a new Species of temporary Madness, &c. 8vo. 2s. 6d. Nourse, London, 1788.*

From the title-page of this pamphlet we expected to have met with some additional information relative to the treatment of the malignant, ulcerated sore throat; but we have been disappointed. Dr. Rowley has made no new observation on the nature or treatment of the disease; but he enforces, with a laudable earnestness, though with too much amplification and unnecessary repetition, the method of cure which has been recommended by the latest writers on the subject. The treatise, however, even on account of those repetitions, may be useful to young practitioners. With regard to the new species of madness which the author mentions, the description of it, not to say the proof of its existence, is so unsatisfactory as to admit of no observation. Dr. Rowley seems to have in contemplation a variety of other works, which perhaps may prove more interesting to medical readers.

ART. 38. *A Sermon, preached at Kingston upon Thames, on Sunday Feb. 19, 1786, upon the Death of Captain Richard Pierce, Commander of the Halfswell East-Indiaman, which was lost off the Island of Purbeck on Friday, Jan. 6, 1786. By the Rev. Matthew Raine, A. M. Fellow of Trinity-College, Cambridge. 8vo. 1s. Kearsley. London, 1786.*

A plain practical discourse on the very mournful catastrophe to which it alludes. The following short character of Captain Pierce is modest and well drawn: "The affection with which he discharged the several duties of domestic life; the ready bounty with which he assisted necessity; and the honest warmth by which he shewed the sincerity of his friendship; were all virtues so eminently conspicuous in him that we cannot wonder they should have gained him universal admiration and esteem. He neither suffered the interesting avocations of fortune, nor the cares of an active and perious employment, so far to engross his attention as to make him forgetful of that Being from whom flow all the blessings and benefits of life, and in whose hands are riches and poverty, honour and disgrace, pleasure and pain, and life and death."

Per

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For APRIL 1788.

GREAT-BRITAIN.

DURING a profound peace among the maritime powers Great-Britain never enjoyed more consequence in the scale of nations than at the present moment. Though lately divested of territorial possessions, the most extensive ever known since the fall of the ancient monarchies, she maintains her native grandeur with a dignity which commands universal admiration. By the United States of America she is still regarded as the power whose friendship is most favourable to their prosperity. In Europe her alliance, her commercial intercourse, or her political mediation, are courted by the sovereigns of every climate. In Asia the glory of her empire surpasses whatever was before conceived of acquired dominion. And, that no part of the world may be exempted from her auspicious influence, she is now making a magnanimous effort for extending to the inhabitants of Africa the blessings of liberty and peace. Our commercial treaty with France appears to operate in a manner the most advantageous to British subjects; while with the Dutch, at length happily recovered from their late infatuation, we have concluded a new alliance, which promises to be more effectual and permanent than the former.

Such is at present the state of the nation with respect to foreign countries. The prospect of our domestic affairs is not less agreeable to the eye of a political observer. The national finances, since the commencement of the public debt, were never in a more prosperous condition; and, from additional improvements proposed in the collection of the revenue, there is the strongest reason to expect that they will be brought, in a short time, to a state of yet greater perfection. New canals, in various-quarters, have been for years increasing the internal trade of the British inhabitants; waste lands are daily submitting to the cultivation of industry; and the great augmentation of buildings, both in town and country, affords an undeniable proof that the number and wealth of the people are in a flourishing progression. In Scotland the spirit of commercial enterprise
diffuses

diffuses with that of liberty ; and the Irish experience a degree of prosperity unknown to their ancestors from their late political emancipation.

MR. HASTINGS.

The trial of Mr. Hastings proceeds apace ; and, should it be productive of no other effect, affords an opportunity, which happens not often, of displaying the dignity of the PATRICIANS of Great-Britain, when assembled on important occasions, in their judicial capacity. It is, however, a singular circumstance that an impeachment preferred by the House of Commons should be regarded by the nation with an almost total unconcern for the success of the prosecution, and even with sentiments of general attachment to the person and character of the accused ; a strong proof that British generosity is superior to every prejudice which might affect the distribution of justice, or derogate from the claims of honest fame.

FRANCE.

The present situation of France is a contrast to that of Great-Britain. Her political importance astonishingly reduced, the intrigues of her court frustrated, and even her national faith openly violated, she is obliged to be an unwilling spectator of the renewal of ancient amity between England and the United Provinces, as well as of the most unprovoked confederacy ever formed for the destruction of her Ottoman ally. Lulled in the soft fetters of a temporary matrimonial alliance, she either seems not to suspect the danger which must result from success attending the Imperial operations, or she sacrifices both her political and commercial interests to a precarious tranquillity, enjoyed at present without satisfaction, and which will be repaid, at a future period, by the reviving animosity of her aggrandized and inveterate rival. France is not less distracted in her views abroad than unhappy in her domestic situation. Her finances are deranged to such a degree that even the greatest retrenchments practicable cannot immediately restore them to a state of prosperity. Her commerce, upon the whole, at least with Great-Britain, seems to be maintained more by importation than export ; and, by an incompatible policy, while she is grasping with eagerness at commercial advantages to her subjects, she is struggling for despotism. The flame of revolt which she fostered in America recoils on the vitals of France ; and, though smothered for a time by the habits

habits of popular subjection, it will yet break forth with irresistible rage, and in the end extinguish her monarchy.

CONFEDERACY OF THE IMPERIAL CROWNS.

This is one of the most formidable confederacies recorded in the annals of human kind; and, what renders it the more remarkable, it seems to have been framed upon no principle of national justice or security, but with the resolution, almost openly avowed, of extirpating an established, and to them an inoffensive, potentate from the political system of Europe. These powerful confederates, though differing in sex and character, are congenial at least in the sentiments of exorbitant ambition. The Russian, with a masculine vigour of mind, has alternately sullied and adorned, by her vices and her virtues, the throne of her barbarian predecessors; while the Austrian, less bold and firm in his conduct, but untainted with the weakness of superstition, has hitherto chiefly confined his political enterprises to dilapidations of the church. The Imperial associates have at length commenced their operations; but, as yet, without much success. Their force, though inferior in point of numbers to the army of Xerxes, infinitely exceeds it in vigour and discipline; nor can it be much reduced by desertion in a country so remote from their own, and among a people equally barbarous and hostile. But the political alliance of Russians and Austrians cannot boast the unanimity of the Persian multitude; and, should dissension once find its way into the confederated camps, adieu to all the flattering hopes of victory, conquest, and renown. Their enemies, it must be admitted, are not inspired with that ardent spirit of liberty which actuated the Grecian republics of old against the Persian invader; but they are animated, in battle, with an enthusiasm unknown to the troops of other nations. The union of the two potentates is an alliance of interests, not of affection or esteem; and, independently of the numerous accidents by which the success of their enterprise may be affected, it will be found no easy task to conduct the operations of an offensive war upon any determinate plan that will suit alike the extreme avidity of both parties. Without sufficiently alarming, they have excited the attention of all Europe by their military preparations, and may at last provoke its derision.

PRUSSIA.

The new sovereign of Prussia seems ambitious to emulate, in the department of state, the fame of his great predecessor;

cessor; and that he is not destitute of spirit, vigour, and enterprise, the world has lately, in the settlement of Holland, beheld an unequivocal proof. So far as yet appears, he has threatened no obstruction to the measures of the Imperial allies; but we are not thence to conclude that he is really uninterested in the contingent result of their expedition. It would be unreasonable to suppose that, with an example before his eyes so recent as the affair of Bavaria, he should not apprehend more pernicious effects from a far greater accession of territory to the Austrian dominions, though situated beyond the bounds of the empire. We may be assured that he watches the issue of the Imperial operations with a degree of solicitude inseparable from the jealousy and prudent circumspection of a wise king. But he is connected with the Porte by no ties of commercial interest to excite his immediate interposition; and the emperor may be attacked with greater success when his army has been weakened, and his resources exhausted by some exertion, than in the outset of the war, and in the heat of the alliance; when he would be assisted with all the vengeance of an implacable empress, counteracted in the prosecution of a favourite project, and disappointed in sanguine expectations.

SPAIN.

This once powerful kingdom was for ages the terror of Europe, and aspired to be the arbitress of nations. By a series of fortunate events, and an ambition peculiarly restless, she rose, in the sixteenth century, to an almost unexampled pitch of grandeur, until, intoxicated with success, and reversing every maxim of policy, she hastened the decline of a constitution which, in the days of its vigour, ransacked both land and sea in the pursuit of dominions and riches; of dominions which proved pernicious by their great extent, and of riches yet more fatal as productive of national property. Such is now the condition of Spain that she may view with a jealous, but scarcely can with a vindictive eye, the military enterprises of other European powers. There seems, however, to be a mystery in her present naval preparations, if not misrepresented, which requires a little time to unfold. The equipment of seventeen or eighteen sail of the line is a force beyond all proportion to any danger which can be threatened by the depredation of Barbary corsairs. If it is intended to dispute with the Russian fleet the entrance of the Mediterranean, a positive remonstrance to that purpose might have precluded the necessity of the armament, and must, according to the practice
of

of all civilized nations, be an indispensable prelude to its exertion.

THE OTHER POWERS OF EUROPE.

These are all the other nations which at present make any prominent figure in the politics of Europe : with respect to the others which merit any attention, it will be sufficient to give them a place in the back-ground of our picture.

Portugal, notwithstanding her vicinity to Spain, continues to enjoy, through the jealousy of other powers, that tolerated independence which she could neither assert by her own native strength, nor the talents of the house of Braganza. The King of the Two Sicilies displays monarchical splendour in the pleasures of campanian luxury. Sardinia sits secure in the fastnesses which nature has planted around him. Holland, which had long been in a state of stagnation, resumes her commercial activity. And Sweden and Denmark, once distinguished powers, are now content to act, occasionally, as dependent satellites to the more luminous powers that move in the political hemisphere.

SCOTCH REFORM.

The moderate claims of freedom made by the burghesses of Scotland are, we understand, to be immediately submitted to the wisdom and justice of parliament. On the probable fate of their application it would be presumptuous in us to decide. But their moderation, their spirit, and perseverance, in so good a cause, we cannot but commend ; and they ought to derive hope and confidence from the reflection that they are now to present their appeal before a tribunal whose penetration, directed to the real nature and effects of the systems complained of, will not suffer itself to be misled by the partial and illusive representations of interested men, or by the gloss of the name of ancient constitution, with which it is attempted to preserve and sanctify slavery, abuse, and corruption in borough government.

* * * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E
E N G L I S H R E V I E W,

F o r M A Y 1788.

ART. 1. *Transactions of the Royal Society of Edinburgh.*
4to. 11. 5s. boards. Dickson, Edinburgh; Cadell, London, 1788.

THOUGH the Royal Society of Edinburgh be only a late establishment, that ancient capital has been distinguished for many years by an association of learned and ingenious men, who contributed their efforts to the advancement of science and literature. In 1731 a society was instituted for the improvement of medical knowledge by collecting and publishing essays and observations on the various branches of medicine and surgery, either written by the members themselves, or communicated to them. The secretary of this society was the elder Dr. Alexander Monro, the first professor of anatomy in the university of Edinburgh, and the founder of the medical school which has since attained to such eminence and celebrity. Under his care the transactions of this society were published, at different periods, in five volumes octavo, with the title of "*Medical Essays and Observations*;" a work which has undergone many editions, has been translated into many foreign languages, and is pronounced by Haller to be one of the most useful books in the sciences of medicine, anatomy, and surgery.

ENG. REV. Vol. XI. May 1788.

X

In

In 1739 the celebrated Mr. Maclaurin, professor of mathematics in the university of Edinburgh, conceived the idea of enlarging the plan of this society by extending it to subjects of philosophy and literature. The institution was accordingly new modelled by a printed set of laws and regulations, the number of members was increased, and they were distinguished, from that time, by the title of "The Society for improving Arts and Sciences," or, more generally, by the title of "The Philosophical Society of Edinburgh."

A few years after the Society had received its new form its meetings were interrupted, for a considerable time, by the disorders in the country during the rebellion in 1745; and no sooner was the public tranquillity re-established than it suffered a severe loss by the death of Mr. Maclaurin, whose comprehensive genius, and ardour in the pursuits of science, peculiarly qualified him for conducting the business of an institution of this nature. The meetings of the Society, however, were renewed about the year 1752; and the new secretaries, who were the celebrated Mr. David Hume and Dr. Alexander Monro, junior, were directed to arrange and prepare for the press such papers as were judged worthy of being submitted to the public. The first volume of the *Transactions of the Philosophical Society of Edinburgh* was accordingly published in 1754, under the title of "Essays and Observations, physical and literary;" the second volume appeared in 1756, and the third in 1771.

From the temporary avocations of some of the most zealous members, and the death of others, the Philosophical Society of Edinburgh, though its meetings were not altogether discontinued, seems to have languished for some time, till about the year 1777, when its meetings became more frequent, and from the uncommon zeal and the distinguished abilities of Lord Kaimes, at that time elected president of the institution, its business was conducted with renewed ardour and success.

About the end of the year 1782, in a meeting of the professors of the university of Edinburgh, many of whom were likewise members of the Philosophical Society, and warmly attached to its interests, a scheme was proposed by the Rev. Dr. Robertson, principal of the university, for the establishment of a new society, on a more extended plan, and after the model of some of the foreign academies, which have for their object the cultivation of every branch of science, erudition, and taste. It appeared an expedient measure to solicit the royal patronage to an institution of this nature, which

which promised to be of national importance, and to request an establishment by charter from the crown. The plan was immediately adopted; and the Philosophical Society joining its influence as a body in seconding the application from the university, his majesty was graciously pleased to incorporate The Royal Society of Edinburgh, by a charter dated the 29th of March 1783.

Such is the history of this establishment, which, in respect to the genius, learning, reputation, and rank of many of its members, vies with any other society of a similar nature in Europe. It is divided into two classes, which meet and deliberate separately. One of these is denominated the Physical Class, and has for its department the sciences of mathematics, natural philosophy, chemistry, medicine, natural history, and whatever relates to the improvement of arts and manufactures. The other is denominated the Literary Class, and has for its department literature, philology, history, antiquities, and speculative philosophy. Every member is desired, at his admission, to intimate which of those classes he wishes to be more particularly associated with; but he is, at the same time, entitled to attend the meetings of the other class, and to take part in all its proceedings. Each of the classes has four presidents and two secretaries, who officiate by turns.

The first part of this volume is devoted to the history of the Society, and, besides an account of its constitution and progress, contains a journal of its transactions at the different meetings. In the course of this detail we meet with a summary account of experiments on antimony, by Mr. James Ruffel; some observations by Dr. Roebuck on the filling of corn; the Earl of Dundonald's process for purifying sea-salt. On this subject we cannot avoid observing that the decomposition of magnesia, when combined with a mineral acid, is not so easily effected as his lordship seems to imagine; and that the quantity of muriatic acid necessary for the purpose he mentions, would add an enormous expence to the manufacture; exclusive of the inconvenience that it would render the iron vessel so rusty as to discolour no small portion of the salt.

We suspect that his lordship's calculation respecting the degree of purity attained by the salt in each successive washing, is founded upon fallacious principles; for if the salt could really be purified according to the proportion he mentions, in an infinite series, it would follow that the salt must have deposited, by its various ablutions, an infinitely greater degree of impurity than it actually ever had contained;

and, what is equally repugnant to conception, that a greater quantity of impurities must be discharged by the last than by the first ablution, when, according to universal experience, the feculency of the salt must have been greatest.

We have made these observations the more freely, since the publication of any paper is not to be considered as expressing, by the Society, any concurrence of opinion with the author.

Other subjects cursorily mentioned are, some observations by Dr. Anderson on cast-iron; a case of singultus, communicated by Dr. Duncan; remarks on the solar system by Mr. Wilson; Dr. Blane's account of the hurricane at Barbadoes; Count de Windischgratz's problem relative to the diminution of law-suits by some required method; an abstract of a treatise on instinct, by Mr. Smellie. An appendix contains a biographical account of three deceased members, namely, William Lothian, D.D. Sir George Clerk Maxwell, Bart. and Matthew Stewart, D.D. These articles are followed by a list of donations presented to the Royal Society of Edinburgh, with a list of all the members or fellows, and of the office-bearers of the Society.

We now proceed to the second part of the volume, which is allotted to papers of the Physical Class.

The first article is, experiments on the motion of the sap in trees. By John Walker, D.D. M.D. F.R.S. Edin. and regius professor of natural history in the university of Edinburgh. Dr. Walker sets out with observing that the discovery of the circulation of the blood in animals was soon followed by conjectures concerning the existence of a like circulation in the sap of vegetables; a subject which first drew the attention of Dr. Beale and Dr. Tonge, and afterwards of Dr. Grew, Mr. Willoughby, Mr. Ray, and Dr. Lister. The observations of all these inquirers, however, were insufficient either to establish or invalidate the object of their research, which nothing but experiment can determine. In addition to the general inquiry respecting the circulation of the sap in trees, a question has been agitated in the present century, Whether or not the sap begins to move in all the parts of a tree at a time? This, like the former doctrine, has hitherto remained undecided; but we have now the pleasure to find the subject more accurately investigated by Dr. Walker, who, pursuing the true road to physical knowledge, which is that of experiment, has already made farther progress than all the preceding inquirers on the subject. Of the trees which discharge their sap freely upon a slight incision, the
birch

birch and the plane are the most remarkable; and upon these the experiments related in this paper were performed. On the first of February Dr. Walker bored a hole in the trunk of a vigorous birch-tree, close by the ground, and cut one of its branches at the extremity, in order to discover when and where the running of the sap would first appear. This was repeated every second day till the 5th of March, during which time the tree, at both places, was always dry. From this time to the 10th of May we are favoured with an exact detail of the author's observations, and the state of the thermometer. The experiments were all twice performed in two different years, and some of them repeated on other occasions.

Though the cause of the ascent of the sap in trees is still involved in obscurity, we think that the question, Whether or not all the parts of a tree bleed at once, or by succession, is solved, in a satisfactory manner, by these experiments. It appears that the bleeding sap begins first to flow at the root, to ascend slowly upwards, and to bleed successively as it ascends to the very extremities of the tree.

In none of these experiments related by Dr. Walker could any sap be perceived to arise, either by the pith or the bark. The whole sap was conveyed upwards by the wood, and between the wood and bark; but no flow of the sap could be discovered in any exterior part of the tree. It also appears that the sap moves both in the substance of the ligneous circles, and in the veins by which they are separated; that in both it is in an ascending state; that it moves more expeditiously in these veins than in the circles themselves; and that it moves more freely in young than in old circles, and therefore more freely in the exterior than in the interior part of every trunk and every branch.

Dr. Walker's observations are strongly repugnant to the opinion that the ascent of the sap is performed by the process of filtration: "Did the sap," says he, "ascend like water in a sponge, or in capillary tubes, why should its motions be affected, nay even almost entirely regulated, by heat and cold? Or why, as has been found in these experiments, should its motion be accelerated by placing a branch in an inverted position?"

From Dr. Hale's experiments it has been concluded that the perspiration of the leaves is the great agent in the motion and elevation of the sap. But from the experiments here related, it is evident that the sap ascends with great vigour in trees, even when they are destitute of leaves.

Dr. Walker's observations tend likewise to invalidate the theory of Ludwig, who ascribed the ascent of the sap to an expansion of the air with which it is impregnated; and also that of others, who, with greater plausibility, ascribed it to the expansion of the air contained in the *tracheæ*, or air-vessels, of the plant. As these vessels exist only in the wood, and as it is by the wood chiefly that the ascending sap is conveyed, Dr. Walker admits there is a presumption that they contribute, in some degree, to the elevation of the sap. But as he has found that the sap moves with more force upwards than in any other direction; and that, in certain circumstances, it is made to flow and ascend by cold as well as by heat, he concludes that the expansion of the air cannot be considered as the cause of its ascent.

The experiments of this ingenious author seem to evince that heat is the prime agent in producing the ascent of the sap in trees. The incisions upon the birch ran freely in the day-time, especially during sunshine, but dried up regularly as the cold of the evening advanced. With a few exceptions, the ascent of the sap was constantly promoted by heat, but retarded and even arrested by cold. The precise manner, however, in which heat and cold produce these effects still remains one of the secrets of nature. Our author thinks it probable that there are other causes which cooperate, and that these reside in the structure of the plant.

Dr. Walker, upon the experiments which he has instituted, attempts a solution of that curious problem in vegetation, why the terminating buds in branches are the first which disclose themselves in the spring. This phenomenon, he observes, has been often imagined, and particularly by Mr. Bonnet, to be a conclusive argument in favour of the circulation of the sap. It has been supposed that the sap rises from the root, by the wood of a tree, to the extremities of the branches, and that it returns thence by the bark to the root, in a circulatory manner. This hypothesis led to a conclusion that the bud which terminates a branch must be the first that breaks in the spring, because it receives the first visit of the returning sap. Dr. Walker's experiments, however, afford a different solution of this phenomenon. From repeatedly observing that the sap moves with greater rapidity, and in greater plenty, in young than in old wood; that inverted branches, in which the sap flows more copiously than in those which are erect, bud the soonest; that young trees bud more early than those which are old; and that the sap runs longer in young than in old wood; from
all

all these facts he is led to draw this conclusion, that as the buds towards the extremities of branches are placed upon the youngest wood, where they receive the most copious flow of the sap, they must, for this reason, swell more early, and disclose themselves sooner, than such as are situated upon older wood. From the early breaking of the terminating buds upon branches, therefore, the author contends that no proof can be adduced in favour of the supposed circulation.

While Dr. Walker's experiments tend to invalidate the theories of several naturalists, respecting the vegetable kingdom, they confirm that of Linnæus concerning the generation of plants, by favouring the doctrine that the tree is rather destined to support the pith than the pith the tree; the pith, according to the opinion of Linnæus, being essentially necessary, not so much for the vegetation of the plant as the formation of the seeds. In the course of our author's experiments no sap could ever be observed either to ascend or descend by the pith; which, indeed, seems to be a substance quite unqualified for the purpose.

The experiments, however, oppose the conclusion of the great Swedish naturalist in one particular, namely, that the pith draws its nourishment from the bark. On the contrary, they countenance an opinion that the pith must draw its nourishment from the wood; because, during the whole spring season, the wood was replete with sap, while the bark was dry. Our author concludes his very ingenious remarks with observing that, though his experiments are unfavourable to the doctrine of a vegetable circulation, he does not think that they completely disprove it. "They only prove," says he,

'That there is no circulating sap in a tree during a certain season of the year, that is, from the time the tree begins to bleed till the appearance of the leaves. To decide the matter finally, it is necessary that the root of the sap should also be traced, by accurate experiments, from the time the leaves first appear till the defoliation of the tree in autumn. What the result of such an inquiry might be, I cannot determine; and shall only observe, that, from a few trials made with this view, I have been led to suspect that, while a tree is in leaf, its sap observes a very different course, and moves by laws very different from those by which it is regulated in the bleeding season.'

We entertain the same opinion with Dr. Walker on this subject: farther experiments, and at other seasons, will be requisite to investigate the economy of the vegetable kingdom. But though much remains to be done, he has effected much; and we hope that the spirit of philosophical inquiry,

fo evident in these experiments, will yet lead to the establishment of a more comprehensive system in this branch of natural knowledge.

Art. II. The theory of rain. By James Hutton, M. D. F.R.S. Edin. and Member of the Royal Academy of Agriculture at Paris. This paper is divided into two parts; in the former the author investigates the law of nature, on which is to be founded a theory of rain; and in the latter applies the theory to natural appearances. He observes that there is an atmospherical appearance which is not explained by the known laws of heat and cold. It is the breath of animals becoming visible, in being expired into an atmosphere, which is cold or moist; and the transformation of transparent steam into the state of mist, when mixed with air of a colder temperature. Dr. Hutton supposes that natural philosophers have considered these appearances as being explained in the general laws by which heat and cold are communicated among contiguous bodies, otherwise they would have endeavoured to point out this particular law, which seems to depart from a more general rule, or does not follow the natural course of things observed on other occasions. "The air, inspired by an animal," says Dr. Hutton,

' May be considered as a menstruum dissolving water upon the warm and humid surface of the lungs, and as thus becoming saturated with humidity in this degree of heat. When this solution is again cooled, then, according to the known laws of condensation, water must be separated from the menstruum, and become visible by reflecting light. In like manner water may be rendered an invisible elastic fluid by means of heat alone; and this fluid, in being cooled, will be condensed into water, and appear visible. But it is now to be shown that, when breath or steam becomes visible in mixing with the atmosphere, this effect is not produced in consequence of the general principles of heat and cold; that, for the explanation of this appearance, there is required the knowledge of a particular law; and that the effects of heat or cold, in relation to air and vapour, proceed not always in ratios which are equally increasing or diminishing.

' In order to determine the actual ratio of the dissolving power of air, in relation to water in different degrees of heat, or the ratio in which the power of heat converts fluid water into elastic steam, we must consider the several ratios in which this operation may proceed; for if, among all the conceivable ways of proceeding, there shall be but one with which natural appearances shall correspond, it will then be reasonable to conclude that this corresponding ratio is the particular law of nature, and that appearances of this kind are thus to be explained.

' The dissolving power of air, in relation to water, may be supposed to diminish as heat is increased; but this would be inconsistent with

with natural appearances in general. Such a supposition, therefore, would be now superfluous. This power might also be conceived as not affected with the increase or diminution of the degree of heat; and this supposition is agreeable to the solution of sea-salt in water; but as it is certainly not the case with air and vapour, neither is this supposition to be made. The general rule of dissolving and evaporating bodies is to increase with heat. This is now to be admitted as the case with water evaporating in air, or when, by means of heat alone, it is converted into steam; and it is only the ratio or measure of this operation which here is to be made the subject of consideration.

The author afterwards examines, in a mathematical manner, the three different ratios in which this operation of heat on water may be conceived as proceeding. He then concludes that if the solution of water in air increases with heat in an equal rate, no mixture can be made of portions, in different degrees of heat, that will produce either super or undersaturation; but the mixture, like the constituent portions, will be always saturated without superfluity. If the solution of water in air increases with heat in a decreasing rate, the mixture of two saturated portions, in different degrees of heat, will produce no condensation of humidity, but, on the contrary, will be capable of dissolving more aqueous substance. If, on the other hand, the solution of water in air increases with heat in an increasing rate, the mixture of two saturated portions, in different degrees of heat, will produce a condensation of humidity, as being supersaturated in the medium temperature of heat. The author observes that this last case properly applies to the phenomena of breath and steam, which have been rendered visible in mixing with air that is colder than themselves; and it explains the various appearances that may occur in mixing together several portions of air, more or less saturated with humidity, and in different temperatures of heat and cold.

Dr. Hutton, having very ingeniously explained the atmospheric appearance of visible mist produced in the mixture of invisible fluids, applies this rule of condensation as a principle for the theory of rain, which he endeavours to confirm by having again recourse to natural appearances. He observes that the most convincing experiment, in confirmation of the theory, would be to have rain or snow produced by a mixture of portions of the atmosphere properly conditioned for the condensation of the contained vapour. For this purpose two instances are cited: one is taken from M. de Maupertius, in his *Discours sur la Mesure de la Terre*, where he says, that at Tornea, upon the opening of a door, the

the external air immediately converts the warm vapour of the chamber into snow, which then appears in what he calls “*de gros tourbillons blancs.*” The other instance is an appearance which happened at St. Petersburg in 1773, and was related to the author by Professor Robinson, who saw it. It was in a crowded assembly; the company suffering from the closeness of the room, a gentleman broke a window for relief. The cold air rushing in, formed a visible circumgyration of a snowy substance.

Our author’s observations on the final cause of the law of nature, on which this theory of rain is founded, cannot but prove acceptable to philosophical readers. He thus proceeds:

‘ Had the law, respecting aqueous evaporation in the atmosphere been conceived in any other manner than that which has been now found established in nature, the summer’s heat, which is the cause of vegetation, could never have been attended, as at present, with refreshing showers of rain. By the circulation of the fluid atmosphere the heat of torrid regions is carried away, and the cold of frigid regions is brought to temperate the excessive heat that is excited upon the surface of the earth in the summer solstice; but, if no condensation of humidity in the atmosphere could be produced by the mixture of its parts, however saturated with aqueous vapour, and in different degrees of heat, the natural cold of the polar regions, and the contingent cold of snows, accumulated during winter upon the higher countries, however transported to warmer regions, would be altogether ineffectual for the purpose of forming clouds and condensing rain.

‘ The present system of the atmosphere is so calculated as that every mixture of different portions of that fluid, unequal in their degrees of heat, and saturated with humidity, must procure a condensation of water. This system, therefore, of the atmosphere, with this particular law in relation to heat and cold, is calculated to produce rain, by the continual mixture of its parts, which are in different temperatures.

‘ In this system we shall see that the cold regions of the polar circles are not useless and inactive in the operations of this world. In like manner the frozen regions of the Alpine situations of the continent serve a purpose in the constitution of this earth by preserving, in the accumulated snows, a store of the winter cold for the summer season; and thus preparing cold portions of the atmosphere to be mixed with the warmer portions, saturated with humidity, and ready to produce rain.

‘ While the atmosphere is thus tempered by transporting the heat and cold of distant regions, the regions of the earth most distant from the sea may be supplied with showers of rain at every season of the year, or at any season, according to the arrival of those streams of the atmosphere which are in the proper conditions for producing, by their mixture, a medium degree of heat, and a supersaturation or condensation of aqueous vapour. This wise system of things, or this
useful

useful purpose in the economy of the world, could not have been accomplished without that particular law of nature respecting aqueous condensation: for, if the mixing together of the atmospheric streams produced no condensation, the summer hemisphere of the globe would be parched with drought, and the winter hemisphere deluged with rain.

In the second part of this ingenious paper the author makes an application of the above theory to natural events, in considering the meteorological observations of the globe, and endeavouring either to explain appearances that are not otherwise understood, or, from those appearances that are evident in themselves, to draw conclusions in confirmation of the theory. Our limits will not permit us to detail the variety of observations which occur in the prosecution of this plan; we can only remark, in general, that they discover great ingenuity, and that the author not only supports his opinion by direct evidence of great authority, but by strong collateral observations and facts, which give additional weight to his theory.

[To be continued.]

ART. II. *The Works of the late John Gregory, M.D. F.R.S. late Professor of Medicine in the University of Edinburgh, and First Physician to his Majesty in Scotland. To which is prefixed an Account of the Life of the Author.* 4 vols. small 8vo. 12s. boards. Creech, Edinburgh; Cadell, London. 1788.

THIS is a complete edition of Dr. Gregory's different publications; which, though now collected together, may be had by any purchaser separately. They are arranged in the following order, viz. A Father's Legacy to his Daughters; A Comparative View of the State and Faculties of Man with those of the Animal World; Lectures on the Duties and Qualifications of a Physician; Elements of the Practice of Physic. The public voice has already determined in favour of the ingenuity, judgment, and knowledge displayed in these various treatises; we have therefore only to observe that the amiable author was not less distinguished for the moral virtues than for the qualities just now mentioned. He was descended from an ancient family in Aberdeenshire, and counted among his ancestors a succession of men eminent for their abilities. It is a singular fact, that this family has been noted for mathematical genius for the

the course of two centuries. We shall mention the chief particulars :

James Gregory (the author's grandfather), one of the most distinguished mathematicians of the last century, was a son of the Rev. Mr. John Gregory, minister of Drumoak, in the county of Aberdeen, and was born at that city in November 1638. His mother was a daughter of Mr. David Anderson, of Finzaugh, a gentleman who possessed an extraordinary taste for mathematical and mechanical knowledge. A genius for these studies was hereditary in the family of the Andersons, and from them seems to have been transmitted to their descendants of the name of Gregory ; even the daughter of Mr. Anderson abovementioned being extremely remarkable for the same talent. Her son James Gregory, at the age of twenty-four, published the "*Optica Promota* ; a work of great genius, in which he gave the world an invention of his own, and one of the most valuable of the modern discoveries, the construction of the reflecting telescope.

After the publication of this work he went to the university of Padua, then in high reputation ; where fixing his residence for some years, he published, in 1667, "*Vera Circuli et Hyperbolæ Quadratura*," which contained another discovery of his own, namely, the invention of an infinitely converging series for the areas of the circle and hyperbole. To this treatise, when republished in 1668, he added a new work entitled "*Geometriæ Pars Universalis intersuens Quantitatum Curvarum Transmutationi et Mensuræ*." In this work he gave, for the first time, a method for the transmutation of curves. These works procured him the correspondence of the greatest mathematicians of the age, Newton, Huygens, Halley, and Wallis. In the following year, at London, he published another work entitled "*Exercitationes Geometricæ*," which farther increased his reputation. About this time he was elected professor of mathematics in the university of St. Andrew ; but, at the end of six years, was called to occupy the same department in the university at Edinburgh. He had not held this place above a year, when, in October 1673, being employed in shewing some of his pupils the satellites of Jupiter through a telescope, he was suddenly struck with total blindness, and died a few days after, at the age of thirty-seven.

David Gregory, of Kinnairdy, in the county of Aberdeen, the brother of the abovementioned Mr. James Gregory, was bred a merchant in Holland, and passed a great part of his life in that country. He returned, however, to Scotland in his

his latter years, and, living to the age of ninety-three, had the singular fortune of seeing three of his sons, David, James, and Charles, all professors of mathematics, at the same time, in three of the British universities. The eldest of these, David, in 1683, and the twenty-third year of his age, was elected professor of mathematics in the university of Edinburgh, and published in the same year "*Exercitatio Geometrica de Dimensione Figurarum*; five *Specimen Methodi Generalis dimetiendi qualvis figuras.*" In 1691, on the report of Dr. Bernard's intention of resigning the Savilian professorship of astronomy at Oxford, he went to London, and being patronized by Sir Isaac Newton, and warmly befriended by Mr. Flamsteed the astronomer-royal, he obtained the vacant professorship, for which Dr. Halley was a competitor. This rivalry, however, instead of animosity, laid the foundation of friendship between these eminent men; and Halley soon after became the colleague of Gregory, by obtaining the professorship of Geometry in the same university.

In 1693 Mr. Gregory published, in the *Philosophical Transactions*, a resolution of the Florentine problem, "*De Testudine veliformi quadribili*;" and he continued to communicate to the public, from time to time, many ingenious mathematical papers by the same channel. In 1695 he printed at Oxford "*Catoptricæ et Dioptricæ Sphericæ Elementa.*" The editor of the present work remarks that, in the end of those "*Elementa*," there is an observation which shews that what is generally believed to be a discovery of a much later date, the construction of achromatic telescopes, which has been carried to great perfection by Mr. Dolland and Mr. Ramsden, had suggested itself to the mind of David Gregory, from the reflection on the admirable contrivance of nature in combining the different humours of the eye.

In 1702 Dr. David Gregory published at Oxford "*Astronomiæ Physicæ et Geometricæ Elementa*;" a work which is accounted his masterpiece. He engaged soon after, with his colleague Halley, in the publication of the *Conics* of Apollonius; but he had proceeded only a little way in this undertaking, when he died, in the forty-ninth year of his age, at Maidenhead in Berkshire, in the year 1710.

Dr. David Gregory married, in 1695, Elizabeth, the daughter of Mr. Oliphant, of Langtown in Scotland. By this lady he had four sons, of whom the eldest, David, was appointed regius professor of modern history at Oxford by King George the First, and died in 1767, in an advanced

age,

age, after enjoying for many years the dignity of dean of Christ Church in that university.

Dr. David Gregory, on obtaining the Savillian professorship of astronomy at Oxford, was succeeded in the professorship of mathematics at Edinburgh by his brother James, likewise an eminent mathematician. He held that office for thirty-three years, and retiring in 1725 was succeeded by the celebrated Maclaurin. We are informed that a daughter of this professor James Gregory, a young lady of great beauty and accomplishments, was the victim of an unfortunate attachment, which furnished the subject of Mallet's well-known ballad of "William and Margaret."

Charles Gregory, third son of Mr. Gregory of Kinnairdy, and brother of the two preceding professors, David and James, was created professor of mathematics at St. Andrew's by Queen Anne in 1707. This office he held with reputation for thirty-two years, and resigning in 1739, was succeeded by his son, the late professor David Gregory, a gentleman of great worth, of agreeable manners, and remarkably endowed with the talent of communicating to his pupils the knowledge of the science which he taught. He died at St. Andrew's in 1763.

Dr. John Gregory, the author of the works now before us, was the son of Dr. James Gregory, professor of medicine in King's college, Aberdeen, and grandson of James, the inventor of the Gregorian telescope. When in the seventh year of his age his father died, and the care of his education devolved on his grandfather, principal Chalmers, and on his elder brother Dr. James Gregory, who, upon the resignation of their father a short time before his death, had been appointed to succeed him in the professorship of medicine in King's college. He likewise owed much, during the whole course of his studies, to the care and attention of his cousin, the philosophical Dr. Reid, now a member of the university of Glasgow. Of his abilities and proficiency in science his works afford the best proof; but we must not omit to mention that he inherited likewise, in no small degree, the mathematical genius of his family. He was first chosen professor of philosophy in King's college, Aberdeen, in which capacity he read lectures for three years on mathematics and experimental and moral philosophy. But in 1749, his views being turned chiefly to the practice of physic, he resigned his professorship. In 1764 he removed to Edinburgh, where, in two years after, he was appointed professor of the practice of physic, on the resignation of Dr. Rutherford. Having lived in great esteem for his literary
and

and medical abilities, as well as his social qualifications, he died on the 9th of February 1773, in the forty-ninth year of his age. By his wife Elizabeth, daughter of William, Lord Forbes, he left three sons and two daughters. The eldest of his sons is now professor of the theory of medicine in the university of Edinburgh.

We have thus given our readers an abridged account of this ingenious author's family, which, in respect of the number of eminent men it has produced, and chiefly in the mathematical sciences, is perhaps unequalled in the biographical records of any nation. To have let slip the opportunity of reciting such extraordinary merit, displayed through successive generations, would be an act of literary injustice which we should be extremely sorry to commit.

ART. III. *A View of Ancient History; including the Progress of Literature and the Fine Arts.* By William Rutherford, D.D. Master of the Academy at Uxbridge. 8vo. 7s. boards. Murray. London, 1728.

IT is impossible to give the reader a better idea of the intention of this work than by transcribing the first paragraph of the elegant dedication to the Marquis of Lansdown:

‘ I beg leave to dedicate to your lordship the following volume, which contains a view of ancient history, from its commencement after the deluge to the conclusion of the first war between the Greeks and Persians. In composing a work, originally intended for the instruction and improvement of youth, I have studied to select my materials from the most authentic sources; to separate the region of fable from that of history; and to suggest such views of human affairs as serve not only to enlighten the mind, but to form the heart to virtue, and inspire principles of true religion. In arranging the records of antiquity, it occurred to me that something of more importance might be communicated than the mere detail of transactions; and that by combining the progress of human discoveries, of the fine arts and of literature, with the series of historical incidents, materials of reflection and objects of research might be suggested that would not only prove useful to the young when entering into life, but interesting to the world at large. How far I have succeeded in my plan, I must leave to the decision of those readers who, like your lordship, not only peruse, but study the volumes of ancient and modern history.’

After an introduction, in which Dr. Rutherford displays much general knowledge and a spirit of inquiry, in the first and second chapters he gives an account of Egypt, and of the

the arts and sciences cultivated by the Egyptians. He next treats of the Assyrian or Babylonian empire, and of the government, religion, sciences, manners, and customs of the Babylonians. In the fifth and sixth chapters he gives an account of the Medes and Persians, and the history of the latter to the conquest of India by Darius Hystaspes. After making some general reflections on the rise and progress of the Asiatic governments, he delineates the character and history of the Phenicians, of the Jews, and of the Greeks, from the earliest accounts to the close of the first Persian war.

We have met with no elementary book on the subject of ancient history which expresses so much useful information in so agreeable a manner. The Abbé Millot and de Condillac pass over the history of Egypt and the East in a few pages, as if nothing in antiquity were interesting to modern readers but the records of Greece and Rome. Yet it is to Egypt and the East that the Greeks were indebted for their earliest ideas and the rudiments of their refinement. Accordingly our author enlarges on the history of these ancient seats of wisdom and the sciences, and indeed gives all the useful information which is to be found in greater volumes.

The following description of Egypt is elegant and correct :

‘ The formation of Egypt is not the least singular part of its history. This ancient country, like Venice or Holland in modern times, was gained from the waters, and is, in a great measure, the creation of the human hand. The Nile, like the Euphrates, the Indus, and the Ganges, annually overflows its banks. The inundation continues for an hundred days, and covers the whole country. The river which overflows the fields enriches them at the same time; the soil acquires new fertility; and when the waters retire vegetation comes on with rapidity. The richness of the land, and the beauty of the scene, would tempt inhabitants to occupy this delightful region; frequently would their flocks and herds be swept away; but experience instructs; necessity, the parent of ingenious invention, suggested the means of remedying the evil, and at the same time retaining the benefit of this annual inundation. Accordingly trenches and canals were cut to conduct the water through all the country without overflowing it; towns and villages were situated on rising grounds; houses of several stories were reared; and high terraces formed to communicate between one city and another.

‘ At the point where the Nile divides into many streams, the country below was long a morass; but when, in the course of improvement, canals were made, and the waters drained away, it became the richest, and at the same time the most beautiful part of Egypt. It was called Delta, from its triangular figure and resemblance to the Greek letter of that name; and was divided into a number of islands, which swarmed with inhabitants. These islands
abounded

abounded in towns and cities beyond any part of the world, and were adorned with gardens, containing a profusion of fruit-trees, and groves of acacia.

On the Lybian side, to the left of the Nile, a chain of mountains, continued almost from the cataracts to Fayoum, suddenly departs towards Lybia, and returning eastward forms an immense basin, lower than the bed of the river. This region was formerly covered by barren sands. An ancient king, named Mœris, conceived the magnificent though arduous project of changing this desert into an useful lake. When the soil was dug and cleared he formed a canal an hundred and twenty miles in length, and three hundred feet wide, to introduce the waters of the Nile. This grand canal, which is still entire, is known by the name of Bahr Youseph, or River of Joseph, and is in many places cut through the rock. In this manner the lake Mœris was formed, "which," according to Strabo, "for its extent, colour, and shores, resembles a sea."

Two other canals (those of Tamich and Bouch) were cut by this prince, and sluices formed near their mouths, which were shut during the increase of the Nile. During the inundation, the waters entering through the canal of Joseph, were collected in the vast circumference of the lake Mœris, where they were bounded by mountains on one side, and mounds on the other. When the Nile decreased, the sluices of the lesser canals were opened, and a body of water, near eighty leagues in circumference, and thirty feet higher than the usual level of the river, formed a second inundation, directed at will: one part was returned to the Nile for the purpose of navigation; another branched into innumerable rivulets, watered the fields, and diffused fertility in its course.

The richness and abundance of this favoured country are the gift of the Nile. It seldom rains in Egypt; but the river, which waters the whole by its regular inundations, conveys to it the rains and snows of other countries. To multiply the beneficence of the Nile Egypt was crossed by numberless canals, which run through the whole region. It carried fertility into every field along with its salutary waters; the champaign country was delivered up to it; and the inhabitant rejoiced when he marked his fields disappearing below the wave.

The opinion of the ancients concerning the sources of this river, and the causes of its inundation, are no less various than extravagant. Homer has conjectured the truth, who tells us "that the Nile comes down from heaven." The periodical rains which fall in Ethiopia are the cause of this phenomenon. The winds, which in Egypt and Syria are also periodical, during the months of March, April, May, and June, blow from the north, and drive the clouds towards the high mountains, beyond the equator. Stopped by this barrier, clouds accumulate on clouds, till they descend in rain, which falls in torrents and fills the vallies. The union of an innumerable multitude of rivulets forms the Nile, and produces the inundation. Taking its rise in Ethiopia, this river divides into two branches, one of which, known by the name of Afferac, or the Blue River, joins the

Niger, and, traversing Africa from east to west, falls into the Atlantic ocean. The other, running north, between two chains of mountains, and meeting with rocks of granite which impede its course, pours seven cataracts down into the plain, with a prodigious noise, that is heard at the distance of many miles. Arriving at the first city of Egypt, it falls into a gulf dug by the percussion of its own waters. Descending through this fine country it fills the canals and lakes, overflows the lands, deposits a fruitful slime, and discharges itself, through seven mouths, into the Mediterranean.

‘ The increase of the Nile begins early in June, but is not much perceived till the summer solstice, when the waters become troubled, and of a reddish tincture. It continues increasing till near the end of August. A nilometer at Elephantina formerly denoted to what degree the inundation would rise. Travellers, ancient and modern, describe with rapture the prospect which Egypt presents at that season of the year. Ascending a mountain, or one of the largest pyramids in Grand Cairo, you behold the river overflowing the country around, the towns and villages appearing above, like islands in the midst of the ocean; the whole interspersed with gardens and groves, whose tops only are visible. Mountains and woods terminate, at the utmost distance the eye can discover, this singular and fanciful scene.’

The account of Egypt is intermixed with judicious reflections; and our author appears not only to have carefully perused the ancient historians, but the modern travellers who have visited these regions.

The eighth chapter, which contains general reflections on the rise and progress of the Asiatic governments, contains much valuable information, and displays a spirit of reasoning on historical affairs.

The account of the Phenicians, in the ninth chapter, is curious for its information, and is well written, though perhaps the latter part of it had better have been reserved for the history of Alexander the Great.

The history of the Jews, in the tenth chapter, is animated and interesting, though it contains too much theological matter. As the different nations of antiquity are distinguished in the sacred oracles, and their various fortunes, whether flourishing or adverse, minutely foretold by the prophetic pen, Dr. Rutherford takes occasion to state the completion of these predictions as a striking proof of the inspiration of the sacred volumes, which speaks to all nations and all ages. After having shewn this at great length with regard to Nineveh, Babylon, Tyre, and Egypt, he gives an account of the prophecies concerning the Jews themselves, the conclusion of which is eloquent:

‘ What the prophets have foretold concerning the Jewish nation itself, is no less astonishing and marvellous. While they denounced the vengeance of heaven and final destruction to all the neighbouring kingdoms—

kingdoms that had conquered or oppressed Judea, they announce the perpetual preservation of the chosen people, and point out the hand of Divine Providence extended in every age to shield and defend them amidst the wreck of empire and the fall of nations.

“ Fear not, O Jacob my servant, for I am with thee; be not dismayed, O Israel; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure.”

“ Since the promulgation of this prophecy, the volume of universal history records its accomplishment. The Egyptians, the Assyrians, the Chaldeans, the Macedonians, the Romans, who successively oppressed, subdued, or enslaved the Jews, have long since closed their career of greatness, and have no more a name among the nations. These mighty empires, which rose on the ruins of one another, have vanished from the earth, like the scenes of theatrical pomp, or the visions of a morning dream. The descendants of the individuals which composed them are lost and blended among the common mass of mankind. But the Jews, though they have been dispersed among all nations, have never been confounded with any. Notwithstanding the destruction of Jerusalem, and their extermination from Judea, they still preserve their ancient character, their national peculiarities, and are a distinct race among men. They have remained unmixed with all the people among whom they have been scattered; they can trace their pedigree to the remotest antiquity, and their descent from the blood of the patriarchs. In their present calamitous and dispersed situation they are witnesses to all the world of the truth and divinity of that religion which was revealed to their fathers.

“ No subject can be more striking to a philosophical or a pious mind than the contemplation of this long line of prophecies concerning the ancient nations whose annals have been recorded. We discern not the policy of men, but the councils of God; we behold the Supreme Being himself opening the volume of his divine decrees, and disclosing futurity to the world. No attribute of the Deity is more astonishing and incomprehensible to finite intellects than his prescience of future events. To delineate beforehand the history of following ages; to mark the character and destiny of nations unborn; to summon princes, before they saw the light, to their appointed parts in the drama of life; to stretch over opulent cities and flourishing kingdoms the line of devastation, and the plummet of emptiness; to ascertain the regions of possibility, and exert a supreme power over nonexistent nature; belongs only to HIM who beholds, as well as exists, from everlasting to everlasting. The events which we have gone over, so manifold, so varied, so minutely marked, and so remote from the time of their completion, could only have been foreseen by the omniscience of that Being by whose omnipotence they have been accomplished. Prophecy is a permanent miracle on earth; a voice which speaks from heaven, and proclaims its Author to all nations and ages.”

Upon the whole, this is a valuable work; and, though interesting to readers of all denominations, it is peculiarly

adapted to initiate the young in the study of history. The style is perspicuous and animated, though we sometimes meet with inaccuracies. It is to be hoped that the publication of a second volume will soon render the work more complete and useful.

ART. IV. *Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge. Volume II.* 4to. 11. 1s. boards. Aitken. Philadelphia, 1786.

[*Concluded.*]

Art. XXV. **A**N inquiry into the cause of the increase of bilious and intermitting fevers in Pennsylvania; with hints for preventing them. By Benjamin Rush, M. D. professor of chemistry in the university of Pennsylvania. It has been remarked that Pennsylvania, for years past, has become more sickly than formerly. Fevers, which a few years ago appeared chiefly on the banks of creeks and rivers, and in the neighbourhood of mill-ponds, now appear in parts remote from them all, and in the highest situations. This change with respect to the healthiness of the country Dr. Rush ascribes to the three following causes:

First, The establishment and increase of mill-ponds. There are whole counties in Pennsylvania in which intermittents were unknown until the waters in them were dammed for the purpose of erecting mill-ponds.

Secondly, The cutting down of wood, under certain circumstances, tends to render a country sickly. It has been remarked that intermittents on the shores of the Susquehannah have kept an exact pace with the passages which have been opened for the propagation of marsh effluvia, by cutting down the wood which formerly grew in its neighbourhood. Dr. Rush remembers the time when intermittents were known only within half a mile, in some places, of that river. They are now to be met with ten miles from it in the same parts of the state.

The author very properly distinguishes between clearing and cultivating a country. While the former makes a country sickly in the manner that has been mentioned, cultivating it, that is, draining swamps, destroying weeds, burning brush, and exhaling the unwholesome or superfluous moisture of the earth, by means of frequent crops of grain, grasses, and vegetables of all kinds, render it healthy. The author informs

informs us that he could mention, in support of these facts, several countries of the United States, which have passed through each of the stages that have been described.

A third cause of the late increase of bilious and intermitting fevers, must, in our author's opinion, be sought for in the unequal quantities of rain which have fallen within these last seven years. While the creeks and rivers, from the uniformity of the seasons, were confined to steady bounds, there was little or no exhalation of febrile miasmata from the shores. But the dry summers of 1780, 1781, and 1782, by reducing the creeks and rivers far below their ancient marks, while the wet springs of 1784 and 1785, by swelling them both beyond their natural heights, have, when they have fallen, as in the former case, left a large surface of moist ground exposed to the action of the sun, and of course to the generation and exhalation of febrile miasmata.

For preventing the fevers abovementioned the author recommends, in the first place, the planting of trees around all the mill-ponds; and, secondly, to let the cultivation always keep pace with the clearing of lands. These, he conceives, are the principal means of extirpating intermitting and bilious fevers from the country; but as they are slow in their operation, he subjoins some dietical directions for preventing fevers, until the remedies proposed can take effect. Dr. Rush's observations seem clearly to evince that ventilation alone is not sufficient to render a country healthy.

Art. XXVI. An account of the late Dr. Hugh Martin's cancer powder; with brief observations on cancers. By Benjamin Rush, M. D. &c. It appears that Dr. Martin had cured several cancerous sores by the application of a powder, which he kept as a nostrum, but insinuated that it was of a vegetable nature. After his death Dr. Rush procured some of the powder, and, by experiments which he made with it, found that it contained a portion of arsenic. The vegetable matter with which the arsenic was combined in the powder, Dr. Rush supposes to have been nothing more than the powder of the root and berries of the solanum lethale, or deadly nightshade, which was probably added with the view of blunting the activity of the arsenic. The use of arsenic in such cases is a practice of long standing. It is the basis of Plunkett's, and probably of Guy's, well-known cancer powders.

Art. XXVII. Astronomical observations by M. Christian Mayer, astronomer to the Elector Palatine.

Art. XXVIII. Observations on the cause and cure of the tetanus. By Benjamin Rush, M.D. &c. This paper contains very important observations in practice. Dr. Rush informs us that having met with several cases of the tetanus, in the treatment of which he never succeeded with the ordinary remedy of opium; and finding likewise that it was a disorder of warm climates and warm seasons, he began to ascribe it to relaxation. In consequence of this opinion, he resolved to attempt the cure of it by a set of medicines in some measure the opposites of most of those which have hitherto been employed in that disease. Being soon after called to a patient who was violently afflicted with the tetanus, he dismissed the opium, and gave him large quantities of wine and bark, to the amount of two or three ounces of the latter, and from a bottle to three pints of the former, in the day. In a few hours the spasms and pains declined, both in frequency and violence; and the patient slept for several hours, which he had not done for a considerable time preceding this period. With the same indication in view, Dr. Rush applied a blister between the patient's shoulders, and rubbed in two or three ounces of mercurial ointment upon the outside of his throat. He continued to mend gradually under the operation of these medicines, so that in ten days he was out of danger. Another similar case related by the author was that of a woman, who was treated in the same manner, and with the same success. To the medicines abovementioned the doctor added only the oil of amber, which she took with great benefit, after it was suspected that the tonic powers of the bark and wine began to lose their effect.

Art. XXIX. A letter concerning chimnies, addressed to his Excellency Benjamin Franklin, Esq. LL.D. president of the state of Pennsylvania, and of the American Philosophical Society. By Dr. Ruston. The expedient recommended in this letter is to proportion the flue, or size of the chimney, to the tightness and closeness of the room.

Art. XXX. Observations on the annual passage of herrings. By Mr. John Gilpin. It is a question among naturalists, To what part of the aquatic regions herrings go to spawn and perpetuate their species? Mr. Gilpin thinks that this query may be answered to the satisfaction of the curious by an account of their annual progress; whence it will appear that they are a fish of passage, and observe one regular annual rout in the sea. This opinion is founded on observations on seeing them caught in Britain and in America. According to Mr. Gilpin, they are found on the east of the Atlantic,

Atlantic, or rather in the North sea, about the islands of Shetland, in the month of June; whence they proceed to the Orkneys, and then dividing, they surround the islands of Great-Britain and Ireland, and unite again in September off the Land's-end, in the British channel; from which this grand united shoal steers south-west. and appears next on the American coasts. We are told they arrive in Georgia and Carolina the latter end of January, and in Virginia in February; whence coasting eastward to New-England, they divide, and go into all the bays, rivers, creeks, and even small streams of water, in amazing quantities, and continue spawning in the fresh water until the end of April, when the old fish return into the sea, where they change their latitudes by a north direction, and arrive at Newfoundland in May; after which they are seen no more in America until the next spring. Their coming sooner or later up the rivers depends on the warmth or coolness of the season; and it is farther observed, that if a few warm days invite them up, and cool weather succeeds, it totally checks their passage until warmer weather returns. From all these circumstances it appears probable that there is a certain degree of warmth particularly agreeable to the herrings, and which they endeavour to enjoy by changing their latitude according to the distance of the sun.

Another question relative to the herrings is afterwards agitated by Mr. Gilpin; that is, What becomes of the young fry, the produce of the spawn they left in the fresh waters of America? It is known that they do not follow the old ones the first season, because they are found in great shoals in all the American bays during the summer, and disappear in the autumn. Mr. Gilpin thinks it may rationally be supposed that, from their natural propensity to keep at a certain distance from the sun, the season leads them to a different course from the old ones, by which they meet their parentage about the latitude 23° north and 70° west longitude, and there tack about and follow the older ones. The latter, being larger and stronger than the former, come first into the harbours, but are fewer in number, by having suffered from the fish of prey, and their yet greater enemies the fishermen, in the different parts of their peregrination.

Art. XXXI. Observations on a solar and lunar eclipse. Communicated to the Society by M. M. de Grauchain, major-general of the French squadron.

Art. XXXII. An account of the transit of Venus over the sun, June 3, 1769, as observed at Newbury in Massachusetts. By the Rev. Samuel Williams, A. M.

Art. XXXIII. An easy and accurate method of finding a true meridian line, and thence the variation of the compass. By Robert Patterson. This method consists in taking an observation of the magnetic azimuth, or bearing of the polar star, which will generally give the variation of the needle true to a single minute of a degree.

Art. XXXIV. Astronomical observations. Communicated by Mr. Rittenhouse.

Art. XXXV. A letter from Mr. Otto to Dr. Franklin; with a memoir on the discovery of America. Several of the authors who have written upon the discovery of America make mention of some information which Christopher Columbus procured at Madeira, concerning the existence of a western continent; but they do not tell us positively how far this information assisted him, or from what source he derived it. Mr. Otto, having been desirous to ascertain the truth with regard to this part of history, has, in examining many ancient writers, as well German as Spanish, found some circumstances which have appeared to him to establish, in the clearest manner, a discovery anterior to that of Columbus.

Garcilasso de la Vega, a Spanish historian, to take from Columbus the merit of the discovery of America, and to give the honour of it to his own countrymen, affirms that this navigator had been informed of the existence of another continent by Lonzo Sanchez de Huelva, who, in his voyage to the Canaries, had been driven by a gale of wind to the Antilles; but that his chief information was procured from a celebrated geographer of the name of Martin Behenira. Garcilasso says nothing more of this Behenira; and since we know of no Spanish geographer of this name, he has been suspected of sacrificing truth to the desire of wresting from a Genoese the glory of discovering the new world.

Mr. Otto, on looking over with attention a list of all the learned men of the fifteenth century, finds the name of Martin Behem, a famous geographer and navigator. The Christian name is the same with that mentioned by Garcilasso; and finds likewise that the syllables *ira*, added to his name, are owing to a circumstance, namely, the honour conferred upon him by John the Second, king of Portugal. Mr. Otto therefore suggests that this Martin Behem is the same person with Martin Behenira, mentioned by Garcilasso; and this conjecture he endeavours to support upon the authority of a manuscript preserved in the records of Nuremberg, which appears to contain evidence decisive of the fact. Should Mr. Otto's opinion be adopted, it will invalidate the imputation

imputation of injustice in not denominating the new world from Columbus, who has hitherto been regarded as the discoverer.

Art. XXXVI. The antiseptic virtues of vegetable acid and marine salt combined in various disorders accompanied with putridity. Communicated in a letter to John Morgan, M.D. F.R.S. and professor of the theory and practice of physic at Philadelphia, by W. Wright, M.D. of Trelawney in Jamaica. The disorders in which the author has found this combination of great advantage are the diarrhœa, dysentery, the remittent fever, belly-ach, and putrid sore throat. The prescription is as follows: take of lime-juice, or lemon-juice, three ounces; of marine salt as much as the acid will dissolve; of any simple distilled cordial water one pint; and of loaf-sugar a sufficient quantity to sweeten it. The dose of this mixture must be proportioned to the age, sex, and violence of the disease. A wine glass full may be given to adults every two, four, or six hours. It may be proper to observe that this medicine is more particularly suitable to the diseases of hot climates.

Art. XXXVII. Medical history of the cortex ruber, or red bark. Communicated to John Morgan, M.D. professor of the theory and practice of physic at Philadelphia, and F.R.S. London, &c. The reputed qualities of this species of bark are already sufficiently known to the faculty. The author considers its tonic powers as greater than those of the other kind.

Art. XXXVIII. A letter from Dr. Benjamin Franklin to Mr. Alphonse le Roy, member of several academies at Paris. This letter contains a variety of maritime observations, chiefly relative to the sails and cordage, but likewise respecting the construction of vessels; on all which subjects Dr. Franklin discovers much ingenuity.

Art. XXXIX. A paper giving an account of two hearts found in one partridge.

Art. XL. Conjectures concerning wind and water-spouts, tornadoes and hurricanes. Communicated by Dr. John Perkins of Boston, to John Morgan, M.D. professor at Philadelphia. With respect to water-spouts Dr. Perkins endeavours to prove that they descend, and do not ascend, as has been generally imagined. This opinion he founds upon the evidence of several persons of credit, who have been eye-witnesses of the phenomenon. To believe that water ascends in these bodies to the region of the clouds is, he thinks, virtually to admit of a real and essential miracle, without sufficient proof. Tornadoes and hurricanes he takes

to

to be of the same general nature, though differing in some circumstances and appearances.

Art. XLI. The whole process of the silk-worm, from the egg to the cocoon. Communicated to professor Dr. John Morgan at Philadelphia, in two letters from Messrs. Hare and Skinner, silk merchants in London.

Art. XLII. The art of making anatomical Preparations by corrosion. By John Morgan, M. D. professor of the theory and practice of physic in the university of Pennsylvania. This art has been known in Britain for many years, but has probably been as yet little practised in America, where the author endeavours to recommend it to those who wish to improve their knowledge of anatomy.

Art. XLIII. Of a living snake in a living horse's eye; and of other unusual productions of animals. By the same. This phenomenon is similar to that of the worm in a horse's eye mentioned in our last Review, in the eighteenth article of these Transactions. The case is described by Dr. Morgan with great accuracy, and appears to be free from all deception.

Art. XLIV. Some account of a motley-coloured, or pye negro girl and mulatto boy, exhibited before the Society in the month of May 1784, for their examination. The girl described in this paper was two years one month old, and the boy two years of age. Mons. le Vallois, who gives the account of them, relates that the mother of the girl, while pregnant with her, took pleasure in lying out all night in the open air, and contemplating the stars and planets; and that the great-grandmother of the boy (a white woman) during the time of her being with child of her daughter, his grandmother, by the father's side, was frightened on having some milk spilled upon her. Whether these circumstances will account for the phenomenon, the author very prudently does not pretend to determine.

Art. XLV. Extract of a letter from Bernard Romans, of Pensacola, on an improved sea-compass. The improvement consists in giving the box such an unconfined position as to prevent the card from being affected by any jerk of the vessel.

The volume concludes with an account of the donations to the American Philosophical Society, and is accompanied with several plates.

ART.

ART. V. *An Ode on the popular Superstitions of the Highlands of Scotland; considered as the Subject of Poetry. Inscribed to Mr. John Home, Author of Douglas. By Mr. William Collins, Author of the Ode on the Passions, Never before printed. Dedicated to the Wartons.* 4to. 1s. 6d. Bell. London, 1788.

DR. Johnson, in his *Lives of the Poets*, says that "Mr. Collins, in his last illness shewed the Wartons an Ode, inscribed to Mr. John Home on the superstitions of the Highlands, which they thought superior to his other works, but "which no search has yet found." A person, "who chooses "not to publish his name," has been lucky enough to find this ode—after it had already been discovered in Scotland, and published in the *Transactions of the Royal Society of Edinburgh!* The time of this anonymous gentleman's publication renders his story suspicious; and the internal proof drawn from his edition of the ode will condemn him before every literary tribunal. Wherever his "perfect copy" departs from the Scotch prototype its inferiority is *perfectly* conspicuous. This *faber imus* is unhappy in thus blending his lead with more precious metal; but industry is a commendable quality, and the editor might have pressing occasions for the production of an eighteen-penny pamphlet.

In proof of what we advance we shall insert stanzas fourth and fifth, with part of the sixth, as they appear in the Scotch copy; the reader will compare them with the parallel passages in the edition of the unknown gentleman; and will be at no loss in determining to which the preference belongs:

'Tis thine to sing how, framing hideous spells,
In Sky's lone isle, the gifted wizzard "sits,"
"Waiting in" wint'ry cave "his wayward fits;"
Or in the depth of Uist's dark forests dwells:
How they, whose sight such dreary dreams engross,
With their own visions oft astonish'd droop,
When o'er the wat'ry strath or quaggy moss
They see the gliding ghosts unbodied troop.
Or if in sports, or on the festive green,
Their "piercing" glance some fated youth descry,
Who, now perhaps in lusty vigour seen
And rosy health, shall soon lamented die.
For them the viewless forms of air obey,
Their bidding heed, and at their beck repair.
They know what spirit brews the stormful day,
And heartless, oft like moody madness stare
To see the phantom train their secret work prepare.

" Or

" Or on some bellying rock that shades the deep,
 " They view the lurid signs that cross the sky,
 " Where, in the west, the brooding tempests lie,
 " And hear their first, faint, rustling pennons sweep.
 " Or in the arched cave, where deep and dark
 " The broad, unbroken billows heave and swell,
 " In horrid musings wrapt they sit to mark
 " The labouring moon ; or list the nightly yell
 " Of that dread spirit, whose gigantic form
 " The seer's entranced eye can well survey,
 " Through the dim air who guides the driving storm,
 " And points the wretched bark its destin'd prey.
 " Or him who hovers, on his flagging wing,
 " O'er the dire whirlpool that, in ocean's waste,
 " Draws instant down whate'er devoted thing
 " The sailing breeze within its reach hath plac'd—
 " The distant seaman hears, and flies with trembling haste.

 " Or if on land the fiend exerts his sway,
 " Silent he broods o'er quicksand, bog, or fen,
 " Far from the sheltering roof and haunts of men,
 " When witch'd darkness shuts the eye of day,
 " And shrouds each star that wont to cheer the night ;
 " Or if the drifted snow perplex the way,
 " With treach'rous gleam he lures the fated wight,
 " And leads him flound'ring on, and quite astray."

Let us next see how Mr. Collins appears in the hands of the nameless editor :

'Tis thine to sing how, framing hideous spells,
 In Sky's lone isle, the gifted wizzard-seer,
 Lodg'd in the wint'ry cave with Fate's fell spear ;
 Or in the depth of Uist's dark forest dwells ;
 How they, whose sight such dreary dreams engross,
 With their own vision oft astonish'd droop,
 When o'er the wat'ry strath or quaggy moor
 They see the gliding ghosts unbodied troop.
 Or if in sports, or on the festive green,
 Their destin'd glance some fated youth descry,
 Who now perhaps in lusty vigour seen,
 And rosy health, shall soon lamented die.
 For them the viewless forms of air obey ;
 Their bidding heed, and at their beck repair.
 They know what spirit brews the stormful day,
 And heartless, oft like moody madness, stare
 To see the phantom train their secret work prepare.

To monarchs dear, some hundred miles astray,
 Oft have they seen Fate give the fatal blow !
 The seer in Sky shriek'd as the blood did flow,
 When headless Charles warm on the scaffold lay !

As Boreas threw his young Aurora forth,
 In the first year of the first George's reign,
 And battles rag'd in welkin of the North,
 They mourn'd in air, fell, fell Rebellion slain!
 And as of late they joy'd in Preston's fight,
 Saw at sad Falkirk all their hopes near crown'd!
 They rav'd! divining, thro' their *second* fight,
 Pale, red Culloden, where these hopes were drown'd!
 Illustrious William! Britain's guardian name!
 One William sav'd us from a tyrant's stroke;
 He for a sceptre gain'd heroic fame,
 But thou, more glorious, slavery's chain hast broke,
 To reign a private man, and bow to Freedom's yoke!

These too thou'lt sing! for well thy magic muse
 Can to the topmost heav'n of grandeur soar!
 Or stoop to wail the swain that is no more!
 Ah, homely swains! your homeward steps ne'er loose;
 Let not dank Will mislead you to the heath:
 Dancing in mirky night, o'er fen and lake,
 He glows to draw you downward to your death,
 In his bewitch'd, low, marshy, willow brake!

Being informed by the Scotch edition that Collins had, in the fourth stanza, written "*seer*," and left the next line imperfect, this editor retains *seer*; and, to make the next line rhyme with the preceding, inserts "*with fate's fell spear*;" which makes *rhyme* it is true, but the sense is not discoverable. The fifth stanza, and part of the sixth, in the Scotch edition, which are the composition of Mr. Mackenzie, appear to no disadvantage in the place where they stand; they are congenial with the original, and as poetical as any part of the poem. "And hear their first, faint, rustling pennons sweep," is finely expressive of that *bruit sourd* which, in general, is the prelude of a tempest, and marks that the author paints from nature.

——— 'Where deep and dark
 The broad, unbroken billows heave and swell,'

is highly picturesque; it is poetical painting equally correct and sublime. If we turn to the would-be original, the patchwork is glaringly conspicuous. The first line of the fifth stanza is nonsense;

• To monarchs dear, some hundred miles astray,
 Oft have they seen fate give the fatal blow.'

Does the writer mean that the wizzard seer can behold the fatal blow given to kings at the distance of some hundred miles? The expression then is new, and all his own. Or does he mean
 to

to say that the seer can discern at a distance the punishment inflicted on princes who had gone some hundred miles astray—from virtue? In that case the expression is equally his own. Or has he any meaning at all? Farther minute criticism is superfluous; a comparison of the two odes throughout will confirm what we have said. More attention has been paid to this publication than it deserves; but it is to more than its literary demerits that it owes that attention. We consider literary imposition in a serious light; and a cheat is not less so because he is a bungler in his profession. Even should this editor alledge, with the needy apothecary, “My poverty, but not my will, consents,” we must still consider him as a criminal.

With respect to the original ode, independent of all additions and alterations, we are of opinion it possesses great merit; but we think there is room for that improvement it would undoubtedly have received had it come under the revival of the author previous to its publication.

ART. VI. *Brother Peter to Brother Tom; an Expostulatory Epistle.* By Peter Pindar, Esq. 4to. 3s. stitched. Kearsley. London, 1788.

PETER, after a longer pause than usual, has again strung his laughter-loving lyre. Besides the subject on which he delights to dwell, he has, like Solomon, contrived to speak of every thing, from the cedar of Lebanon to the hyssop on the wall. He talks of the royal proclamation against profaneness and sabbath-breaking, of the rage for music, of Sunday concerts, of scratch wigs, of German musicians, of Mrs. Walsingham, Lady Young, Lord Exeter, Sir Watkin Williams, &c. &c. of the Prince of Wales, of Handel, and of Mr. West; of the royal wardrobe, and of Monmouth-Street, of a broiled gizzard, and of the cartoons; with a variety of other heterogeneous matter, which he has placed in juxtaposition, and which has yielded to his powers of assimilation. In short, he is as comically excursive as ever, and collects things the most unlikely to coalesce, as it were, into a focus, to answer his own purpose. His purpose we do not approve of; and, had we any hopes of being listened to, would advise a change of theme; for we must beg leave not to give entire credit to what he says in the present performance:

‘Howe’er the world t’abuse me may be giv’n,
I cannot do without crown’d heads, by heav’n!
Bards must have subjects that their genius suit—
And if I’ve not crown’d heads, I must be mute.’

As

As a specimen of "Brother Peter to Brother Tom" we shall give the following extract. Peter having accused Tom of being excessive in his praise, breaks forth

' Ah! where was modesty, the charming maid?
Where was the rural vagrant straying,
Not to admonish thee, an idle jade,
When thou thy tuneful compliments were paying?

Yet why this question put I, Tom, to thee? —
Lord! how we wits forget! — she was with me.

Dear Modesty (by very few carest)
Oft condescends to be my guest:
From time to time the maid my rhyme reviews,
And dictates sweet instructions to the muse.

Yes, frequent deigns my cottage to adorn,
Just like that blushing damsel call'd Miss Morn —
Who, smiling from the dreary caves of night,
Moves from her east with silent pace and slow
O'er yonder shadowy mount's gigantic brow,
And to my window steals with dewy light;
Then peeping through the panes with cherub mien,
Seems to ask liberty to enter in.

Now vent'ring on the fables of my room,
She sweeps the darkness with her star-clad broom;
Now pleas'd a stronger splendour to diffuse,
Smiles on the plated buckles in my shoes;
Smiles on my breeches, too, of handsome plush,
Where George's heads *once* made no gingling sound,
But where amidst the pockets all was hush;
Such awful silence reign'd around!
Whose sob, which thieves so often pick,
Was quite a stranger to a watch's click.

Now casting on my pen and ink a ray
Seeming with sweet reproof to say,
" The lark to heav'n her grateful mattins sings:
" Then, Peter, also ope thy tuneful throat,
" And, happy in a fascinating note,
" Rise and bewitch the best of kings."

In the above extract there is some beautiful description blended with the characteristic touches of the author.

Some tales are introduced in the present publication which shew that Peter has studied Fontaine, and perhaps the older tale-tellers, with attention and success. In some places, like those of Fontaine, they are too circumstantial, and consequently too long; but this is an error which it is difficult to avoid.
Circumstance

Circumstance is the soul of a tale; and in the invention or selection of the proper circumstances which develop the story, with the rejection of unnecessary events and reflections, consists the art of the narrator. This, upon trial, will be found far less easy than is generally imagined.

Upon the whole, and without entering into a comparison between this and his former publications, we shall only say that Peter has well supported the character he has gained. Still, however, we wish him to vary his principal topic.

ART. VII. *Letters to and from the late Samuel Johnson, LL. D. To which are added some Poems never before printed. Published, from the original Manuscripts in her Possession, by Hester Lynch Piozzi. 2 vols. 8vo. 12s. boards. Cadell. London, 1788.*

IN this publication the republic of letters has received a valuable present, conveyed to them by the hands of a lady to whose genius, discrimination, and fertility of composition they have already been considerably indebted. Such, however, is the ingratitude, and such the caprice, of the readers of literary publications, that Mrs. Piozzi has incurred from many a considerable degree of sarcasm and censure for a conduct that has merited nothing but applause.

The knowledge of the human mind is a science of the first importance; and the minds of those who have been distinguished by depth of penetration and eminence of talents, are, of all others, the most likely to reward our investigation. It was this satisfaction that persons of refinement and taste received from that part of Swift's Letters known by the appellation of his Journal to Stella; more perhaps than from any publication that ever existed. In this diary we behold a great, manly, and independent mind, conversant with the highest characters of his time, and placed in a situation of the utmost political importance, describing his feelings just as they sprung up in his breast, and expressing himself in all the kindness and unconstraint of the most familiar communication. The Journal to Stella is a record of candid judgment, disinterested conduct, and sincere patriotism, that will do honour to human nature as long as there exist understanding to discern, and hearts to accord with virtue.

The Letters of Dr. Johnson to Mrs. Thrale have some points of resemblance to the Journal to Stella. They constitute, in some measure, a regular series of correspondence; are frequently written day after day with very little interruption; are dictated by the most perfect and unreserved confidence; and are addressed
to

to a female friend, for whose disposition and talents he had great veneration. In one point they excel the Journal: they conduct us through a period of nineteen years, during the whole of which term we perceive and understand the sentiments, the feelings, and character of the writer, in a manner much more striking than in any of the books which have been written about him, not excepting even the Anecdotes of Mrs. Piozzi.

Here we stop. The man who, upon the whole, can ascribe any equality of the Letters of Johnson to the Journal of Swift, must appear to us destitute of all discernment of beauty, and of all relish for excellence. The situation in which Swift was placed forms a grand historical crisis, much more interesting to the philosopher and the moralist than any other period of English story, subsequent to the revolution; and, respecting the transactions of this crisis, Swift might justly add, *quorum pars magna fui*. Johnson, on the contrary, is a retired and distempered individual. We find nothing in his letters, respecting men or things, that can interest us. We can look only for his own feelings, and for those feelings under the disadvantage of being excited by trivial and unimportant situations. Beside this, shall we be singular enough to add that there is no sufficient comparison between the two heroes; and that Swift, as he was of manners more polished, will also be found by posterity to have been of a character more perfect and dignified than that of Johnson.

A question that recurs upon this decision, and respecting which an unfavourable sentence has already been pronounced by the world, is, How far these Letters, interesting in some respects, and trifling in others, worthy in part of a man that has been styled the great English moralist, and in part frivolous without grace, and puerile without attractive simplicity, ought to have been published by Mrs. Piozzi? If what we have said of them, considering them on their best side, be true, some of them undoubtedly ought to have been published. But might not Mrs. Piozzi have made a selection, have printed a few, and suppressed the remainder? If she had, she would have undertaken a very arduous task, and would infallibly have incurred more censure than can attend upon the conduct she has pursued. "Who gave you, Madam," we should have said, "a right to judge for the public? We admit your taste to be considerable; but we cannot allow it to be without appeal. Different topics recommend themselves to different readers. A circumstance shall suggest a long train of observations to one mind, which to another shall appear barren and contemptible. But, at any rate, you have broken the series; you have given us the fragments of a feast, and the ruins of an edifice."

ENG. REV. Vol. XI. May 1788.

Z

"Do

“ Do we ask the painter to give us in his performances light
 “ without shade? Do we ask of the dramatical writer to make
 “ of his personages so many faultless monsters? Or do we ask
 “ of the historian, which is nearer to the point, to suppress in
 “ his narrative every example of guilt or folly? We do not
 “ want to see Dr. Johnson dressed for a dinner at the academy;
 “ that was an exhibition within the reach of multitudes. We
 “ want to see him at home, in his hours of frankness, simplicity,
 “ and relaxation.”

We proceed to extract some specimens of the entertainment that will be found in these Letters. In the two following the reader will discern the author of the Rambler, and will find a confirmation of the idea that Johnson could produce the best efforts of a vigorous mind, without calling up all his powers, and impressing himself with the consideration that he was writing for the public and for posterity:

• TO MRS. THRALE.

• MADAM,

Lichfield, Aug. 2, 1775.

• I dined to-day at Stowhill, and am come away to write my letter. Never surely was I such a writer before! Do you keep my letters? I am not of your opinion that I shall not like to read them hereafter; for though there is in them not much history of mind, or any thing else, they will, I hope, always be in some degree the records of a pure and blameless friendship, and, in some hours of languor and sadness, may revive the memory of more cheerful times.

• Why you should suppose yourself not desirous hereafter to read the history of your own mind, I do not see. Twelve years, on which you now look as on a vast expanse of life, will probably be passed over uniformly and smoothly, with very little perception of your progress, and with very few remarks upon the way. That accumulation of knowledge which you promise to yourself, by which the future is to look back upon the present with the superiority of manhood to infancy, will perhaps never be attempted, or never will be made; and you will find, as millions have found before you, that forty-five has made little sensible addition to thirty-three.

• As the body after a certain time gains no increase of height, and little of strength, there is likewise a period, though more variable by external causes, when the mind commonly attains its stationary point, and very little advances its powers of reflection, judgment, and ratiocination. The body may acquire new modes of motion, or new dexterities of mechanic operations, but its original strength receives not improvement; the mind may be stored with new languages, or new sciences, but its power of thinking remains nearly the same; and, unless it attains new subjects of meditation, it commonly produces thoughts of the same force and the same extent, at very distant intervals of life, as the tree, unless a foreign fruit be ingrafted,
 gives

gives year after year productions of the same form and the same flavour.

‘ By intellectual force or strength of thought is meant the degree of power which the mind possesses of surveying the subject of meditation, with its circuit of concomitants, and its train of dependence.

‘ Of this power, which all observe to be very different in different minds, part seems the gift of nature, and part the acquisition of experience. When the powers of nature have attained their intended energy, they can be no more advanced. The shrub can never become a tree. And it is not unreasonable to suppose that they are, before the middle of life, in their full vigour.

‘ Nothing then remains but practice and experience; and perhaps why they do so little may be worth inquiry.

‘ But I have just now looked, and find it so late that I will inquire against the next post-night.

‘ I am, &c.

‘ To Mrs. THRALE.

‘ DEAR MADAM,

Lichfield, Aug. 5, 1775.

‘ Instead of forty reasons for my return, one is sufficient—that you wish for my company. I purpose to write no more till you see me. The ladies at Stowhill and Greenhill are unanimously of opinion that it will be best to take a postchaise, and not to be troubled with the vexations of a common carriage. I will venture to suppose the ladies at Streatham to be of the same mind.

‘ You will now expect to be told why you will not be so much wiser as you expect when you have lived twelve years longer.

‘ It is said, and said truly, that experience is the best teacher; and it is supposed that as life is lengthened experience is increased. But a closer inspection of human life will discover that time often passes without any incident which can much enlarge knowledge or ratify judgment. When we are young we learn much, because we are universally ignorant; we observe every thing, because every thing is new; but, after some years, the occurrences of daily life are exhausted; one day passes like another, in the same scene of appearances, in the same course of transactions; we have to do what we have often done, and what we do not try, because we do not wish to do much better; we are told what we already know, and therefore what repetition cannot make us know with greater certainty.

‘ He that has early learned much, perhaps seldom makes, with regard to life and manners, much addition to his knowledge; not only because as more is known there is less to learn, but because a mind stored with images and principles turns inwards for its own entertainment, and is employed in settling those ideas which run into confusion, and in recollecting those which are stealing away; practices by which wisdom may be kept, but not gained. The merchant, who was at first busy in acquiring money, ceases to grow richer from the time when he makes it his business only to count it.

* Those who have families or employments are engaged in business of little difficulty, but of great importance, requiring rather assiduity of practice than subtilty of speculation, occupying the attention with images too bulky for refinement, and too obvious for research. The right is already known, what remains is only to follow it. Daily business adds no more to wisdom than daily lesson to the learning of the teacher. But of how few lives does not stated duty claim the greater part.

* Far the greater part of human minds never endeavour their own improvement. Opinions once received from instruction, or settled by whatever accident, are seldom recalled to examination; having been once supposed to be right they are never discovered to be erroneous; for no application is made of any thing that time may present, either to shake or to confirm them. From this acquiescence in preconceptions none are wholly free; between fear of uncertainty, and dislike of labour, every one rests while he might yet go forward; and they that were wise at thirty-three are very little wiser at forty-five.

* Of this speculation you are perhaps tired, and would rather hear of Sophy. I hope before this comes that her head will be easier, and your head less filled with fears and troubles, which you know are to be indulged only to prevent evil, not to increase it.

* Your uneasiness about Sophy is probably unnecessary, and at worst your other children are healthful, and your affairs prosperous. Unmingled good cannot be expected; but as we may lawfully gather all the good within our reach, we may be allowed to lament after that which we lose. I hope your losses are at an end, and that, as far as the condition of our present existence permits, your remaining life will be happy.

* I am, &c.

But the letters present us with something more new and more respectable. We see in them that, in spite of the silly sentiments that he cultivated about the selfishness of the human character, Dr. Johnson was capable of strong impressions of tenderness, and of the genuine sentiments of friendship. His letter on the death of Harry Thrale, the eldest son of Mrs. Piozzi, is, in this respect, entitled to much approbation:

* TO MRS. THRALE.

* DEAR MADAM,

Lichfield, March 25, 1776.

* This letter will not, I hope, reach you many days before me; in a distress which can be so little relieved, nothing remains for a friend but to come and partake it.

* Poor dear sweet little boy! When I read the letter this day to Mrs. Aston, she said, "Such a death is the next to translation." Yet, however I may convince myself of this, the tears are in my eyes; and yet I could not love him as you loved him, nor reckon upon him for a future comfort as you and his father reckoned upon him.

* He

‘ He is gone, and we are going ! We could not have enjoyed him long, and shall not long be separated from him. He has probably escaped many such pangs as you are now feeling.

Nothing remains but that with humble confidence we resign ourselves to Almighty Goodness, and fall down, without irreverent murmurs, before the Sovereign Distributer of good and evil, with hope that though sorrow endureth for a night, yet joy may come in the morning.

‘ I have known you, Madam, too long to think that you want any arguments for submission to the Supreme Will, nor can my consolation have any effect but that of shewing that I wish to comfort you. What can be done you must do for yourself. Remember, first, that your child is happy ; and then, that he is safe, not only from the ills of this world, but from those more formidable dangers which extend their mischief to eternity. You have brought into the world a rational being ; have seen him happy during the little life that has been granted him ; and can have no doubt but that his happiness is now permanent and immutable.

‘ When you have obtained by prayer such tranquillity as nature will admit, force your attention, as you can, upon your accustomed duties and accustomed entertainments. You can do no more for our dear boy ; but you must not therefore think less on those whom your attention may make fitter for the place to which he is gone. I am,

‘ Dearest, dearest Madam,

‘ Your most affectionate humble servant.’

The acuteness of Johnson’s feelings, and his nice perception of kindness and indifference, are painted in very lively colours in Letter CCCI.

‘ To Mrs. THRALE.

‘ DEAR MADAM, Bolt-Court, Fleet-Street, June 19, 1783:

‘ I am sitting down, in no cheerful solitude, to write a narrative which would once have affected you with tenderness and sorrow, but which you will perhaps pass over now with the careless glance of frigid indifference. For this diminution of regard, however, I know not whether I ought to blame you, who may have reasons which I cannot know ; and I do not blame myself, who have, for a great part of human life, done you what good I could, and have never done you evil.

‘ I had been disordered in the usual way, and had been relieved by the usual methods, by opium and cathartics, but had rather lessened my dose of opium.

‘ On Monday the 16th I sat for my picture, and walked a considerable way with little inconvenience. In the afternoon and evening I felt myself light and easy, and began to plan schemes of life. Thus I went to bed, and in a short time waked and sat up, as has been long my custom, when I felt a confusion and indistinctness in my head, which lasted I suppose about half a minute ; I was alarmed, and

prayed God, that however he might afflict my body, he would spare my understanding. This prayer, that I might try the integrity of my faculties, I made in Latin verse. The lines were not very good; but I knew them not to be very good: I made them easily, and concluded myself to be unimpaired in my faculties.

‘ Soon after I perceived that I had suffered a paralytic stroke, and that my speech was taken from me. I had no pain, and so little dejection in this dreadful state, that I wondered at my own apathy, and considered that perhaps death itself, when it should come, would excite less horror than seems now to attend it.

‘ In order to rouse the vocal organs I took two drams. Wine has been celebrated for the production of eloquence. I put myself into violent motion, and I think repeated it; but all was vain. I then went to bed; and, strange as it may seem, I think, slept. When I saw light, it was time to contrive what I should do. Though God stopped my speech he left me my hand; I enjoyed a mercy which was not granted to my dear friend Lawrence, who now perhaps overlooks me as I am writing, and rejoices that I have what he wanted. My first note was necessarily to my servant, who came in talking, and could not immediately comprehend why he should read what I put into his hands.

‘ I then wrote a card to Mr. Allen, that I might have a discreet friend at hand to act as occasion should require. In penning this note I had some difficulty; my hand, I knew not how nor why, made wrong letters. I then wrote to Dr. Taylor to come to me, and bring Dr. Heberden; and I sent to Dr. Brocklesby, who is my neighbour. My physicians are very friendly and very disinterested, and give me great hopes; but you may imagine my situation. I have so far recovered my vocal powers as to repeat the Lord’s Prayer, with no very imperfect articulation. My memory, I hope, yet remains as it was; but such an attack produces solicitude for the safety of every faculty.

‘ How this will be received by you, I know not. I hope you will sympathise with me; but perhaps

My mistress gracious, mild, and good,
Cries, Is he dumb? ’Tis time he should.

‘ But can this be possible? I hope it cannot. I hope that what, when I could speak, I spoke of you, and to you, will be in a sober and serious hour remembered by you; and surely it cannot be remembered but with some degree of kindness. I have loved you with virtuous affection; I have honoured you with sincere esteem. Let not all our endearments be forgotten, but let me have in this great distress your pity and your prayers. You see I yet turn to you with my complaints as a settled and unalienable friend; do not, do not drive me from you, for I have not deserved either neglect or hatred.

‘ To the girls, who do not write often, for Susy has written only once, and Miss Thrale owes me a letter, I earnestly recommend, as their guardian and friend, that they remember their Creator in the days of their youth.

‘ I sup-

‘ I suppose you may wish to know how my disease is treated by the physicians. They put a blister upon my back, and two from my ear to my throat, one on a side. The blister on the back has done little, and those on the throat have not risen. I bullied and bounced (it sticks to our last sand), and compelled the apothecary to make his salve according to the Edinburgh Dispensatory, that it might adhere better. I have two on now of my own prescription. They likewise give me salt of hartshorn, which I take with no great confidence; but am satisfied that what can be done is done for me.

‘ O God! give me comfort and confidence in thee; forgive my sins; and, if it be thy good pleasure, relieve my diseases for Jesus Christ’s sake. Amen.

‘ I am almost ashamed of this querulous letter; but now it is written, let it go.

‘ I am, &c.’

We will add to these specimens his letter to Mrs. Piozzi on her marriage, for three reasons: first, because it appears to prove some heroism in the editor to have ventured to publish it; next, because it seems to contradict the idea of Johnson’s having written to her with rude and illiberal language; and lastly, for the sake of the pathetic and beautiful paragraph with which it concludes:

‘ To Mrs. Piozzi.

‘ DEAR MADAM,

London, July 8, 1784.

‘ What you have done, however I may lament it, I have no pretence to resent, as it has not been injurious to me. I therefore breathe out one sigh more of tenderness, perhaps useless, but at least sincere.

‘ I wish that God may grant you every blessing; that you may be happy in this world for its short continuance, and eternally happy in a better state; and whatever I can contribute to your happiness I am very ready to repay for that kindness which soothed twenty years of a life radically wretched.

‘ Do not think slightly of the advice which I now presume to offer. Prevail upon Mr. Piozzi to settle in England; you may live here with more dignity than in Italy, and with more security; your rank will be higher, and your fortune more under your own eye. I desire not to detail all my reasons, but every argument of prudence and interest is for England, and only some phantoms of imagination seduce you to Italy.

‘ I am afraid, however, that my counsel is vain; yet I have eased my heart by giving it.

‘ When Queen Mary took the resolution of sheltering herself in England, the Archbishop of St. Andrews, attempting to dissuade her, attended on her journey; and when they came to the irremovable stream that separated the two kingdoms, walked by her side into the water, in the middle of which he seized her bridle, and, with earnestness proportioned to her danger and his own affection, pressed her to

Z 4

return.

return. The queen went forward. — If the parallel reaches thus far, may it go no farther. The tears stand in my eyes.

I am going into Derbyshire, and hope to be followed by your good wives, for I am, with great affection,

Your, &c.

Any letters that come for me hither will be sent me.

The character of Johnson is a subject of two much notoriety for it to be necessary for us to deduce, as we might do, the detail of it from scattered passages in these Letters. We will only observe, in general, that they prove the same morbid constitution, the same gloomy and discouraging turn of mind, which are visible in the Rambler, in Rasselas, and in all his publications. We do not think that any blame has resulted to Mrs. Piozzi from the more particular and circumstantial manner in which the breach between her and Johnson, subsequent to the death of Mr. Thrale, is now brought before the world. We have only to lament in it the condition of human nature, that mutual talents and rectitude, that a cultivated understanding, and, on one side, very elegant and polished manners, should not have been sufficient to have secured the happiness of two people living together in familiar intercourse.

We extract none of the letters of Mrs. Piozzi, because, though they exhibit the same marks of imagination and good sense which she has displayed upon other occasions, yet they are necessarily inferior to her great work, the volume of Anecdotes. From that volume it appears that, upon the large and comprehensive scale, Mrs. Piozzi is possessed of an exquisite taste; for it constitutes as complete and perfect a whole, every part relating to and verging in the great and consistent delineation of character, as could be required by the most enthusiastical votary of Aristotle. But in lesser matters the taste of this lady is not equally happy. We find a research of ornament which disgusts us in proportion to the triteness of the subject, and a multiplicity of imagery, which is better calculated to astonish than to inform or delight the reader. The use of her letters, however, is considerable in the place where they stand, both to illustrate various points in Johnson's correspondence, and to give variety and relief to the general tenor of the volumes.

ART.

ART. VIII. *The Ton; or, Follies of Fashion. As it is acted at the Théâtre-Royal, Covent-Garden. By Lady Wallace.*
8vo. 1s. 6d. stitched. Hookham. London, 1788.

IN the infancy of the typographic art its effects were considered as supernatural. When the Bibles of Dr. Fust were vended at Paris, the literati of that age, after subtle examination, and deliberate discussion, affirmed that he must have engaged the DEVIL for his amanuensis. Hence, perhaps, the literati of subsequent ages have dignified with the appellation of *devils* certain industrious young men whose operations are essentially necessary in conducting that most ingenious art.

It would be no difficult task to prove that there exist now more powerful reasons for regarding the invention of printing as a supernatural work than ever. Its effects are truly miraculous. The *dead*, after long sleeping in oblivion, are often revived, either with the self-same forms they originally bore, or, otherwise, by having their more refined and essential parts united with grosser materials. Even the *damned* are sometimes brought to light, and sent to roam the world at large.

Of the latter miracle the piece now under consideration affords an example. Though repeatedly altered and amended by its author, and though countenanced by many great personages and mighty peers of the realm, it suffered most completely the dreadful sentence of damnation; yet now is given to the world with pretensions of immaculate purity and injured innocence.

These pretensions are set forth in a preface of truly curious texture. Lady Wallace affirms that the rough handling her piece met with arose from the efforts of certain evil-minded persons who came for the very purpose of opposition, "although it was supported by the *noblest* and *most respectable* audience that ever graced a theatre, who distinguished it by every mark of approbation." This is like the discourse of the dull poet in Fielding's Joseph Andrews: "The pit, Sir, were all my enemies—all taylor's, Sir—fellows that would cut my throat;—but the most respectable part of the audience were for my play; and all the ladies in the boxes swore they would never come to the house again till it was acted." The self-complacency of unfortunate authors has frequently laid hold of this idea, and applied it by way of consolation. The fact, however, has seldom happened. Indeed it can only happen in two cases;

cases; either when the character of the author, or of his play, is previously known and obnoxious to the public. Colley Cibber, for his meddling disposition, for his impudence, vanity, and petulance, in private life, suffered the " pelting of many a pitiless storm" on the stage. And this " birth-strangled babe" of Lady Wallace owes its ruin to the having been supposed a true but offensive picture of real life. We say *supposed*, for there is no proof that it *is*; nay, there is proof of the contrary. A true picture can be taken only by actual observation, by close and intimate acquaintance with the persons, manners, and actions to be exhibited. Now, in the *Ton* the scene is laid at one time in a *gambling-house*, at another in a *house of bad fame*. We should be extremely sorry to imagine that Lady Wallace had, in her thirst for theatric applause and literary distinction, made actual observation or intimate acquaintance in any such houses.

But let us endeavour to give an analysis of this conversation-piece. It opens in the primitive, *artless* way, by *servants* talking of their masters and mistresses. From them we learn that a Lord Ormond, after having promised to marry a Lady Clairville, has changed his mind, and resolved to marry a Miss Raymond, " a sweet girl, not yet fifteen." We are also informed of two heroes, who figure greatly in the play, named Macpharo and Daffodil, both men of intrigue, but the one loving the *show*, the other the *substance*. The next scene presents those worthies personally; and the humour of their dialogue arises from allusions to the contrast abovementioned. These are made in " expressions " that can bear to be twisted and perverted to no double " meaning," for they have but one single meaning, and that is obvious. Macpharo, being an Irishman, swears, very properly, by his soul and conscience, and by St. Patrick; but we are not sure if, with equal propriety, he talks bad grammar:—" I'll eat no meat for *this* six weeks;"—" They are as opposite as *alkaline* and acid." Though *acid* be used as a substantive, *alkaline* never is; and this chemical simile, by the bye, comes awkwardly from the mouth of Mr. Macpharo. Lord Bonton enters, and all three descant for a while on the characters of Lord Raymond, of his lady, of Mrs. Tender, and of Clara. Having said what was thought sufficient, they walk off, we know not why, to go, we know not where. We are next presented with Lady Raymond, Lady Bonton, and Mrs. Tender, who perform a *trio*, in a similar style, *about* Lord Ormond's illness and Miss Raymond's melancholy; *about* the difference of honour at St,

St. Paul's and St. James's; *about* Lady Bonton's talents for intrigue, and Mrs. Tender's over-scrupulous religion. Having *fugued* on these subjects for some time, not in the most masterly manner, they drop off, without any regular cadence, one to visit a sick friend, and the other two to walk in the Park. The next scene is only a short *duet*, between Captain Daffodil and Mademoiselle, the waiting gentlewoman. The latter gives some hints of Miss Raymond being ruined, but is not explicit; and the former proposes to return, *when dark*, and talk over matters. He concludes the act with this soliloquy:

Daffodil. This is what I could wish; I'll leave my carriage a little way from the house, place my servant at the door—tell, before I leave the club, that I must be pointed to a moment, to meet a kind fair one; then I know half the members will watch me; Dick Pont or Tom Coggett will follow me, and to-morrow will whisper it every where that I was with Lady Raymond. Bravo! bravissimo! By thus cleverly conducting a few *rencontres* with waiting-maids and *gouvernantes* I have gained credit for half-a-dozen affairs with ladies of quality. [Exit.]

Our ordinary comic poets, such as Farquhar, Vanbrugh, and Congreve, have generally employed the first act of their pieces in giving some exposition of the fable, and throwing out some lure for curiosity. Lady Wallace, having no fable to conduct, was under no necessity of pursuing their beaten track. She has, therefore, given free scope to her genius. The act is filled up with conversation and small talk. Little is given to beget attention, and that little is, in the sequel, left unsatisfied. Much is *said*—nothing *done*.

We shall not go on to bore our readers with a minute examination of all the scenes, which, containing no incident, admit of no description. The second act has a little more business, and much more sheer wit, such as Mr. Bays calls *snip-snap, hit for hit, and dash*. For example:

Lady Bonton. Why was you not at the rehearsal of the opera this morning?—The new singer is divine.—Oh, the celestial creature!—I was all rapture!

Macpharo, (aside.) Oh! now just as if every body did not know that the *terrestrial* creatures please her far better.

Lady Raymond. I like music very much; but I have enough of it in the evening;—mere sound pleases—but cannot occupy my mind.

Lady Bonton. Lord, child! you must leave the morality, wit, and satire of the drama to your *sensible, stupid, reasoning* folks—as for my part, I don't understand them.—But if you an't in raptures with Signor Trilliné, you will be thought quite gothic.

Daffodil.

* *Daffodil*. 'Pon my soul, we will call you *La Belle Sauvage*! he! he!

* *Lady Raymond*. I'm no *ton* lady; and, as I'm never violent, I want the most necessary ingredient to form one.

* *Macpharo*. 'Pon my soul then, your ladyship is so divine you may make what you please the *ton*.

* *Daffodil*. Perhaps her ladyship dislikes the opera singers because they are like fashionable husbands! he! he! he!

* *Macpharo*. Like fashionable husbands!—How is that, *Daffodil*?—Is it because they are usually accompanied by horns?

* *Lady Bonton*. More likely because they have most strange crotchets, and are often out of tune.

* *Daffodil*. He! he! monstrous clever, my lady; very well, indeed:—but the similitude which I meant was, because they never compose their own *airs*!—ha! he! he!

This beats O'Keefe quite hollow.

Plots now begin to be laid. Lady Raymond, suspecting that her lord wanted money for his play debts, generously resolves to supply him, without his knowledge, by giving her jewels for sale to Ben Levy [*Levi*, we suppose, was meant], his Jew-broker. She communicates this design to Lady Clairville, asking her “Don't you think I am very bold to venture to Levy's house?”—Lady Clairville, who is all “perfection, good-sense, rectitude of heart and manners,” replies, “Oh! you are in no danger—Ben Levy, I fancy, has no inclination to lay violent hands on *any thing*, but sterling monies.”—A scheme too is formed by Macpharo and Mrs. Tender to expose Lady Raymond; but it is expressed so obscurely that it had better not have been expressed at all. The same thing may be said of Lord Ormond's appearance *on a sofa in his nightgown and slippers, pale and disordered, with a letter in his hand*. No audience could comprehend the reason of such tragic phenomena from the obscure rants uttered by this distressed peer. Incomprehensibility and mystery will never be endured in the theatre.

In the third act these unconnected plots are somewhat advanced. Lady Raymond visits the Jew-broker, and afterwards, by the conversation of Mrs. Tender, is induced to visit Clara, a girl who had been kept by her lord. This conversation being overheard by *Daffodil* makes him abandon the scheme he had formed in the first act. The scene then suddenly shifts, and *discovers Lady Clairville and her maid playing on the harp*. We were not in the theatre when this exhibition was made, and find infinite difficulty in imagining how Miss Brunton and her attendant could manage such a mode of harping. Duets for two performers on the

harpichord

harpichord; we have seen and heard; but for the *harp*, never. A long follows this original symphony, which, though cut out by the prompter, must have been seen by the manager; and that the manager of an English theatre-royal could accept a piece containing this song will give foreigners no favourable opinion of the state of our drama. Let our readers judge:

LIBERTY C. SCOTCH AIR. MAID.

‘ A gentle dove, o’erwhelm’d with grief,
Perch’d trembling on yon myrtle grove,
In plaintive notes seek soft relief,
Expecting soon to meet her love;
But ah! false hope! vain airy shade!
Like gaudy glow-worms brought to light,
From sad reality you fade,
Your joys for ever shun our sight:
You paint in glowing, vivid rays,
The charms of love and promis’d bliss;
Fond expectation falsely raise,
To sink us deeper in th’ abyss.
False Philomel! gay, fluttering round,
Indulging wild new-born desires;
Unmindful of the bleeding wound
With which her faithful heart expires.’

This canzonet defies all criticism.—One Mr. Villiers, a sort of go-between, now arrives, and informs her ladyship that Lord Ormond is a villain, which for some time she will not believe, and actually *weeps* at the supposed aspersions. But being told that “ to-morrow he weds the sister of Lord “ Raymond,” conviction is forced upon her. A variety of emotions succeed very rapidly, though not in the most natural order; first contempt, then anger, then regret, next indignation, and lastly forgiveness, in which Christian disposition she makes her exit. The cause of all these heart-burnings still remains behind the curtain.

The fourth act continues still in the conversation way till the very last scene, when the principal characters are collected in a house of bad fame. As this is unquestionably the best written scene, and almost the only one that can be called *dramatic*, in the whole piece, as it contains also specimens of Lady Wallace’s powers in narration, pathos, and humour, we shall lay it before the reader entire:

SCENE, Clara’s Room, Clothes Press, &c.

Enter Lord Bonton.

‘ This is the room I was desired to hide in. I shall be charmed if this saucy little puss, Clara, approves of my stratagem—but here comes somebody.

[Steps into one side of the clothes press.

Enter

‘ *Enter Daffodil.*

‘ *Daffodil.* Where can I conceal myself till Lady Raymond comes ?
(*Looks about, and opens the press t’other side.*) I’ll e’en step in here,
and trust to fortune for an opportunity of coming forth with all the
eclat of having been with her prudish ladyship. Oh, charming !
I shall have my caricature in all the print-shops, and amuse the ton
ladies for a week in describing a thousand luxuriant scenes and anecdotes
which never existed—but here they come.

[*Steps in, and shuts the door.*

‘ *Enter Clara, and Lady Raymond (as Mrs. Tender.)*

‘ *Clara.* I have often heard, Mrs. Tender, of your rigid virtue.
O ! how benevolent to stoop to rescue an unfortunate overwhelmed
in guilt and shame !

‘ *Lady Raymond.* I cannot bear that an unhappy female, who has
been hurried by unguarded tenderness, or perhaps an artful seducer,
to one crime, should be driven to infamy by stern necessity. I wish
not to possess that rigour of virtue which tempts us to add insult to
a fallen penitent ; and though my heart must ever shun each vice, never
can it be divested of compassion, and a desire to rescue from shame
its repentant votaries.

‘ *Clara.* Did all act thus virtue would feldomer be sunk in depravity.
How many poor girls ; from one false step, from base seductions,
which situation has rendered irresistible, and sometimes from
only the appearance of guilt, are driven, by the hardened favourites
of fortune, to the most abhorred situation to rescue them from want,
beggary, and a jail !

‘ *Lady Raymond.* I wish not to wound your feelings by any question
of your unhappy story ; but have you no friends that I can interest
in your fate ?

‘ *Clara.* Alas ! friendless and forlorn, the only hand that was
stretched forth to aid me cruelly made my gratitude and sense of his
liberality the means of ruining that peace which he falsely seemed
solicitous to protect.

‘ *Lady Raymond.* What art thou, tyrant man ! who thus dare destroy
us by such cruel arts ; of which unsuspecting innocence renders
us the too easy dupes ?

‘ *Clara.* Quite unpractised in the voice of deceit, I judged him
after the purity of my own heart, which could not suspect that the
man who could, with such apparent humanity, relieve my distresses
would barbarously plunge me in infamy for ever.

‘ *Lady Raymond.* Ungenerous, merciless man ! But have you no
relations ?—no friends ?

‘ *Clara.* I had a beloved friend ; a kind, a much-loved husband—
but now, alas ! am friendless and forlorn.

‘ *Lady Raymond.* Tell me, how came you to leave him for another,
and yet so fondly love him !

‘ *Clara.* We married from the tenderest attachment ; and but for
my Edward’s love of play, I still might have been happy : but, alas !
that one vice ; like a tempestuous torrent, roots up every honest feeling
from the heart, and excludes all hope of happiness from the
wedded state.

‘ *Lady*

' *Lady Raymond, (aside.)* Oh, Raymond, Raymond ! think on this truth.

' *Clara.* He lost his all at play ; he paid his debts of honour with that liberality which dictated all his conduct, but left his honourable, needy debt unsatisfied. He forgot the honest tradesman and labourer, who, exasperated, threw him into jail :—frantic with his distress I, with my lovely boys, followed him to sooth his sorrow and partake his miseries ; " we had not been long there when the trifle which we had about us was exhausted. The bad air made my infants sick."

[Weeps.]

' *Lady Raymond.* Poor little innocents ! how cruel their situation !

' *Clara.* " I felt more anguish than even hunger caused in seeing those beloved objects *starving*." Every time the gates of our horrid dungeon were unlocked, " and gave a doleful creak at opening," my heart leaped with the hope that some hospitable hand was stretched forth to relieve our perishing wants. But our jailor, grown callous from our inability to pay, was deaf to our cry of anguish.

' *Lady Raymond.* It is a melancholy truth ; every day sees some wretched object thus miserable from unmerited misfortune, that ought to command relief from humanity. But riches, dissipation, and success, from never having witnessed such scenes, forget that they exist. Yet, what honour would it secure the great ladies did they give to a charitable purse, to be expended in relieving such unfortunates, one throw at the hazard-table.

' *Clara.* True, Madam ; but the happy seldom reflect ! " Oh ! had you seen my little blooming boy when perishing, with its little wan face looking up to ours, transfixed with horror ! and, when we wept in silent anguish, he cried, Papa, dear Mamma, what distresses you thus ? Why, oh ! why don't you give me to eat ? indeed, indeed I shall die. Alas ! we had it not to give ; and the drooping innocent, murmuring at our seeming cruelty, fainted and expired."

' *Lady Raymond.* " How hard your fate ! with what merciless cruelty the law seconds the inhuman creditor in persecuting the unfortunate when unable to pay ! " But proceed—my heart bleeds for you.

' *Clara.* We were overwhelmed in sorrow. At last my Edward got liberated on paying those cruel ones that had imprisoned him, which stripped us of every thing. Lord Raymond procured him an appointment in India.—He could not pay my passage ; and I with my infant were left behind, till increase of fortune should enable him to send for me. The last ships brought me the melancholy account of his death. Lord Raymond liberally furnished necessaries, which I could not refuse, for the support of my child.

' *Lady Raymond, (agitated.)* Oh, proceed ! How few of the soulless lords of the creation are capable of disinterested attachment, or any sacrifice for the repose of another !

' *Clara.* My heart is grateful to excess ; and fatal opportunity, with that freedom which I feared to deny the only benefactor of my husband, led me insensibly on the brink of dishonour. (Weeps.)—Remorse has haunted me ever since the fatal moment of my ruin. Alas ! I could not think he could be so cruel as to make my honour the price of his bounty. (Weeps.)

' *Lady*

* *Lady Raymond.* How was this friendship degraded by this ungenerous triumph o'er your virtue! a triumph perhaps only rendered possible by excess of gratitude! awakened by a false parade of sentiment and honour to so exquisite a degree that it disarmed the victim he thus cruelly destroyed.

* *Clara.* Hearing of his marriage I fled from him; for I'd brave every misery, prefer poverty and scorn to the destroying the repose of another.

* *Lady Raymond.* Such generosity of sentiment has proved your ruin, and I trust will restore you to honour and peace.—He has left you without any money I'm told?

* *Clara.* His displeasure at my leaving him must have caused this want of generosity.

* *Lady Raymond.* For your infant's sake look on me as your protectress; there is a hundred guineas, which I shall pay you annually; and I hope I shall be able to pass my word that the purity of your conduct shall equal the probity of your heart, which may yet bestow on you a long life of comfort.

* *Clara, (kissing her hand.)* I shall be most happy thus protected.—Alas! Lord Raymond, like most of his ungenerous sex, only triumphed to tyrannize; but I trust he will prove worthy of the amiable wife—that every voice is raised in praise of. May she—but hark! I heard his voice on the stairs. How has he discovered my retreat!

* *Lady Raymond.* For mercy's sake hide me, else I'm undone!

* *Clara.* Indeed, Mrs. Tender, he is not so very illiberal as to think the worse of you for pitying even a wretch like me.

* *Lady Raymond.* Oh! have you no closet? alas! you know not the cruel risk that I run.

* *Clara.* Here is no place but this clothes-press.

(Lady Raymond opens the side of the press in which Lord Bonton is concealed, who steps out—Lady Raymond starts, looks at Clara with contempt, and says,)

* *Lady Raymond.* I perceive I have been deceived; but necessity now compels me to conceal myself.

* *Clara.* Lord Bonton here! Heavens! what has tempted you thus meanly to insult me?

* *Lord Bonton.* Love, my fair one; all-powerful love. I wished to see you unknown to Raymond.

* *Clara.* I have too well merited this humiliation; but I must fly from him, my still more cruel enemy.

(As Clara goes to rush out at another door)

* *Enter Lord Raymond.*

* *Lord Raymond.* Stop, Madam; have I caught you?

* *Clara.* Oh, my Lord! why thus pursue me?

* *Lord Raymond, (amazed.)* What Clara here!

* *Clara.* Why thus distress me by a conduct which must now prove us equally unworthy! Alas! when your honour could not suffer I but too easily forgot my own.

* *Lord*

‘ *Lord Raymond.* Talk not of honour in this house of infamy, and with my Lord Bonton. You have fled with him from my arms to this scene of infamy, yet talk of honour! But, Madam, I came not here in quest of you, but that monster my wife, who they told me was in this room.

‘ *Clara.* Be calm, my Lord; I never saw your wife, (*aside.*) What can he mean?

‘ *Lord Raymond, (looks all round, then opens both sides of the press—discovers Lady Raymond and Captain Daffodil.)* Damnation! my wife and Captain Daffodil!

‘ *Clara.* Heavens! is this angel Lady Raymond!

‘ *Lord Raymond.* Heavens! is this devil Lady Raymond!

‘ *Lady Raymond.* For once, my Lord, restrain the impetuosity of your temper, and listen—

‘ *Lord Raymond.* To a defence your ladyship had no doubt prepared before you came here

‘ *Clara.* Don’t misjudge her angel purity; she came here to rescue me from misery; she has seen none but me; the sound of your voice made her conceal herself.

‘ *Lord Raymond.* Seen no one! Oh, very likely; she was perhaps all the time, as I found her, in a place where her sense of seeing could not so well be gratified. Your ladyship has indeed soon perfected yourself in modern manners; soon adopted the vices of the ton—and with a fool too. Oh, damnation! what depravity it shews!—As for you, Sir, (*to Daffodil*), I shall speak to you in a proper place.

‘ *Daffodil, (terrified.)* I protest and vow, my Lord, I’m as innocent as the babe unborn; I never even attempted to injure you.

‘ *Lord Bonton.* Yes, my Lord, I can swear all he wished he succeeded in—that was, to come forth with the eclat of being secreted with her ladyship. Don’t look so terrified, Daffy. Ha! ha! ha! don’t be so cast down; you shall be made happy by a caricature in the print-shops; and you need not doubt but the ladies will invent some interesting circumstances. Ha! ha! ha!

‘ *Daffodil.* Make me as risible a figure as you please in the print-shops; but, as I don’t like first impressions, or a proof copy, I shall take myself off. He! he! he!

In the fifth and last act, when farther concealment is impossible, the mystery of iniquity concerning Lord Ormond is brought to light. We learn that, “unfortunately led into a state of intoxication, he had madly sullied the angel purity of Julia Raymond;” for which there was no necessity while “the world is filled with willing wantons;” that, “to repair this injury to the victim of his passion, he sacrificed his beloved, promised wife;” but “the poor girl, on hearing the tenderness which existed between the till then happy pair, fled from him” to a convent, without once appearing on the stage, or even crying from behind *Juno Lucina, fer opem!* A reconciliation of course takes place

ENG. REV. Vol. XI. May 1788. A a between

between Lady Clairville and her Ormond. This is brought about at a masquerade, where most of the other characters are assembled ; and the piece concludes with the disgrace of Mrs. Tender and Daffodil, and the reformation of Lords Raymond and Bonton. The MORAL is delivered in these words :

‘ *Lord Raymond.* I trust the example of our better *hals* [*halves*] will tempt the ladies all to emulate those virtues which have made us for ever renounce the follies of fashion, and devote our future lives to that only real comfort which heaven has bestowed on mortals—virtuous, mutual, wedded love.

‘ *Lady Raymond.* Blest with a feeling heart, a virtuous mind,
When freed from *ton* what social bliss we find ;
But sure no joys e’en heartfelt love can cause,
Such raptures give us as the JUST’S applause.’

It is rather a pity that this couple, after a fond reconciliation, should so soon and so widely differ in opinion ; the husband declaring that the *summum bonum* consists in “ virtuous, mutual, wedded love ;” and the wife affirming that such love is mere watergruel compared with “ the JUST’S applause.”—Though the passage be but little removed from nonsense, we can guess the author’s scope. The poetry was intended for a *clap-trap*. She fondly fancied Mrs. Pope advancing from the middle of the stage, bending over the lamps, and, with her silver tones and elegant action, extracting “ the JUST’S applause” in a loud and lengthened plaudit. Alas !

We have been the more particular in our examination of this play as there is something monitory in its fate, which has proved that NO PATRONAGE can insure success on the stage to a slovenly, indecent, and ignorant performance. Lady Wallace has shewn her ignorance of the most common rules of composition. She has committed such offences against grammar as a schoolboy, in her own country, would be ashamed of. The most inattentive reader will find enough to justify this criticism almost in every page ; it is, therefore, unnecessary to produce examples.

As a concluding remark we must observe that Lady Wallace lays herself open to all the severity of criticism when she owns her “ ignorance of the mechanism of “ dramatic writing, stage effect, and the necessity there is “ for constant action in comedy.” Then why, in the name of common-sense, pretend to write a comedy ? Why, by

by extraordinary patronage and solicitation, get that comedy thrust on the stage to the exclusion perhaps of real merit?

ART. IX. *The Revelation of St. John, considered as alluding to certain Services of the Jewish Temple; according to which the Visions are stated, as well in respect to the Objects represented as to the Order in which they appeared.* 8vo. 6s. Payne. London, 1787.

THE Revelation of St. John has given rise to much theological controversy, and has experienced a great variety of illustrations. After all the disquisitions of ingenuity and learning many difficulties still adhere to this mysterious subject. Where there is so much room for difference of opinion, succeeding interpretations may, in almost an endless progression, dispute the authority of those which have preceded. These difficulties, however, ought not to discourage the inquiry of those who are qualified for such profound investigation, or deprive them of their just reward.

It is the opinion of the author of the present work that former commentators have mistaken the design or plan of the book of the Revelation, by neglecting to observe that just connexion of parts which constitutes one uniform whole in every well-ordered composition. It has been thought that John would have written with less ambiguity if he had been better acquainted with the Greek language, and had made less use of Hebrew idioms. But the adoption of his native idioms must be reconciled by observing that they are suited to the dictions of the ancient prophets, to the services of the temple, and to the customs of his country. To each of these there are many implied references; so that it seems probable no other mode of expression could have so well veiled his meaning outwardly from an incurious view, and have been at the same time inwardly so pregnant with valuable matter.

The work before us is evidently the produce of a learned and ingenious understanding. We every where discover strong proofs of deep reading and acute observation. The following passage will demonstrate the truth of these assertions:

A a z

CHAP.

C H A P. XIII.

• Ver. 1. And I stood upon the sand of the sea, and I saw a beast rise out of the sea, having seven heads and ten horns; and upon his horns were ten crowns, and upon his heads the name of blasphemy.

• Ver. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, his seat, and great authority.

• It is probable John did not remove from the place where he stood when the first vision opened to him. He relates here that "he stood upon the sand of the sea;" probably on the southern shore of the island, the nearest to Jerusalem, towards which he was understood to turn his face in prayer on the morning of the Lord's-day." Conceiving his situation to be so, our perceptions will become clearer, both as to this first beast which rose up before him "out of the sea," and the second beast, which seemed to ascend out of the earth, or midland of the island.

• The beast is known to be Rome and her empire; from situation, rising out of the sea, or western side; and from character, bearing the descriptive mark of the fourth beast, or kingdom, seen by Daniel. It was Rome from her beginning, through her several gradations, to her final dissolution. The beast bore some note of her in every stage; but that which predominated here was her heathen, imperial, victorious state. She was in this vision what Daniel had seen her, "dreadful, terrible, and strong exceedingly." John, following the elder prophet's representation of the three great empires in Asia preceding the Roman by the lion, the bear, and the leopard, has described this beast more particularly in the season of victory, and in the time when he retained in his composition the Babylonian, Medo-Persian, and Grecian conquests in Asia. Therefore, the time to which the vision of the beast had more direct respect, for the purpose of instructing the churches, came between the reduction of all Asia to the west of the Euphrates by Pompey, and the reign of Constantine. By the building of a second capital of empire, dominant over the eastern provinces, the lion, the bear, and the leopard were lost to Rome, and transferred to Constantinople. The beast, Rome, underwent this change in condition as soon as the second beast, Constantinople, appeared; and nearly followed the defeat of the dragon by Michael, and the victory of Constantine over Licinius. The purpose of the volume now in the hands of John was to explain and enlarge upon the passages of the sealed book, as the leaves had been unfolded in succession. This beast is the apposite comment on the first four seals, and made known the persecuting spirit of the four Roman horsemen. The second beast rose out of the earth nearly with the breaking of the fifth seal, in the reign of Constantine, and will be found to foreshew to the churches some interesting circumstances

stances consequent on that period, which were not seen so clearly, or in their full dimensions, in the former book.

There have been three descriptions made of the beast, in his different conditions, which is the object of this vision. The first by Daniel in his seventh chapter and seventh verse; this which we have here from John; and that other which he has given in his seventeenth chapter. Daniel looked forward to this beast as to what was to come. He saw it "dreadful, terrible, and strong exceedingly;" in that condition wherein it was able to subdue all opponents, and trample under foot the great kingdoms of the world. He saw it in a second state, grown weak by age, and ten kingdoms rise up in the body of the beast: yet was not the beast destroyed by them, but lived, together with the ten kingdoms, until he and they fell together in one common ruin. John, in this part, saw the beast as it was present with him, heathen, and retaining the force of great empire. In the seventeenth chapter he was made to understand what should befall the beast in his latter age, when he should bear the antichristian woman, together with the ten kingdoms specified by ten horns.

Daniel has made no mention of the seven heads of the beast; it was not necessary to speak of them in his great outline of the successive kingdoms of the world. To John they were an useful note, and enabled him to distinguish the stages in the life of the beast. In the seventeenth chapter, where it became requisite, from certain extraordinary appearances, to prove the identity of the beast, the angel pointed out the characters of it in the several gradations it had passed through up to the time on which the vision touched. "Seven heads are seven mountains," describing Rome by situation, built upon seven hills, to be the beast on which the antichristian woman sat; and again, as if to secure his relation from doubt, by actions that belonged only to Rome: thus, the angel applied the seven heads to the seven executive powers in old Rome; "and there are seven kings, five are fallen, one is, and the other is yet to come." John knew that the kings of Rome, the consuls, dictators, decemviri, tribunes, were "fallen," were no longer at the head of Roman affairs. He knew *one is*; that is, the imperial dignity, which ruled in Rome in the person of Domitian, in the very time the angel spoke; and he was informed that one power more was to succeed after emperors had ceased. By such certain tokens, both of place and government, the angel removed every doubt that the beast in the seventeenth chapter was the same beast John had seen before imperial, but in a later age, and in another condition. By comparing the two descriptions of the beast given in the thirteenth and seventeenth chapters, it appears that, when the place of the action is intended, the seven heads mean the seven hills of Rome, as in the case of the antichristian woman's residence, "the seven heads are the seven mountains on which the woman sitteth;" but when an action is signified, a head of the beast means the ruling power in Rome. The violent death of Nero is thus expressed; "and I saw one of his heads as it were wounded to death." By no figure of speech, however bold, can the *wounded head* apply to one of the seven hills, whilst it inculcates very

plainly the danger of the imperial dignity, and of the empire itself, in that conjuncture.

‘ When the dragon appeared elevated in the third heaven his seven heads were crowned, and denoted the place, the city on seven hills, where his altars were raised, and himself owned the tutelary god and spiritual king. His crowns were not transferred to the corresponding heads of the beast, because the place, or city only, was intended. In the stead of crowns the beast bore on “ his heads the name of blasphemy ;” temples built upon the seven hills, and dedicated to the worship of the dragon under various titles. They are styled *blasphemy*, after the language of scripture, where the burning of incense to strange gods is so denominated. The heathen beast bore the blasphemy avowedly and openly upon his heads. The same beast, in his later age, and nominally Christian, is described “ a scarlet-coloured beast, full of the names of blasphemy, having seven heads and ten horns.” In his second condition he retains the blasphemy in his composition or body, “ is full of the names of blasphemy,” but does not bear it upon his heads, or make outward profession of it.

‘ The ten horns of the dragon were not crowned, for the plain reason that, in the time the horns grew up, or when the ten kingdoms were seen to arise within the western empire, the dragon was vanquished, and had no crowns to bestow. The beast wears the horns crowned ; they were, with the instructions of the angel, mere characters by which this beast was to be known again, when he should be seen in another condition. The dragon, however, assumed the horns ; which, although he did not confer the royalty, he considered them as his property, because they shall in their day “ give their power and strength to the beast,” which is full of the names of blasphemy, “ and make war with the Lamb.”

‘ Ver. 3. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed ; and all the world wondered after the beast.

‘ The former appearance of the beast shewed the full splendour of the imperial glory, which John has explained to have been derived from the dragon, who gave him “ his power, his seat, and great authority.” This verse is to be referred to the particular circumstances of the empire at the death of Nero, the last of the Octavian family, when the sixth head in that line received a deadly wound. The Roman affairs were in a turbulent situation on account of succession to the throne, caused by the contentions of Gaiba, Otho, and Vitellius. Different factions, supported by veteran legions, gave room to conclude the time arrived when this great empire was doomed to fall through intestine war. Suetonius, compared Rome at this time to a ship driven by contrary winds, ready at every moment to sink. Notwithstanding the unfavourable aspect of public affairs, the full glory of the empire and imperial name were restored when Vespasian was saluted emperor. The deadly wound was healed in respect to the Roman

Roman state, and the world beheld with admiration the sudden tranquillity which followed.

It is very certain that, in the first age of the church, a strong persuasion had taken hold of many Christians of the near approach of our Lord's second and glorious coming. This their mistake gave occasion for the admonition from St. Paul, "Be not shaken in mind, neither by spirit or by word, as that the day of Christ is at hand. Let no man deceive you; it shall not come except there be first a falling off, and the man of sin be revealed." The prophecies of Daniel were open to Jews and Christians, and might have led them, on the removal of their common enemy Nero, whom the latter may have considered to have been the "man of sin," and on viewing the distracted condition of the Roman state, to conclude the dissolution of the empire was at hand. The Jews confided in their temple, as under the divine protection. In the second year of Vespasian their city was taken, and their temple overturned. The expectations of the one and the other were frustrated, and tauntingly scoffed at by the heathen.*

A commentary on the prophetic part of the prophet Daniel is annexed as an appendix to that on the Revelation, and may be previously perused with much advantage.

ART. X. *Observations on the Diseases of the Army in Jamaica; and on the best Means of preserving the Health of Europeans in that Climate.* By John Hunter, M.D. F.R.S. and Physician to the Army. 8vo. 5s. boards. Nicol: London, 1788.

IN reviewing Dr. Moseley's treatise on Tropical Diseases*, we had occasion to remark the imperfect state of medical knowledge with regard to the diseases of hot climates. The writers on this subject are comparatively few; and almost as few are the readers who, from an acquaintance with those countries, can be sufficiently qualified to judge of the accuracy of their observations. It becomes still more difficult to ascertain the truth when the facts are differently represented, and when there is likewise a great diversity in the method of cure recommended by different practitioners. It is hardly possible to imagine less similarity between diseases essentially distinct from each other than what occurs sometimes in the description, but much more in the treatment, of the same specific diseases, as related by Dr. Moseley and Dr. Hunter. To what shall we ascribe this disagreement?

* See English Review for January.

Dr. Moseley appears to have practised in Jamaica for many years; Dr. Hunter only for two years. The practice of the former seems to have been extensive in the island; that of the latter to have been confined to the army, and in particular places. These circumstances may account, in some measure, for the diversity, but do not entirely remove the doubts which it must necessarily occasion. We are satisfied, however, that both these authors write ingenuously; and shall rather impute the effect to local or accidental causes than to any deficiency in their observations.

After an introduction, in which Dr. Hunter describes the situation, face of the country, climate, and produce of Jamaica, he proceeds to investigate the causes of sickness and mortality among the soldiers and Europeans in that island; delivering at the same time the precautions to be taken in sending troops to the West-Indies, and the means of preserving their health on arriving in that climate.

The greater part of these observations is occupied with the remittent fever, of which we meet with a large and satisfactory account. The author informs us that the medicine which he has found most considerably to relieve the symptoms during the paroxysms, and promote a remission, is James's powder. It is given in small doses, seldom exceeding five grains, and is repeated every three or four hours. If the stomach be in an irritable state, the dose is often not larger than half this quantity. He always gave the bark as soon as there was a remission; but Dr. Moseley recommends caution in administering this remedy.

Dr. Hunter assures us that he did not find vomits of advantage in the remittent fever of Jamaica. "On the contrary," says he, "when that disease is violent, the worst symptom is a retching or vomiting, which is greatly aggravated by emetics." We should readily join with him in pronouncing emetics inadmissible in this case; as there is reason to suppose that such a vomiting is symptomatic, and not to be relieved by emetics.

The following are the author's remarks concerning the use of blisters in this fever:

"Blisters were often applied by some in the cure of the fever. It will be obvious that there must be a degree of uncertainty in appreciating the effects of a remedy which does not complete its operation in less than twelve or fifteen hours, in a disease that consists of remissions and exacerbations, following each other at no fixed or regular periods. Under such circumstances remissions must often occur during the operation of the blisters; but there was no reason to think that they were promoted by them; and the blisters certainly had no effect."

effect in preventing future attacks of fever. In cases of great stupor and insensibility, where it might have been expected they would have been most useful, they did no good. When the fever was violent, and the paroxysms long, it frequently happened that the blisters rose well, and produced their full effect; yet the fever went on as if no such application had been made. Finding that they neither shortened the fit, nor prevented future returns; that the discharge from them was often so considerable, from the dissolved state of the blood, as greatly to weaken the sick; that they frequently produced ulcers that were healed with much difficulty, and sometimes mortifications that proved fatal; I laid aside the use of them entirely, unless the sick were distressed with a bad head-ach, for which symptom they were in some sort a specific. The same objections were found to hold good against synapisms.

In the account of the intermitting fever we meet with no observation of importance. The cold fit, is generally less severe than in more northern latitudes. The remedies used by the author in the dysentery were gentle purges and opiates; besides which he sometimes gave the decoction or infusion of the bark, accompanied with a dish of strong camomile tea.

What is suggested in the following passage relative to the dry belly-ach is worthy of attention;

• The second stage of the disease, the palsy, is always a most obstinate complaint; and, in many cases, the sick never recover completely either the strength or motion of the arms or wrists. The Bath waters have long been celebrated for their virtues in this stage of the disease; by bathing in them many have had the use of their limbs restored. There is reason to think that their good effects depend entirely upon their virtues as a warm bath; and this opinion has been confirmed by such trials as I have made of the warm bath in the cure of the palsy. It was nearly as effectual as the Bath waters; but the difficulty of preserving a proper and uniform degree of heat in an artificial warm bath, for any length of time, must always give a decided preference to natural warm springs. It may frequently happen, however, that those cannot be come at; in which case warm bathing forms an excellent substitute. The temperature of the sea, near the shore in the West-Indies, is not less than 84° about the middle of the day; and bathing in it would probably be as efficacious in the cure of palsy as the Bath waters. But in this particular my experience is very limited: for the paralytic men were all sent home with the invalids, as there was hardly a chance of their ever being again fit for soldiers.

• Physicians have been much divided with respect to the use of opiates in this disease; some of great note advise to trust chiefly to them in the cure of the colic, asserting that they allay the pain, remove the spasms of the bowels, and contribute greatly to a speedy solution of the disease, by rendering the operation of purgatives more easy and certain; while others, of no less name, entirely forbid the use of
opiates,

opiates, till a free passage has been procured. I must own that my experience, as well in this country as in Jamaica, coincides with the latter opinion. The relief procured by opiates was inconsiderable till the body was opened; and some of the worst cases that I saw had been treated with opiates in the beginning. A desire to allay the excruciating pain is the cause that they are frequently given; but the only circumstances under which I have found them of advantage were, when the stomach was very irritable, and they were united to a purgative, to prevent it from being thrown up.

Some observations are added on a few other complaints in Jamaica; and the work concludes with an account of the proper manner of taking care of the sick soldiers in that and the other West-India islands.

ART. XI. *Picturesque Antiquities of Scotland*, etched by Adam de Cardonnel. 8vo. 2 vols. 18s. boards. Edwards. London, 1788.

THIS work consists of castles, cathedrals, monasteries, and other religious houses, etched with considerable neatness in the manner of Hollar. To each plate is annexed some account of the building delineated, collected from various writers on the antiquities of Scotland. We are in general informed of its local situation, when and by whom it was founded, and little anecdotes concerning it are sometimes given. The curious in ancient architecture will be disappointed in not meeting with so minute a detail of the parts of the buildings as is wished for and expected to be described in a work of this kind. The account is much too general; we are sometimes indeed told that "the building is magnificent; that the sculptures are executed in a masterly manner," &c. but there is nothing to satisfy the architect or the connoisseur in what is called gothic fabrics; for the plates are too small to give the necessary satisfaction; and the annexed illustration is neither scientific nor sufficiently particular. The reader may judge of the whole descriptive part by the following extract:

PLUSCARDINE.

'In the county of Moray, about six miles from Elgin, was a priory, founded in the year 1230 for monks of the order of Vallis-Caulium, by King Alexander the Second, in honour of St. Andrew.

'The walls which inclosed this house are still remaining, and are nearly quadrangular. The church is almost in the centre, built in form of a cross having a square tower in the middle. The oratory and refectory join the south end of the church, under which was the dormitory.

dormitory. The chapter-house has been of fine workmanship, of an octagonal form.

The remains of the prior's house, and of the cells, are contiguous to the church; and the whole together merit the attention of the curious traveller.

This priory is the property of the Earl of Fife.

To each volume is prefixed an introduction, giving an account of religious orders and houses, collegiate churches, hospitals, and castles. In the second part of this introduction the author has collected from others what has been said on the ancient mode of fortification, and has taken notice of the *vitrified* walls which are to be seen in many parts of Scotland, particularly on the hill of Knockfarril, in Rosshire, and upon Craig-Phadrick, in the county of Inverness.

The plates are the most valuable part of this work, and have great merit as coming from the needle of an *amateur*. To persons who make what is now called the northern tour this publication will be very acceptable.

FOREIGN LITERATURE.

ART. XII. *Sur l'Importance des Opinions religieuses.* Par M. Neckar.

ART. XII. *On the Importance of religious Opinions.* By M. Neckar. 8vo. 542 Pages. 1788.

THE New Testament says that no man can serve God and mammon; but M. Neckar is an additional proof that the scripture text is not always to be taken in a literal sense. While we supposed him calculating the interest of loans and the produce of taxes; employed, in a word, in the worldly drudgery of finance, and buckling on his armour to be ready for the attack of so determined an enemy as M. de Calonne; lo! we see him mounted on his imagination, like an aeronaut soaring towards heaven, and exploring the boundless regions of metaphysics, where unluckily there is no ground to anchor evidence upon, and where all calculation is at fault. Sensible himself that he has rather stepped out of his sphere, he tries in his introduction to prove that there is a greater analogy between his former labours and present meditations than may at first be imagined. But we confess

confess we cannot discover much relation between them, unless we allow him to have had a share in the higher parts of legislation, to which he seems indeed to put in a claim.

M. Neckar, after remarking that wherever mankind has formed a social body there have been established religious opinions, and a public form of worship, and that they are necessary for the preservation of public order, examines the consequences that would result from establishing a system of political philosophy in their place. He denies that the interest of individuals is sufficiently connected with that of society in general to insure the observance of moral obligations; and affirms that the authority of the laws would be equally inefficient if not supported by religious opinions. He says that the situation of the major part of mankind is so very wretched, that, if they were not restrained by religious principles, they would certainly seize, at least, a small share of the good things of the world, which are always before their eyes, but never within their reach. Not having altogether forgot his former occupation, he follows up this remark with an important observation of finance, and recommends a proportional dose of religion to be administered to the common people, whenever the hardness of their situation is aggravated by additional taxes; "For," says he, "it is in the irritation of misfortune that a powerful curb and consolation is particularly necessary." But, with all due deference to M. Neckar, is not this adding an abuse of religion to the abuse of government? for surely it is wicked to fleece the poor in the name of the Lord, and to make religion favour oppression, and frighten mankind into a tame direction of their natural rights. When we consider our author proposing a recompense in the world to come for the good things of which the poor are deprived in this, we think we see St. Bernard giving, for every acre of ground he extorted from superstition, three acres of good arable land in paradise. M. Neckar admits, immediately after, that the miserable situation of the bulk of most European nations is to be attributed to the abuse of power and authority; and yet, instead of pointing out how to remedy the evil, he wishes to render religion subservient to its support. Where, M. Neckar, is your philosophy?

The author afterwards proceeds to shew that the practice of the different virtues might be recommended, but could not be well inculcated, by a system of political morality, which would always be feeble in its effect, particularly in the juvenile stage of life. He afterwards attacks the opinion of those modern philosophers who deem self-interest and a love

love of praise sufficient to maintain the observance of moral duties. This concludes his first chapter.

M. Neckar proceeds to adduce a variety of arguments in support of his opinion; denies that such a thing as conscience could exist independent of the idea of a God; and points out the insufficiency of human laws, inasmuch as there are a multitude of vices over which they have no jurisdiction. Here, by the way, we perceive much useless repetition. He then examines the influence of the desire of praise, and of the fear of shame and contempt; and asserts that these sentiments derive their principal force from religious morality, and that, if separated from it, they would only influence our actions in proportion as the advantages we derive from the opinion of mankind counterbalance the sacrifices we make of our interest or pleasure. We were not a little surprised at another opinion annexed to this. M. Neckar says that even the *point of honour, which consists in being ready to sacrifice our lives to avoid the most trifling humiliation*, would be much weakened if all respect for religion were destroyed!!! Who, before M. Neckar, ever supposed the gothic custom of duelling to be dependent on religion?

Foreseeing that the opinion of mankind's having a natural disposition to virtue may be urged as an objection to his theory, the author affirms that the very idea of moral rectitude is founded on the intimate and perfect conviction of the existence of a God, the model of all perfection. He next considers whether the good lives of many irreligious men be an objection of greater weight; and endeavours to shew that religion has an indirect influence even over the opinions of the atheist.

He then adverts to the effect of religious opinions on the happiness of mankind; and describes, with considerable eloquence and force of reasoning, the advantages and consolations we derive from the belief of a God, and the immortality of the soul; as well as the dreary prospect we should have before us, if our view were bounded by annihilation. After having considered human happiness, as far as influenced by virtue, and the connexion of virtue with religious principles, he proceeds to combat the objection founded on the wars and troubles of which religion has been the cause. "Should we," says he, "convince any man of the advantage of anarchy by relating the different abuses of authority? Should we be listened to if we attempted to decry every kind of jurisprudence by pointing out all the evils that legal chicanery has produced? Could we, by calling to mind all the fatal discoveries we owe to science, render it

an

“ an object of contempt? Or ought we to stifle every species
 “ of self-love and activity on hearing a recital of the various
 “ crimes which have been committed through covetousness,
 “ pride, or ambition? Why then desire the abolition of re-
 “ ligious opinions because fanaticism has sometimes made
 “ them the instruments of the misfortunes of mankind?”

We come next to one of the most important parts of the work. M. Neckar examines whether the bare idea of a God be sufficient for the support of morality, and decides in the affirmative; thence he takes occasion to defend the free agency of man, and the immortality of the soul, in a long series of arguments, some of which seem ill founded, and others extravagant. “ In short,” says he, “ for in a
 “ matter so obscure every supposition is admissible, who can
 “ assure us that our soul, while on the earth, is not in a kind
 “ of enchantment, or in a sort of interruption of its usual
 “ existence? All that we see of the universe is an assemblage
 “ of incomprehensible phenomena; and when we endeavour
 “ to clear up our incertitude by the help of such ideas as
 “ are most consistent with our intelligence, we wander, per-
 “ haps, but the farther from the truth, since, according to
 “ all appearance, it is hid in the depths of the infinite.” In the name of common-sense, then, let all but madmen bid farewell to metaphysics if he who starts suppositions the most hostile to our reason be the most likely to hit upon the truth. Not that we blame M. Neckar for being of an opinion so favourable to himself; for, according to this system, he is indeed, in more than one instance, a notable metaphysician. We will say, however, in his own words, though we believe it was far from his intention that they should be applied to him: “ Here we see how a man may
 “ lose his way who leaves simple sentiments, and such as are
 “ within his reach, for vague excursions in the world of
 “ metaphysics.”

Three long chapters follow to prove the existence of a God. The first is merely descriptive of the wonders, harmony, and order, of the universe; the others contain a long train of arguments directed against the principal systems of atheists, particularly against that opinion which supposes the world to be the production of a fortuitous concurrence of the different parts of matter eternally existing. If M. Neckar is not the most formidable, he is certainly the most determined adversary the atheists have as yet had to contend with. He deals his blows in every direction, attacks them in their last entrenchments most unmercifully, and does not seem inclined to give them any kind of quarter. They, weak men! had

had always supposed that if they could prove the non-existence of a Deity, they should necessarily be exempt from any danger of being sent to the dark abodes where *the worm dieth not, and the fire is not quenched*. We indeed believe that the staunchest champions of religion never till now attempted to contest this point. It was reserved for M. Neckar to prove that, right or wrong, they run the risk of being d— d. As there is something novel in the idea, we fancy our readers will not be sorry to see it in his own words :

‘ If there were no God ; if this world, if the whole universe, were only the production of an infinite number of chances, or Nature herself existing from all eternity ; and if this Nature, altogether blind and destitute of any internal consciousness, had at the same time no guide, no superior ; if, in a word, all her movements were the necessary effect of a property eternally hidden in her own essence ; a dreadful thought would arise and alarm our imagination ; we should not only be obliged to bid farewell to all those hopes which are the greatest comfort of our lives ; we should not only be obliged to turn our eyes on the gloomy images of approaching death and annihilation ; this dreadful prospect would not be the end of our dangers, nor the last term of our affright ; for the revolutions of a blind nature being unknown, and more difficult to comprehend than the designs of an intelligent being, it would be impossible to discover on what basis the destiny of man is placed ; it would be impossible to foresee whether, by one of the laws of this imperious Nature, sensible and intelligent beings were doomed to perish irrevocably, or to live again in some other form ; whether they were destined for the enjoyment of other pleasures, or to suffer, on some future day, eternal torments ; life and death, bliss and wretchedness, being indifferent to a nature of which the movements are not directed by any intelligence, or connected by any moral idea, but depend entirely upon a blind property, represented to us by the dreadful word *necessity*. Such a nature would be exactly similar to those rocks to which fiction chained down Prometheus, and which were equally insensible to his cries, and to the joy of the vultures that preyed upon his heart.

‘ Hence it follows that, in such a system, nothing could determine our opinion concerning futurity ; nothing could assure us, that the devouring flames of the fiery stars suspended in the universe, are not peopled with beings susceptible of the sensation of pain ; nothing could assure us that the sensible part of ourselves, obeying the impulse of some unknown force, would not be carried into these regions of sorrow
and

and lamentation : in short, and it is impossible to pronounce such words without shuddering, nothing, no, nothing could assure us that, by one of the laws or revolutions of this blind Nature, eternal torments would not be our cruel and dreadful lot.'

M. Neckar then points out the respect due from the true philosopher to religious opinions, and observes that, as the moral part of the Christian religion contains nothing incompatible with philosophy, even the deist ought to spare its tenets and dogmas, and consider them as resting-places for minds of a less daring wing.

His next chapter is on toleration, and breathes throughout the spirit of philosophy. After proving astronomically the insignificance of the earth in the system of the universe, he asks whether any little body of men can have the presumption to suppose that they have the advantage of adoring the God of so many worlds in the only manner agreeable to him ; and laments the want of moderation in those who write on religious matters, some of whom, he says, profess universal scepticism, while others, entrenched behind a few mystical ideas, pronounce anathemas on every kind of doubt or difficulty.

The points of morality inculcated in the holy gospel next attract our author's attention ; and he announces the design of considering them in a new light. We could not, however, discover much novelty in his observations. The praise he bestows on the charity and spirit of philanthropy diffused throughout the precepts there inculcated, is agreeable to the feelings of all men.

While M. Neckar cautiously steers between two extremes, sometimes verging on pure deism, and sometimes reverting to Christianity, he seems likely to meet with the approbation of no party. Nor do we see the necessity of his work. It is not necessary to preach up to princes and potentates the importance of the belief of a God ; for there is no government in the world that ever entertained an idea of favouring a system of atheism ; it would be impossible to make infidels of the common people ; for ignorance tends directly to superstition, not to incredulity. Is it to deists that M. Neckar addresses himself ? No : his system, upon the whole, is favourable to theirs. None, then, but a few solitary-atheists remain, if indeed any man be an atheist at heart ; and, after the many volumes that have been written already, the work before us does not seem likely to convince people who shut their eyes upon the truth, especially as a great part of it is only a repetition of what has been said before.

We

We were not sorry when we had finished the perusal of this performance; for its prolixity, the abstruse metaphysical discussions it contains, and the style, which is rather eloquent than perspicuous, made it a laborious task. Many of M. Neckar's arguments, which it would be difficult to refute, seem rather to puzzle than convince; some appear to us sophistical, and others weak. But while we find defects in his reasoning, let it not be understood that we wish to attack the *general* tendency of his work; our respect, for the cause he undertakes to defend, is great. Evident marks of an acute and comprehensive understanding are visible throughout; and frequently our attention was arrested by very beautiful images and comparisons, as happy as ingenious. Some people affirm, but whether from Parisian calumny or truth, we know not, that M. Neckar has borrowed the pen of a certain celebrated *political* and *philosophical* writer. Nevertheless, though the work before us contains some of the flashes that illumine the productions of that celebrated author, we will venture to affirm that it is not his production. If it be, it has done M. Neckar so little honour in the general opinion of his countrymen, that we think the late comptroller-general has not made this *loan* with his usual discernment.

MONTHLY CATALOGUE

For M A Y 1788.

MISCELLANEOUS.

ART. 13. *The Tribunal. Addressed to the Peers of Great-Britain; about to sit in Judgment on Warren Hastings.* 4to. 2s. 6d. Stockdale. London, 1788.

THIS is a severe invective against the accusers of Mr. Hastings; and a warm defence of his conduct and character. The following lines will afford a specimen of the author's opinion and powers:

' If a long life of faith severely try'd;
If gentlest virtues join'd to generous pride;
If temper meek, yet courage greatly prov'd;
Fear'd by the base, by all the good approv'd;
If rough in war as torrents when they roar,
Yet mild as peace itself when war is o'er;

ENG. REV. Vol. XI. May 1788,

B b

If

If public virtue for no private end,
 Belpeaks the patriot or displays the friend;
 If private virtue still for public good,
 Of wealth the joy, of poverty the food;
 If these pourtray a tyrant, traitor's mind,
 Then Hastings is the vilest of mankind;
 But if our reverence or our love they claim,
 Hastings stands foremost on the list of fame."

The poet proceeds to draw an amiable portrait of Mrs. Hastings; and afterwards makes *Truth* address the House of Peers in behalf of the prisoner. This poem is certainly very partial; but it will not be found destitute of sense and merit.

ART. 14. *The Law of Parliamentary Impeachments. By a Barrister at Law.* 8vo. 1s. 6d. Whieldon. London, 1788.

The impeachment of Mr. Hastings suggested to the author of this pamphlet the utility of explaining the legal mode of procedure throughout the whole progress of the trial. This he has executed in a clear, concise, and able manner.

ART. 15. *Apollo turn'd Stroller; or, thereby hangs a Tale: a Musical Pasticcio, in Two Parts. As performed with the most unbounded Applause, at the Royalty Theatre.* 8vo. 1s. Bladon. London, 1787.

The author of this performance must be contented with the *unbounded applause* which, he tells us, it received at the Royalty-Theatre. In the closet it may, however, escape censure, as it will probably have few readers.

ART. 16. *Richard Cœur de Lion; an Historical Romance. From the French of Mons. Ledaine. As performed at the Theatre-Royal, Drury-Lane.* 1s. 6d. Debrett. London, 1787.

This historical romance has been received with much applause, both in France and England. It is much more interesting, however, to hear it, than to read it.

ART. 17. *Euphrosyne; an Ode to Beauty. Addressed to Mrs. Crouch. By Sybvester Otway.* Faulder, London, 1788.

This is an ardent panegyric on the vocal powers and personal attractions of Mrs. Crouch. The author has neglected all regularity of numbers, being desirous, he tells us, of shaking off the fetters which encumber the flight of the British muse. Though we cannot pronounce him a lineal descendant of the author of *Venice Preserved*, yet he possesses some portion of that warmth and imagination requisite to constitute a poet.

ART. 18. *Poems on Subjects sacred, moral, and entertaining. In Two Volumes. By Luke Booker.* 5s. Smart. Wolverhampton, 1788.

Though these poems cannot be placed in the first rank of merit, yet they are above mediocrity, both with regard to the sentiments and versification.

ART.

ART. 19. *The Conversations of Emily. Translated from the French of Madame la Comtesse d'Epigny. In Two Volumes.* 12mo. 6s. Marshall. London, 1788.

These dialogues, between a mother and a daughter, deserve to be recommended to the notice of those who are employed in female education. They inculcate sentiments calculated to enlarge the understanding, and to improve the heart.

ART. 20. *Pleasing Reflections on Life and Manners; with Essays, Characters, and Poems, moral and entertaining. Principally selected from fugitive Publications.* 12mo. 3s. Hooper. London, 1788.

There is great variety in this selection. From the essays and characters both amusement and instruction may be derived; but the poetical part is entitled only to negative commendation.

ART. 21. *An Account of the Hunting Excursions of Asoph ul Dowlah, Vizier of the Mogul Empire, and Nabob of Oude. By William Blane, Esq. who attended in these Excursions in the Years 1785 and 1786.* 8vo. 1s. Stockdale. London, 1788.

This is a very curious narrative of the hunting excursions of the Nabob of Oude. He sets out upon his annual expedition, Mr. Blane tells us, about the beginning of December, and generally returns about the beginning of March. During this period, he generally makes a circuit of country from four to six hundred miles, always bending his course towards the skirts of the northern mountains, where the country being wild and uncultivated, is the most proper for game. He has a retinue of no less than twenty thousand persons, and is furnished in a magnificent manner with every requisite for the luxury of his table, or the amusements of the field. These pleasures of an eastern vizier afford a splendid idea of Asiatic greatness.

ART. 22. *A Trip to Parnassus; or, The Judgment of Apollo on Dramatic Authors and Performers. A Poem.* 4to. 2s. J. Abraham. London, 1788.

This Trip to Parnassus is a dream; the lady (for the author is a female) thus announces herself:

' On a flower-deck'd bank, by the side of a stream,
(For poets by fountains do usually dream)
Methought some one ask'd me to take an excursion
To the hill of Parnassus, by way of diversion;
I quickly assented, and thought 'twould be fine
To visit Apollo and all the gay Nine;
Indeed I had oft ask'd Thalia's assistance
To shew me the way, as it lay at a distance;
But whene'er to my cot she a visit would pay,
I'd so much to inquire, and so short was her stay,
I could never prevail; and the much-wish'd-for steep
I ne'er had found out but for Fancy and Sleep.'

B b 2

This

This is at least equal to any part of the performance. The versification is unharmonious, and eked out with expletives; nor does she possess any other quality of a poet to make up for this deficiency; all is conducted in an even, insipid tone, destitute of wit or imagination. We may therefore venture to pronounce the "*Trip to Parnassus, or, The Judgment of Apollo*," a palpable misnomer; the lady never saw that hill, and is perfectly unacquainted with the decisions of the god; at least, whenever she hits upon a decision which he might have pronounced, it is conveyed in language that he would undoubtedly disown.

ART. 23. *A Match for a Widow; or, The Frolics of Fancy: a Comic Opera. Performed at the Theatre-Royal, Dublin.* 8vo. 1s. 6d. Dilly. London, 1788.

The chief plot of this opera is taken from the French; whence Mrs. Inchbald also borrowed the story of her *Widow's Vow*; and, notwithstanding the author's addition of a new character, this performance is very inferior to the abovementioned farce. The measure of the songs, we think, is not sufficiently varied; the poetry seldom exceeds mediocrity; and the dialogue is, in many places, vulgar. The author has been obliged to call in the aid of an old comedy for the conclusion of his opera, and also another (the *London Cuckolds*) for his underplot. His fancy, therefore, cannot claim much merit.

ART. 24. *The Groundwork of the Grammar of the French Language, upon an entire new Plan, &c. &c. &c. By Jean Jaques D'Etrouville.* 12mo. 3s. Dilly. London, 1788.

This work, notwithstanding a very voluminous title-page, is worthy of commendation. The verbs are well explained, and, by increasing the conjugations, the irregular ones very properly reduced. We are sorry that so many typographical errors, which are great blemishes in a work of this kind, should appear in the performance before us.

ART. 25. *Elements of the English Language, written in a familiar Style, accompanied with Notes critical and etymological, and preceded by an Introduction tending to illustrate the fundamental Principles of universal Grammar. By Charles Coote, A. M. of Pembroke-College, Oxford.* 8vo. Dilly. London, 1788.

This being a very arduous undertaking the author modestly submits his attempt to the public, with a prefatory apology "for introducing a work on a subject lately handled by writers of acknowledged merit;" and, after expatiating on the utility of grammar, impropriety of false expressions, &c. declares that the most valuable grammars of the times are not adapted to young minds; therefore he offers his, with notes, which are throughout numerous, chiefly upon the plan of the late Bishop of London; and the author confesses that "he has principally adopted the deductions of the ingenious Mr. Horne Tooke in the etymology of those parts of speech which, being employed in the connexion of words and sentences, are of constant use in construction." The work commences with observations rather voluminous; the grammar of the English language is next divided into four heads, orthography, etymology,

etymology, syntax, and prosody; each of which is very judiciously explained. The author has evidently spared no pains to render his undertaking complete; and it will undoubtedly be of great utility to the youth of both sexes.

ART. 26. *A free Translation of the Preface of Bellendenus; containing animated Strictures on the great political Characters of the present Time.* 8vo. 3s. 6d. Payne. London, 1788.

The Preface to Bellendenus has attracted a more general notice than any publication that has appeared in this country for several years. It is justly admired for the beauty of its composition, and the profundity of its remarks; and it is a publication of great consequence, as being calculated to convey to Europe and the world the best panegyric of the present opposition, and the most animated invective against the principles and conduct of administration. It was natural and necessary that a work, which was the subject of so general conversation, should assume an English dress; and we are only sorry for the author and for the unlearned reader, that that dress should, in the present instance, be so complete a disguise. As Sir Joseph Andrews and his friends are desirous of meliorating the condition of the climbing boys and the chimney-sweepers, we would advise them to take the hint from the volume before us, and employ them in translation. The doer of this book has so completely befouled his author, that we could almost swear he belongs to that fraternity. But if it be otherwise, we may at least venture to pledge ourselves that as good a translator might in six months be made of the dullest climbing boy in the three kingdoms.

ART. 27. *Remarks on the new Edition of Bellendenus; with some Observations on the extraordinary Preface.* 8vo. 1s. Stalker. London, 1787.

This pamphlet is not less extraordinary than the extraordinary preface to which it alludes. It is a continued panegyric upon the editor of Bellendenus. So far as we can judge from the form it assumes, we conjecture that it was originally designed for insertion in one of the Reviews, but was justly rejected for its dulness and insipidity. Its separate publication is of all things the most unaccountable. A dull scribbler might imagine that an analysis and extracts of the work would be acceptable to the mere English reader; but even this object is defeated, in the present case, by the extracts being given in the original Latin.

ART. 28. *Boileau's Satire on Man imitated.* 8vo. 6d. Bladon. London, 1787.

We have no quarrel with this imitator. By courtesy he may be allowed to rank above the composer of the Bellman's Verses. The bellman distributes his verses gratis, and our author fixes upon his the price of sixpence. So long as he shall choose to confine himself to three-penny and sixpenny pamphlets it is but just that his modesty should secure him from the critic's lash.

- ART. 29. *Modern Manhood; or, The Art and Practice of English Boxing: including the History of the Science of Natural Defence; and Memoirs of the most celebrated Practitioners of that manly Exercise.* 8vo. 1s. 6d. Sudbury. London, 1788.

We are very incompetent judges of the noble science of natural defence; nor do we think that we should become great adepts by the scientific part of this pamphlet. In the historical part there are some remarkable passages; the learned author, among other things equally curious, is of opinion that Abel died by "unfair play under his brother's blows," for want of a good second and a bottleholder; that the angel who wrestled with Jacob owed his victory to the same cause, and that he would have been pronounced *beaten* by a jury of connoisseurs, because he "*bammed* the patriarch, and gave him an *unfair fall*." Most of the contents of this catchpenny have already appeared in the newspapers.

POLITICAL.

- ART. 30. *The National Debt productive of National Prosperity.* 8vo. 1s. 6d. Johnson. London, 1788.

Absurd nonsense, productive of disgust and detestation. The author is prodigiously mistaken in thinking that he is singular in supporting this extravagant hypothesis. During the administration of Sir Robert Walpole, who was, as Swift happily expresses it,

Intent the nation's debt to pay,
Like prudent Fabius—by delay,

many venal pens were employed to prove that public debts were the nerves and sinews of a nation; and that the only way to make a people prosperous and flourishing was to load them with enormous and intolerable taxes. To attempt a serious refutation of these delirious positions would be as absurd as to have contended with the philosopher who affirmed that snow was *black*, because it was made of water; or to have answered the Roman rhetoricians, who made an eulogium on Nero, and a panegyric on a *fever*.

- ART. 31. *Political Observations on the present State of Europe; relative to the recent Affairs in Holland, the present Commotions in France, and the Disputes between the Empress of Russia and the Turks. In which is impartially portrayed the Characters of several Royal Heads of Europe.* 8vo. 1s. 6d. Fores. London, 1787.

These Political Observations relate to the recent affairs in Holland, the present commotions in France, and the war between the Turks and Russians. The author attempts to draw the characters of the Emperor of Germany, the King and Queen of France, and her Imperial Majesty of all the Russias. The matter contained in this pamphlet is common and hackneyed, and the style is deficient in perspicuity, propriety, and grammar. The last paragraph is a precious morsel of eloquence, unparalleled, we believe, in the English language:

'Evidently

* Evidently it appears that at this moment France, England, Holland, Prussia, Russia, and the Porte, are in a very precarious situation. Though animosity does not at this moment subsist in England and Prussia, yet the discordance of party, and the danger of war, already make rapid strides, with their wonted alacrity and horrors, in other nations; nor does it seem reasonable that the latter, according to the parties they have espoused, that peace should long restrain the motion of their arms. The remainder of Europe, inconsiderable in itself, though not at present immersed in dispute, may probably hereafter be unable to preserve that neutrality which is the object of their wishes. The unveiling of this concatenation of events, dark in their origin, apprehensive in their meridian, must necessarily in the development be curious and particularly interesting. Speedily probably our minds will be illumined with respect to the conclusion; a conclusion if, on our part, at present pursued with political caution, will be productive of the greatest blessings, not only to this country, but to the emancipation of despotism, the establishment of liberal monarchialism, and a conclusion to the desolation of hostility in others.

If the reader, or even the *author*, understands this farrago of nonsense, pedantry, and false grammar, he must possess faculties more than human.

ART. 32. *Mr. Flood's Commercial Arguments answered. By a Bristol Merchant.* 8vo. 6d. No Bookseller's Name. 1787.

The curious in literature are here provided with sixteen pages neatly printed, and a wooden plate for a frontispiece into the bargain. It would therefore be very unreasonable in him to find fault with his purchase, or to quarrel with the printer because, in his attention to constructing the page, he was so unlucky as to leave out any appearance of argument.

ART. 33. *Objections to the Abolition of the Slave-Trade, with Answers. To which are prefixed Strictures on a late Publication, entitled Considerations on the Emancipation of Negroes, and the Abolition of the Slave-Trade, by a West-India Planter. By the Rev. James Ramsay, A.M.* 8vo. 1s. Phillips. London, 1788.

The author of this pamphlet is one of the first and strongest advocates for the abolition of slavery. Since the subject began to be agitated several writers have appeared on the opposite side of the question, and made a variety of objections against the policy of such a plan. In the production now before us these objections are answered by Mr. Ramsay with that justness of remark, and extent of information, for which his former tracts relative to slavery are distinguished.

ART. 34. *Reflections upon a late most extraordinary Promotion of Sixteen Admirals.* 8vo 1s. Murray. London, 1788.

The late promotion of admirals having repeatedly undergone a discussion in parliament, without producing any effect in favour of those officers who have been injuriously overlooked by the board of admiralty, occasions this appeal to the public. The reflections of this author are remarkable for energy; and they are founded in sentiments of justice.

ART. 35. *Considerations on the Negotiation for reducing the Rate of Interest on the National Debt of Ireland. To which is added a Postscript. Addressed to the Holders of Four per Cent. Debentures, and Treasury-Bills at Threepence per Day.* 8vo. Chambers, Dublin.

A proposal of reducing the interest of the national debt must necessarily excite an alarm among the holders of stock in the Irish funds. This author combats the scheme with much force of argument; nor can it well be denied that the measure, however much recommended by political expediency, would derogate from justice.

ART. 36. *An Account of the Culture and Use of Mangel Wurzel; or Root of Scarcity, Translated from the French of the Abbé de Commerell, corresponding Member of the Royal Society of Arts and Sciences at Metz. The Fourth Edition.* 8vo. 2s. Dilly. London, 1788.

We have already given an account of this pamphlet in our Review for August 1787. In the present edition Dr. Lettsom informs the public that he has now exhausted all the seeds of the Mangel Wurzel which he raised himself, or procured from abroad; but that the seedsmen in London are in possession of a quantity to dispose of. We hope, therefore, that this much-applauded root will soon become generally known. A beautiful coloured plate of the root, stalks, and leaves of this plant embellishes the present edition of the pamphlet.

ART. 37. *Eighteen Practical Sermons upon interesting Subjects, by the Rev. William Jabet, B. A. late Lecturer of St. Bartholomew's Chapel in Birmingham.* 8vo. 5s. Baldwin. London, 1787.

These Sermons, we are told in an advertisement, are published for the benefit of the widow and family of the author, by whom they were never intended for publication. Such circumstances ought doubtless to soften the severity of criticism. We shall only, therefore, observe that though these discourses are not distinguished by superior strength of reasoning, or elegance of language, they must have been useful when preached to a country congregation, and may be serviceable in the closet to the same class of readers.

ART. 38. *Sermons on Evangelical and Practical Subjects. By the late Rev. William Cruden, A. M. Minister of the Gospel in Crown-Court, London.* 8vo. 5s. Dilly. London, 1787.

These discourses are in the same predicament with those in the preceding article, in being published for the author's widow. They are remarkable, however, for a quaintness of style, which, though it might not interfere with a proper degree of solemnity, when connected with the manner and character of the author delivering them from the pulpit, yet, divested of these circumstances, renders them, in some passages, singular, and even ludicrous. Speaking of the Almighty's knowledge of the human heart, he says, "He who fitted up the apartment, and locked the doors, can frame a key that will fit all the wards:" and, describing the obstinate sinner, "you behold him erecting Satan's standard at noon-day, enlisting volunteers for the devil, yea trepanning them into his accursed servitude." Notwithstanding such a peculiarity,

peculiarity, however, these sermons may be read by well-disposed persons with considerable advantage. They are fifteen in number, on practical and important subjects.

ART. 39. *A Sermon preached before the Right Hon. George, Lord Viscount Mount-Edgcumbe and Vauxhall, and the Amphibious Lodge of Free and Accepted Masters, on laying the Foundation-Stone of St. George's-Chapel, in East-Stonehouse, in the County of Devon. By J. Bidlake, A.B. Chaplain to the Right Hon. the Earl of Ferrers, and Master of the Free Grammar-School Plymouth.* 8vo. 1s. London, 1788.

In a sermon occasioned by the commencement of a building consecrated for public worship, some of the fundamental evidences on which the glorious fabric of Christianity rests are brought forward with great propriety. The preacher shews a laudable zeal for the credit and interest of religion. His arguments are well arranged, his illustrations are often happy, and his diction is every where splendid and glowing.

ART. 40. *Poems, by Maria and Harriet Falconar,* 12mo. 3s. sewed. Johnson. London, 1788.

We are informed in the preface (to which no name is subscribed) that the writers of these Poems, Maria and Harriet Falconar, are only sixteen and fourteen years of age. We congratulate the public on their promising appearance. Miss Falconar's *Alfred* and *Ethelinda* is to be commended; her *Theatre* has also merit. The younger sister's *Albert* and *Elweena*, &c. deserve praise; her tale of the *Fatal Marriage*, as likewise her sister's *Progress of Sympathy*, are in blank verse; but the pauses being at the end of every line, we think their genius better adapted to rhyme. The subscribers to this volume are numerous; for who that reads and considers the tender ages of the fair writers, may not, in Maria's own words, justly exclaim,

‘ Oh say, ye soft, harmonious train!
Who taught you thus to pour that strain,
Or tune your voice to love?’

ART. 41. *Characteristics of Public Spirit and National Virtue; occasioned by the honourable Union of Nobility, Clergy, and Gentry, in Support of a late Royal Proclamation.* 4to. 1s. Faulder. London, 1788.

The editors of the *English Review*, undevoted to any particular set, either in politics or philosophy, pretend not to decide whether the heads of government among ourselves, or the enlightened directors of other countries, be in the right upon the question of the serious and strict observation of what is called the Lord's-day. We are not displeased with the spirit that has been displayed upon this occasion, as we are of opinion with our author that “zeal,” in an honest and disinterested cause, is to be ranked among the “characteristics of public spirit and national virtue.” The Sermon (for such is the present publication) which we have here perused, is certainly possessed of merit, relatively to the sentiments it is intended to support. We have read, with attention and care, several publications which have originated in the same object; and, among others, the very successful pamphlet;

pamphlet upon the Manners of the Great; and we can safely affirm that we have met with none more cogent in its arguments, more classical in its composition, or better entitled to the consideration of impartial minds, than the performance which we here beg leave to recommend to the friends of the "Proclamation for encouraging Piety and Virtue, and preventing and punishing Vice, Profaneness, and Immorality."

ART. 42. *The Tears of Ierne; an Elegiac Poem upon the Death of the late Duke of Rutland. By John Williams, Esq. Author of the Children of Thebes, &c.* 4to. 1s. Strachan. London, 1787.

Mr. Williams, it seems, is a veteran in the service of the muses; and we trust we shall be able to convince our readers that he has arrived at the *ne plus ultra* of Heliconian excellence. By the inspiration of the genius of Ireland he is enabled to inform us that the Duke of Rutland fell a sacrifice to the blandishments of Hospitality, whom he thus apostrophises:

'Whene'er you sat in regal pride,
With him and Bacchus by your side,
He calm'd the loud perturbed throng,
And gave the points that rais'd your song.'

The author farther apostrophises Hygeia, or health:

'Could not his high-born virtues move
Thy lazy relatives to love?'

Lastly he apostrophises Humanity:

'I see your ample bosom swell;
You lov'd him, as you knew him well!
But drop those tresses, nor essay
To wipe affection's pearl away:
It flows [and this, for a pearl, will be allowed to be a strong
poetical figure]
It flows with *irresistible* grace, [*i. e.* a grace capable of being
resisted; otherwise Mr. Williams well knew that to
have recommended non-resistance was impertinent]
And casts a radiance o'er thy face;
It calls *Resentment* to thy shrine,
And speaks your origin divine.'

From the above premises the author justly concludes

'This world full many an age has known,
Involving empires overthrown,
When Phœbus parch'd th' Egyptian *glebes,*

[Phœbus, we believe, was a Quaker, and thought tithes a rag of the Whore of Babylon.]

And Alexander plunder'd Thebes.
But never has the eye of Time
Beheld affliction so sublime!
The island bleeds at ev'ry pore,
And half its attributes are o'er.'

Who would not die, like the Duke of Rutland, to have his memory thus consecrated to everlasting fame?

For

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS

For M. A. Y 1788.

GREAT-BRITAIN.

THE commercial prosperity of Great-Britain has been this month clouded by a series of unfortunate incidents, the consequences of which are not yet fully ascertained. Happy would it be for the public that the progress of the calamity were stopped. For effecting this salutary purpose there appears to be only two methods: one of them is, for the creditors to suspend, if possible, their demands; and the other, for the monied part of the community to contribute their assistance towards extricating the unfortunate citizens from their present embarrassment. How far the former of these is practicable, must depend upon the particular circumstances of the parties concerned; but how far the latter is probable, may be determined, perhaps with too much certainty, by a general knowledge of human nature. There is among commercial men, as in the other classes of mankind, when not united by the bands of interest, a degree of jealousy or emulation not very favourable to the sympathetic affections, and still less to any essential beneficence in the hour of adversity. If, however, upon examination, the foundations of a firm appear to be good, there is reason to hope that, though assailed by the violence of impatient creditors, it may be enabled to bear up against the storm of misfortune, and be saved from a fatal catastrophe. Nor can any thing redound more to the honour of citizens than a readiness to support each other in those pressing emergencies of life.

Whatever may be the consequences of the late failures, it seems to be generally admitted that the principal cause which has produced them is the enormous increase of paper credit. To this perhaps may be added, in some cases, a neglect of prudent economy, and, in others, an attempt at a great monopoly of trade; a dangerous rock, on which many rash adventurers have been shipwrecked. A spirit of commercial enterprize, properly conducted, gives life and vigour to a state; but these numerous disasters, so closely succeeding each other, afford strong presumption that speculative

lative adventure has been carried far beyond the limits of safety.

Under the appearance of great prosperity, our internal commerce seems to have been affected for some years with a latent and dangerous disease, which nothing but a convulsion of credit could bring to a crisis. The important period has at length arrived; and, though accompanied with much certain calamity, and the apprehension of more; there is ground for presaging that it will not be unproductive of some good effects to the public. Exclusive of prudential economy, which it ought to teach from experience and example, it will moderate the excessive circulation of paper currency, which deluded the minds of the people with imaginary riches; and it will establish a more healthy and firm constitution in the mercantile world. In the

IMPEACHMENTS

Both against Mr. Hastings and Sir Elijah Impey, the prosecutors seem determined to compensate, by prolixity and long speeches, the unsuccessful issue they may apprehend to many of their charges. It is to be wished, for the honour of the House of Commons, that the managers of the trial would preserve more politeness, and restrain that petulance by which their conduct has been more than once distinguished. The more arrogantly they demand respect, the public perhaps will be of opinion that they merit it the less.

FRANCE.

When we consider the conduct of the French government for more than a twelvemonth past, it exhibits such a mixture of resolution and impotence, moderation and rigour, caution and temerity, as has seldom been exemplified in the historical records of former ages. It is scarcely possible to conceive any political objects more opposite to each other than those which distinguish the first and the last measures of its administration during that period. A toleration to the protestants, a retrenchment of the royal expences, and a commercial treaty with Great-Britain; these expedients, if considered by themselves, were dictated by a rational, and some of them by a liberal, policy; but when viewed in connexion with the subsequent conduct of the king and ministry, they were the most inconsistent, impolitic, and dangerous measures that could be adopted. By the granting of a religious toleration, a violence was offered to the prejudices of the whole body of ecclesiastics, and the greater part of the nation,

nation. By the retrenchment of the royal expences, not only the influence of the crown was abridged, an object of no small consideration in an absolute monarchy, but a great number of retainers were, by dismissal from their offices, rendered adverse to the power which had reduced them. The commercial treaty with Great-Britain, when relatively viewed, was likewise an imprudent measure, both as the discontents of those who suffered by it would increase the general disaffection, and as the subjects of France, from their intercourse with this country, would imbibe a spirit of freedom, which sooner or later would prove dangerous to the government of their nation. These different causes of discontent might have been alone sufficient to weaken the attachment of subjects, formerly loyal, to their sovereign; but when succeeded by violent innovations in the constitution, repugnant to the prejudices of all the classes of the people, and to the principles of many, nothing less could be reasonably expected than a general ferment of the kingdom.

It may be urged that, at the time when these several measures took place, the cabinet of Versailles could not foresee the event which was afterwards to induce them to adopt a conduct founded upon very different principles. But when that event happened, we mean the remonstrance of the parliament, an incident likewise the natural result of their own dissolution of the Assembly of Notables, they ought to have reflected that the plan which they seem to have concerted from that moment, and have now carried into execution, would, in all probability, be frustrated by the growth of those seeds of discontent, which, however unintentionally, were previously sown among the people. A ministry endowed with wisdom might have prefigured the consequences; and one actuated with moderation would have precluded them. In fact, the contagion of liberty had begun, and was continuing to operate, when the French king has had the hardiness not only to abolish established and popular parliaments, but to revive a court unknown in his dominions during the space of three centuries, and which, from its probable subserviency to the will of the sovereign, can be regarded in no other light than as an engine calculated to extend the power of the crown beyond the limits prescribed by the ancient constitution of the country. This violent innovation is accompanied with some changes in the mode of civil process, and in criminal jurisdiction, which may be considered as real improvements of the laws.—But the people would be lukewarm indeed in the cause of public freedom, if they tamely acquiesced in an usurpation

usurpation of the highest importance, either for the sake of a remission of tortures, which every individual hopes never to incur, or for any more convenient regulation whatever in the distribution of justice.

The monarchs of France, during the later ages, have maintained their power more by the love or veneration of their subjects than the terror of absolute authority; and the prince who, possessing but little of the affection, and perhaps still less of the esteem, of his subjects, shall now attempt to extend his prerogative, may find, to his sad experience, that he has adopted a system of policy at all times invidious, but particularly repugnant to the genius of an age becoming every day more enlightened, and more zealous in the cause of public liberty. The king of France has had the resolution to pass the Rubicon; but, so far as we may judge from the circumstances of his situation, with unfortunate auspices. The open resistance of his subjects can be opposed only by a military force, proportioned to the number of the insurgents; but, in the midst of such general discontents, the fidelity of his army must be doubtful; and whether his own subjects or foreign mercenaries be the instruments of his despotism, he will require, for their support, more plentiful resources than can at present be supplied in the disordered state of his finances.

Dangerous, however, as is the dilemma to which the French monarch, either by his own precipitancy or the imprudence of his ministers, is reduced, he may still entertain hopes from the usual instability of the populace, who, in a contest with their sovereign, are apt to behold with reviving affection the state of humiliated, and even of embarrassed majesty. Should the moment of their sympathy, as there is reason to imagine, be dexterously improved by those who are averse to civil commotions, the restoration of public tranquillity may speedily ensue. But this prospect is the more distant while the two magistrates, who have become particular objects of the royal displeasure, continue to be the victims of their adherence to the constitution and liberties of their country. Admitting, nevertheless, though the supposition depends on contingency, that the tumults of the people should be suppressed for the present, yet the spirit of freedom, we may depend upon it, will survive, and will animate the nation to future exertions of patriotism. If, on the contrary, the king shall be obliged to relinquish, or even to abate, of his new regulation, he will be permitted to enjoy the crown in eventual repose; but let him not expect to transmit it to his successor undiminished both in lustre and authority.

THE

THE BELLIGERENT POWERS.

In the South the belligerent powers had prepared for the campaign with a seemingly determined resolution to dispute the laurels of the field. The Grand Vizier, preceded by the sacred standard of Mahomet, in solemn procession, has taken his departure for the army, amidst the prayers, the hopes, and acclamations of the inhabitants of the ancient Byzantium. The Emperor has executed his maiden enterprise at Schabitz with honour and success to his arms, though in other encounters unfortunate; while the Semiramis of the North is exposed, in her military progress, to the restraints of a climate which is unable to extinguish the ardor of her mind. But physical causes are not the only obstacles to the views of this political heroine; she experiences, at length, the just retribution of a neutrality which, though *not armed*, has the power to defeat the most darling objects of her ambition. At present, every circumstance favours the conjecture that both the war and the confederacy are on the point of being terminated; and the harmony which so lately subsisted between the imperial allies will, such is the friendship of sovereigns, be succeeded by mutual jealousies, reproaches, and disgust.

DANTZIG.

By the changes in the political state of Europe, which have virtually dissolved the ancient confederacy of the Hanse-Towns, Dantzic, though a flourishing city, and endowed with extensive territories, has often suffered, and been still more frequently threatened, by the resentment or rapacity of foreign powers. Situated within the dominions of Poland, she has generally looked up, however unsuccessfully, to the sovereign of that country for protection; but, since the partition of that kingdom, she is exposed more than ever to encroachments from the several powers which surround her. It therefore becomes necessary for her security that she should attach herself to one or other of the neighbouring potentates most capable of affording her protection. The attention of the two confederated powers in that quarter of Europe is now employed on objects of more extensive magnitude than the city and territories of Dantzic. The mutilated kingdom of Poland possesses neither vigour nor inclination for any extraordinary enterprise; so that both by the present state of affairs on the continent, and by local situation, there is no potentate to whom Dantzic can more properly look for protection than to the sovereign of Prussia;
a powerful

a powerful patron, as well as a distinguished arbiter, in the contentions of states. What are the real views of the different parties which agitate the city of Dantzic, and have given rise to the project of surrendering its ancient independency to the Prussian monarch, we are not particularly informed; but there is reason for thinking that Prussian intrigue has secretly co-operated towards the production of this effect; and perhaps a promised acquiescence of the imperial allies in this measure is the boon which he receives for his neutrality in their war with the Porte. It is certain that the late king of Prussia had long cast a wishful eye to the city of Dantzic; and the acquisition of it, without so much as the appearance of violence or injustice, will prove an important object to the aspiring house of Brandenburg.

KING OF MOROCCO.

Both the demands and menaces of this haughty African against the British court are objects almost too ludicrous for political observation. That the garrison of Gibraltar may be exposed to inconvenience from his enmity, and that his vessels may, in some degree, annoy our trade in the Straights, cannot be denied. But the question is, Whether it is more consistent with the dignity of Great-Britain to comply with the extravagant requisition of a capricious barbarian, a conduct which would involve us in a breach of neutrality with regard to the belligerent powers; or, by chastising him, convince him of his own insignificance? When we consider the narrow limits of his knowledge, he seems to merit pity or contempt rather than resentment; but it ought to be remembered that an uncivilized people have no ideas of forbearance, except from necessity or fear; and that they little regard afterwards the resentment of a nation which they once have provoked with impunity.

☞ A Librarian shall be gratified in his request; perhaps in our next.

† Detector of Errors smells strongly of disappointment and mortification. We must, however, bear his rage; for, after a deliberate refusal of his performance, we cannot reverse his doom.

§§ We have obtained the publication mentioned by our correspondent Edward B——n, which shall be taken into consideration.

* * Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

ENGLISH REVIEW,

For J U N E 1788.

ART. I. *Essays on the Active Powers of Man.* By Thomas Reid, D. D. F. R. S. Edin. Professor of Moral Philosophy in the University of Glasgow. 4to. 18s. boards. Bell, Edinburgh; Robinsons, London. 1788.

A Philosopher, after a life-time spent in the formation of a system, will hardly be induced to abandon his favourite work. The most formidable attacks will either be despised as frivolous, or means of defence, apparently valid, will easily be found. Indeed, that long and laborious application to studies of one particular character, that protracted and intense exertion of thought in one particular range, which must be employed by him who undertakes to new-model the philosophy of human nature, can scarcely fail to assimilate the system and its author, and communicate to his mind a powerful, perhaps an irresistible, bias. The doctrine of ideas, which, from the very dawn of philosophy, had been held, in one shape or other, by all men of metaphysical speculation; and which must be held even to the end of the world by all men who will *reason* concerning the operations of their own minds, because it is the doctrine of nature—the inspiration of that very COMMON-SENSE now perversely made to oppose it, was, by the acuteness and ingenuity of Mr. HUME, carried to greater refinements than had been

ENG. REV. Vol. XI. June 1788.

C c formerly

formerly known, and made to yield some extraordinary and amusing conclusions. Some of those, in their consequences, appeared hostile to certain theories of morals and theology. To combat them, therefore, became necessary for all public teachers, whose duty it is, in pulpits and professors chairs, to keep the world orthodox in matters of faith and philosophy. This necessity gave birth to *The Inquiry into the Human Mind on the Principles of Common-Sense*, to the *Essays on the Intellectual Powers of Man*, and to those now before us on his *Active Powers*.

Of the spirit, genius, and essence of Dr. REID's philosophy we have delivered our opinion fully in reviewing his former volume *. Although our arguments struck at the foundations of his system, we gave him the praise, which could not be denied, of invention, precision, perspicuity, and pleasing, dispassionate eloquence. Nothing appears in his sequel to make us alter our opinion. He ambles over the beaten path of moralists, distinguished only by a peculiar garb, holding fast his theory of first principles with inflexible pertinacity, and defending it with admirable subtilty.

This volume contains five essays, of which we shall give our readers a concise view, accompanied with such remarks as the limits of our publication will permit. The *first* is, *Of Active Power in general*. The doctor's chief scope here is to establish the existence of an idea of *power*, in opposition to the doctrine of Mr. Hume, that we have no such idea. He is offended at the terms in which Mr. Hume lays down the fundamental principles of his philosophy, that all our simple ideas are copies of preceding impressions, either of our external senses or of consciousness. "After the most accurate examination of which I am capable, I venture to affirm that the rule here holds without any exception; and that every simple idea has a simple impression which resembles it, and every simple impression a correspondent idea." Dr. Reid justly observes that this conclusion is formed by the author rashly and unphilosophically; and calling to his aid Sir ISAAC NEWTON, bestows due correction on the temerity of the daring sceptic.

It is *passing strange* that the opponents of Mr. Hume should persist in quoting his opinions from that juvenile work the *Treatise of Human Nature*, knowing, as they do, that the author abandoned that book, and that his opinions are

* See English Review, Vol. VI. p. 192.

correctly stated in his later publications. There is something in this conduct favouring more of the *subtle disputant* than of the fair antagonist. In the present instance Dr. Reid surely knows that in the very first section of Mr. Hume's *Inquiry concerning Human Understanding* this doctrine is delivered in the following terms: "We may prosecute this inquiry to what length we please, where we shall always find that every idea which we examine is copied from a similar impression. Those who would assert that this position is not universally true or without exception, have only one, and that an easy method of refuting it, *by producing that idea which, in their opinion, is not derived from this source.*" The learned doctor ought to have quoted this statement of the matter, and attempted to answer the challenge given.

Mr. Locke's account of the idea of power, is, that, observing various changes in things, we conclude that there must be somewhere a power capable of producing them, and so arrive at last, by this reasoning, at the idea of power and efficacy. On which Mr. Hume observes: "To be satisfied that this explication is more popular than philosophical we need but reflect on two very obvious principles, first, That reason alone can never give rise to any original idea; and, secondly, That reason, as distinguished from experience, can never make us conclude that a cause or productive quality is absolutely requisite to every beginning of existence."—"Now," says Dr. Reid, "the first of these very obvious principles appears to me so far from being obvious that the contrary is very obvious." Mark his argument for this assertion: "Is it not our reasoning faculty that gives rise to the idea of reasoning itself? As our idea of sight takes its rise from our being endowed with that faculty, so does our idea of reasoning. Do not the ideas of demonstration, of probability, our ideas of a syllogism, of major, minor, and conclusion, of an enthymeme, dilemma, sorites, and all the various modes of reasoning, take their rise from the faculty of reason?" To all these triumphant queries the plain reply is, No!—Reason gives rise to none of these ideas; they are all copies of preceding impressions, either of our external senses or of consciousness. With equal force of argument one might demand whether our idea of a saddle does not take its rise from the faculty of riding; or our idea of a crotchet from the faculty of fiddling. The first riders used no saddles, and the first reasoners no syllogisms. But, in the progress of these two arts, of riding and reasoning, saddles and syllogisms

were invented. Of these machines the mind receives impressions, and ideas of them are the copies of those impressions.

In the other parts of this Essay Dr. Reid uses the term *power* in its vague and popular acceptation. His reasonings, therefore, will meet with no opposition in the philosophic world. Mr. Hume himself would not have opposed them.

The second essay is entitled *Of the Will*. In this the doctor, after some preliminary observations, considers the influence of incitements and motives upon the will, the operations of mind which, he thinks, may be called voluntary, and some corollaries drawn from the whole. This is the most uninteresting section of the volume.

In the third essay, *Of the Principles of Action*, Dr. Reid has enumerated, explained, and illustrated every *natural* incitement to action which he could find; and, as if these had not been sufficient, (for man is an indolent animal) he has added some *artificial* ones. These incitements are divided into *mechanical*, *animal*, and *rational*, which gives a tripartite division to the essay. The first class comprehends *instincts* and *habits*; the second, *appetites*, *desires*, *affections*, *passions*, *dispositions*, and *opinions*; the third, *a regard to our good upon the whole*, and *a sense of duty*.

In explaining the phenomena of nature simplicity ought always to be reckoned a capital object; and of two theories, otherwise equally good, the one least complex deserves the preference. Nature, in all her operations known to us, is simple; if she ever appears to employ involved and complicated means, it is from the defects of our observation. Chemists have supposed certain elements, such as earth, air, fire, and water, into which all natural substances may be resolved. But, if a late experiment concerning the decomposition of water were to be depended on, it would be no difficult task for an ingenious man to deduce the origin and production of every substance in nature from two, *invisible fluids* and *heat*. He might say, for example, the mixture of inflammable and pure air with heat produces water; by water and the rays of the sun vegetables grow; animals are nourished by them; in animals and vegetables are contained all the different kinds of matter known, into which they are resolved, either spontaneously or by fire: and thus we trace, with beautiful simplicity, that perpetual round of renovation and decay observable in the economy of nature. In like manner, if, in explaining the excitements to action in the human mind, instead of enumerating them as they may be remarked on a superficial survey, distinguishing and

classing

classing them according to the names and functions which they have received from necessity or convenience in the intercourse of society, and even compounding them to form artificial ones; if instead of this, by going a little deeper, it is possible to discover that they are all of one kind, distinguished only by force and degree, and conducted by a regular mechanism, which is susceptible of as accurate a disquisition as any part of natural philosophy; ought not the latter method to be pursued? Mr. Hume has attempted this: and if the reader will consult his account of this matter, in the *last* edition of his Essays, (for this is a material point), he will be surprised to find nothing of that monstrous paradox repeatedly and abhorrently mentioned by Dr. Reid, "that reason is, and ought to be, the servant of the passions."

The fourth essay, in which our learned and acute author seems to have put forth all his strength, discusses the famous question of liberty and necessity at considerable length, and with admirable ingenuity. This is unquestionably the best written part of the present volume. The date of this controversy is very ancient, being, upon poetical authority at least, coeval with the world, and having originated in hell. From the place of dispute, and character of the disputants, we may imagine that neither *heat* nor *subtlety* were wanting. After many thousand years, and many thousand arguments, our philosophers are still in the same perplexity with Milton's devils, who

———" reason'd high
Of providence, foreknowledge, will, and fate,
Fixt fate, *free-will*, foreknowledge absolute,
And found no end, in wand'ring mazes lost."

What share Dr. Reid is likely to have in bringing this dispute to any certain result, may be inferred from the following specimen of his reasoning on the subject:

' Another argument that has been used to prove liberty of action to be impossible is, that it implies "an effect without a cause."

' To this it may be briefly answered, that a free action is an effect produced by a being who had power and will to produce it; therefore it is not an effect without a cause.

' To suppose any other cause necessary to the production of an effect than a being who had the power and the will to produce it, is a contradiction; for it is to suppose that being to have power to produce the effect, and not to have power to produce it.

T t 3

' But

‘ But as great stress is laid upon this argument by a late zealous advocate for necessity, we shall consider the light in which he puts it.

‘ He introduces this argument with an observation to which I entirely agree; it is, that, to establish this doctrine of necessity, nothing is necessary but that, throughout all nature, the same consequences should invariably result from the same circumstances.

‘ I know nothing more that can be desired to establish universal fatality throughout the universe. When it is proved that, through all nature, the same consequences invariably result from the same circumstances, the doctrine of liberty must be given up.

‘ To prevent all ambiguity, I grant that, in reasoning, the same consequences, throughout all nature, will invariably follow from the same premises; because good reasoning must be good reasoning in all times and places. But this has nothing to do with the doctrine of necessity. The thing to be proved, therefore, in order to establish that doctrine is, that, through all nature, the same events invariably result from the same circumstances.

‘ Of this capital point, the proof offered by that author is, that an event not preceded by any circumstances that determined it to be what it was, would be an effect without a cause. Why so? “For,” says he, “a cause cannot be defined to be any thing but such previous circumstances as are constantly followed by a certain effect; the constancy of the result making us conclude that there must be a sufficient reason, in the nature of things, why it should be produced in those circumstances.”

‘ I acknowledge that, if this be the only definition that can be given of a cause, it will follow, that an event not preceded by circumstances that determined it to be what it was, would be, not an effect without a cause, which is a contradiction in terms, but an event without a cause, which I hold to be impossible. The matter therefore is brought to this issue, whether this be the only definition that can be given of a cause?

‘ With regard to this point we may observe, first, That this definition of a cause, bating the phraseology of putting a cause under the category of circumstances, which I take to be new, is the same, in other words, with that which Mr. Hume gave, of which he ought to be acknowledged the inventor. For I know of no author, before Mr. Hume, who maintained that we have no other notion of a cause but that it is something prior to the effect, which has been found by experience to be constantly followed by the effect. This is a main pillar of his system; and he has drawn very important consequences from this definition, which I am far from thinking this author will adopt.

‘ Without repeating what I have before said of causes in the first of these essays, and in the second and third chapters of this, I shall here mention some of the consequences that may be justly deduced from this definition of a cause, that we may judge of it by its fruits.

‘ First, It follows, from this definition of a cause, that night is the cause of day, and day the cause of night; for no two things have

have more constantly followed each other since the beginning of the world.

‘ Secondly, It follows, from this definition of a cause, that, for what we know, any thing may be the cause of any thing, since nothing is essential to a cause but its being constantly followed by the effect. If this be so, what is unintelligent may be the cause of what is intelligent; folly may be the cause of wisdom, and evil of good; all reasoning from the nature of the effect to the nature of the cause, and all reasoning from final causes, must be given up as fallacious.

‘ Thirdly, From this definition of a cause it follows that we have no reason to conclude that every event must have a cause; for innumerable events happen when it cannot be shewn that there were certain previous circumstances that have constantly been followed by such an event. And though it were certain that every event we have had access to observe had a cause, it would not follow that every event must have a cause; for it is contrary to the rules of logic to conclude that, because a thing has always been, therefore it must be; to reason from what is contingent to what is necessary.

‘ Fourthly, From this definition of a cause it would follow that we have no reason to conclude that there was any cause of the creation of this world; for there were no previous circumstances that had been constantly followed by such an effect. And, for the same reason, it would follow from the definition that whatever was singular in its nature, or the first thing of its kind, could have no cause.

‘ Several of these consequences were fondly embraced by Mr. Hume, as necessarily following from his definition of a cause, and as favourable to his system of absolute scepticism. Those who adopt the definition of a cause from which they follow, may chuse whether they will adopt its consequences, or shew that they do not follow from the definition.’

Nothing could exceed the astonishment we felt at reading this passage. These consequences, which Dr. Reid thinks so tremendous, appear to us either perfectly inept or perfectly innocent. As to the first, it is plainly false. It does not follow, from this definition of a cause, that night is the cause of day and day the cause of night. For these two, far from having constantly followed each other since the beginning of the world, have never once followed each other. They are disjoined in the morning by the DAWN, and in the evening by the TWILIGHT. Even though this were not the case, though the brightest glare of day were instantaneously followed by the deepest gloom of night, and *vice versa*, yet what philosopher, nay what ploughboy, would not refer the cause of both to the rising and setting of the sun? With regard to the other consequences, real philosophers will make no difficulty of admitting them.

Their worst, their only influence is to convince us that, in certain regions of metaphysics, reason has but a few steps to travel before light forsakes her, before she reaches the extreme verge of certainty and conception, beyond which all is doubt and impenetrable darkness; a conviction which ought to produce the most salutary effects, by teaching us to abandon such unprofitable tracts, and confine our excursions to those paths wherein certainty, or at least probability and analogy, may be our guides.

The definition substituted by our author in the place of the one he rejects, cannot be admitted, for two reasons: first, He changes the terms; what his antagonists had defined a *cause*, he chuses to define an *efficient cause*. Secondly, He employs terms which require definition as much as the one he means to define: "why may not an efficient cause be defined to be a being that had *power* and will to produce the effect?" Query, What is this *power*? "This," says he, "I think, is the proper meaning of the word *cause*, when it is used in metaphysics; and particularly when we affirm that every thing that begins to exist must have a cause; and when, by reasoning, we prove that there must be an eternal First Cause of all things. Was the world produced by previous circumstances, which are constantly followed by such an effect, or was it produced by a Being that had power to produce it, and willed its production?" The answer is, *We know not*. We are not theologians; we are only philosophers, whose duty it is to reason modestly on such facts as are furnished by experience, without aiming at things too high for us.

The fifth and last essay is entitled, *Of Morals*. It consists of seven chapters. The first three treat *Of the first Principles of Morals*; *Of Systems of Morals*; and *Of Systems of Natural Jurisprudence*; the remaining four are employed in controverting the opinions of Mr. Hume. We were surprised to see the third chapter close with this paragraph: "The substance of the four following chapters was wrote long ago, and read in a literary society, with a view to justify some points of morals from metaphysical objections urged against them in the writings of David Hume, Esq. If they answer that end, and at the same time serve to illustrate the account I have given of our moral powers, it is hoped that the reader will not think them improperly placed here; and that he will forgive some repetitions, and perhaps anachronisms, occasioned by their being wrote at different times, and on different occasions."

This

This must be an interpolation; for we can hardly believe that it was *written* by Dr. Reid.

David Hume, in short, is the great *Dagon* whom Dr. Reid wishes to overthrow, to tumble with his face upon the ground before the ark, with his head and his hands cut off, and hardly his *stump* left to him. It is matter of regret to the literary world that these great men should be

——— “contrary quite,
And opposite as black to white.”

In some future age—perhaps a thousand years hence—their characters and pursuits will be compared and contrasted by some historian or moralist, nearly in this manner: “The only Scotch philosophers of the eighteenth century who have been handed down to us are DAVID HUME and THOMAS REID: In mental abilities they appear to have been the first, “the foremost men of all the world;” both earnest and indefatigable in the search of truth, both of mild and dispassionate tempers, both acute and sincere—yet differing *totò cælo* in their discoveries and conclusions. To account for this difference is not difficult. Hume shook off all regard to local and temporary theology; Reid wanted that courage (which was then called audacity), and his writings are every where filled with divinity under the disguise of philosophy. They both, however, have done good, by affording *amusement* to congenial minds. Twenty succeeding systems, neither better nor worse than theirs, have made no alteration in human life. Systems for ever vary; Nature for ever remains the same.”

With regard to composition, this volume is not inferior to the former productions of our author, whose pen we could wish to see employed upon some subjects of a less abstruse nature.

ART. II. *The Regent; a Tragedy. As it is acted at the Theatre-Royal in Drury-Lane.* 8vo. 1s. 6d. stitched. Robson. London, 1788.

MOST of our tragic poets seem now to think that there are but two methods of obtaining success in their art, to wit, by imitating Shakespeare, or by writing a character for Mrs. Siddons. The first, according to their practice, consists in saying nothing naturally, in eternally straining after metaphorical language, in using the most pompous phraseology

phrasology to express the most trite and vulgar ideas, and in sprinkling their diction with some old, uncouth, and ridiculous words. It appears as far from their intention as from their ability to imitate the bard of Avon's pathos or his terror, his wonderful displays of character, or the singular composition of his blank verse, which blends the most powerful energy with the most enchanting sweetness. One is tempted to suppose that their reading in Shakespeare's works has been confined to the speeches of ancient Pistol.

As to the writing a character for *any* performer, we think, in general, it ought not to be recommended. The poet's mind must be perpetually vibrating between the person he has conceived, and the person who is to represent ; of course he will be in danger of setting down, nay he will actually set down, many things, better suited to the latter, than the former. There is no poet alive, perhaps there is none dead, who can write, or could have written, a female part in tragedy beyond the powers of Mrs. Siddons, properly exerted, to support. He, therefore, who would do justice to his genius and to her, instead of "having her talents in view while he composes his poem," ought, if possible, totally to forget them. Instead of reflecting on what she has done, and what he knows she can do, let him imagine her possessed of yet unknown and superior talents ; and let him exert all the vigour of his imagination in creating new scenes and situations, which may call those latent talents forth. But, far from any thing like this, the business is reduced to a mere mechanical operation. The same incidents, the same phrases of woe and distraction, the same ejaculations, yea, by the goddess of dulness, and the same screams !—are repeatedly used in composing parts for this charming actress. "My child ! my child ! my boy ! my boy ! my life ! my little darling ! oh ! oh ! oh !"

In the tragedy before us the union of these two methods seems to have been attempted. There is nothing new in the fable, because it was necessary to introduce situations in which Mrs. Siddons had already appeared with success. And in the diction, the faults of Shakespeare are imitated with such assiduity, that, if Old Gerbin be excepted, there is not a person in the play who delivers himself like a man of this world. The author's ideas are so involved in allegories, parables, and puns, that we were frequently tempted to ask, with Dianora,

* Beseech you now, declare, right noble Sir,
Whitherward tends the travel of your words ?

Manuel,

Manuel, the principal character, is eminent in this motley dialect. Duchess Dianora tells him that his discourse is no better than a will-o-the-wisp :

‘ Your phrase is a meteor of the fen,
Indefinite and vague ;’

which, though true, the duchess had no right to say, her own phrase being to the full as bad. Manuel, it must be allowed, talks very unlike a gentleman. He calls the prince an “ imp,” and a “ cub.” Sometimes he speaks like a Mohawk Indian :

‘ On his grey *scalp* eternal curses fall !’

At other times he appears skilled in the technical terms of various trades. First he is a falconer :

‘ As th’ *unhooded* falcon on the wing
Views from the sapphire vault his destin’d quarry.’

Then he is a butcher :

‘ Go to the huddled *market-place*, and there
Dissect thy heart upon the public *shambles*.’

Next he is a mason or architect :

‘ This, in the *tower* of my authority,
Is a wide *cleft*, a very dangerous *flaw*;
Which, rending onwards still from day to day,
Will *slive* at length the *key-stone* of the *fabric*,
And *topple* it with ruin in the dust.’

Afterwards he is a musician :

‘ Nor doubt I of your readiness to *touch*,
In the great *band* and *concert* of this state,
Those *notes* that you alone have skill to *sound*,’ &c.

At another time he is an author or bookseller :

‘ ‘Tis an *epitome* of all the *beauties*
That to this day have graced heav’n’s fairest *work*.”

Then he is a fisher :

‘ She lets him *seize* the *bait*, and *hooks* him fast.’

Then a statuary :

‘ Who can *knead* you as *sculptor*’s docile *clay*.’

He is a player :

‘ Be this vaunt *prologue* put to instant proof.’

He is a surgeon :

‘ I hop’d ’t had been *anatomiz’d* by worms.’

And

And finally, when he dies, and should speak truth, he speaks like a cook :

‘ O ! had I marr’d his *turtle* !’

Other expressions he uses of such anomalous nature that it is difficult to say what profession will own them ; such as,

‘ Th’ abhorred stroke that hung upon my poignard
Cleft wide the sulph’rous pit and tugg’d him out ;
Or if he be a spirit from above,
In mercy down he *plumb’d* to stay my arm.’

This, perhaps, may belong to *metaphysics*, and the following to *natural history* :

————— ‘ Despair with damning hold
Clings on so fast, a *wild of elephants*
Were *atoms* to tear it from this trunk.’

But what shall we make of

‘ Twere worse than legions of pale ghosts,
Who stalk and *mow*.’

What do they *mow* ? This is *supernatural history*.

But the regent Manüel is not the only person of the drama who uses this pleasant style ; his brother Gomez and his rival Ansaldo display equal talents. The latter talks of “ silence “ sitting upon the *fodden* turf ;” that is, the *bailed* or *stewed* turf. Even the fair Dianora, at her very first entrance, gives a sample of uncommon eloquence :

‘ Because the day star of my peace is gone,
Quench’d in the oceans of unbounded night :
Cure me of thought, then hope to ease my pain ;
Blot memory ; for there, enthron’d on grief,
Ansaldo sits sublime in endless empire.
Ah me ! not even death can bear me to him ;
His soul amidst the many-mansion’d blifs
Has fix’d its seat, where I may never climb.’

These eight lines contain matters “ of subject ponderous.” The sun sinking in the sea is a common image in poetry ; but here we have one perfectly new, and withal so sublime and obscure that no imagination will ever be able to grasp it. Puzzle yourself as you please, cudgel your brains for a month together, you will never arrive at any certainty concerning those oceans of night into which Dianora’s day-star went to be quenched. Again : memory is presented as a sheet of paper to be blotted ; a very natural image, but not new.

new. What follows, however, is altogether new, concerning Ansaldo's sitting there sublime enthroned on grief in endless empire; which is the more extraordinary as he had also fixed his seat amidst the many-mansioned bliss. We do not wonder that Manuel should say of this same Ansaldo,

Now, before God, I doubt
Whether the thing a *goblin* was or man.'

Lastly, we find that the fair Dianora expects to go to hell, or at least to purgatory, for ever, having no hopes of climbing the many-mansioned bliss.

These are some of the beauties of this tragedy. The reader will find others of equal merit in almost every page, which our limits will not permit us to examine. We must "forbear this idle talk." We shall observe, however, that "full much it marvelled us" to find nothing like delineation of *manners* in the piece. The Regent, indeed, roars out, "aloft the bridge; fall the portcullis; bid the whole castle din with clank of arms." This, passing the quaintness of the language, has an air of the feudal times. But the same regent talks of an *Atlantean* task, of resplendent *panoply*, of the *nymph* domestic liberty, of *Erebus*, and the *Cydnus-wasted* queen. The incongruity of these classical ideas is obvious, and totally inconsistent either with "refined taste" or "perfect knowledge of the drama."

ART. III. *An Essay on the Slavery and Commerce of the Human Species, particularly the African; translated from a Latin Dissertation which was honoured with the first Prize in the University of Cambridge for the Year 1785. The Second Edition, revised and considerably enlarged.* 8vo. 3s. boards. Phillips. London, 1788.

FOR several years the slavery of the negroes in the West-Indies has awakened the compassion of the public. Among the foremost that excited attention to this subject were Mr. Granville Sharp and the Rev. Mr. Ramsay, who have pleaded the cause of those unfortunate tribes with no less zeal than ability. Their efforts have since been seconded by another distinguished champion for the rights of humanity, whose Essay, which ought to have appeared in our Review, is the object of the present examination.

Mr. Clarkson sets out with taking a very extensive historical view of the state of slavery from the earliest ages; tracing its origin and progress in the various climates of the world,

world, so far as can be collected from the different records of antiquity. The first class of slaves he mentions is that of the *mercenary*, which consisted of free-born citizens, who, from the various contingencies of fortune, were reduced to have recourse for their support to the service of the rich. Of this kind were those, both among the Egyptians and Jews, who are mentioned in the sacred writings. The Grecian *Thetes* were also of this description, as well as those among the Romans, from whom the class receives the appellation of *Mercenarii*. He observes that the situation of this tribe resembled, in many respects, that of our own servants. There was an express contract between the parties; they could, most of them, demand their discharge, if they were ill used by their masters; and they were therefore treated with more humanity than those whom we usually distinguish by the denomination of slaves. But, different from this class, there was among the ancients another, composed entirely of those who had incurred the loss of liberty from their own imprudence. Among these the author first enumerates the Grecian prodigals, who were detained in the service of their creditors until they had discharged their debts by their labour; secondly, delinquents, who were sentenced to the oar; and thirdly, the German enthusiasts, as mentioned by Tacitus, who were so immoderately addicted to gaming that, when all their property was exhausted, they at last staked even their personal liberty. The servants of this class, as our author observes, were in a far more wretched situation than those of the former; both their drudgery and treatment were more; and there was no retreat at pleasure from the despotic authority of their masters.

Mr. Clarkson then proceeds to a general division of slavery into voluntary and involuntary, the latter of which only is the object of the present essay. The first in this division are those who had been made prisoners of war. The number of this class was sometimes very considerable; for, according to Xenophon, whose authority Mr. Clarkson has cited, it was a law, established from time immemorial among the nations of antiquity, to doom to the rigours of servitude those whom victory had put into their power. It was by the right of conquest that the Helotes became the slaves of the Spartans; and the same uniform destination of prisoners to servitude, was the general practice among all the nations of antiquity.

Our author, with great justice, assigns piracy as another frequent cause of involuntary servitude; and as expeditions
of

of that kind were anciently held in the most honourable light, they must have contributed not a little to the increase of slavery in those times.

Mr. Clarkson next examines the personal treatment of the slaves in ancient times, as depending on the power of their masters, and the protection of the law. The evidence on this subject is sufficiently decisive that they were treated with the most inhuman severity; being beaten, starved, tortured, and even murdered, at discretion. In two places, however, as noticed by our author, their condition was more tolerable. The Egyptian slave, though perhaps the greatest drudge, yet, if he had time to reach the temple of Hercules, found a certain asylum from the persecution of his master; and it was some satisfaction to reflect that his life, whether he should reach the temple or not, could not be taken with impunity. But, to the honour of Athens, no government was so favourable to the slaves as that celebrated republic; where, as our author observes, they were treated with so much humanity in general, as to occasion the remark of Demosthenes, in his second *Phippic*, "that the condition of a slave at Athens was preferable to that of a free citizen in many other countries."

The author afterwards inquires into the origin of the custom by which the human species was rendered an article of commerce. He supposes, with great probability, that it must have arisen in the earliest ages; and, in support of this opinion, he cites the story of Joseph. Homer, he likewise observes, mentions Cyprus and Egypt as the common markets for slaves, about the time of the Trojan war. But these were not the only places, even at that period, where men were the objects of traffic. The custom was practised about the same period in many of the islands of the *Ægean* sea, and among the Greeks on the continent of Europe. History affords undoubted evidence that it continued to the end of the Roman empire; though a dispute has been maintained, whether the abolition of it was a necessary consequence of the feudal system, or the effect of Christianity. Our author ascribes it to the propagation of the latter, notwithstanding the practice was afterwards revived, amidst professions of zeal for the interests of religion, by the Portuguese; who, making descents on Africa, and committing depredations on the coast, laid the foundation of that inhuman traffic, which three centuries of increasing civilization have not been able to eradicate.

In the second part of the *Essay* Mr. Clarkson enters upon a more particular consideration of the African slave-trade.

Upon

Upon the principle of the natural equality of mankind, he maintains that none of the species can ever be considered as property; and that the princes of the country, who supply the Europeans with negroes, possess no legal power over the liberties of their subjects by the right of empire. In respect of the argument advanced by the sellers, that the people thus sent into slavery have been guilty of crimes, and that consequently the punishment is just, our author very sensibly observes that, before we admit the equity of the sentence, two questions must be decided. One is, Whether the punishment is proportioned to the offence? and, What is its particular object and end?

The author next adverts to another order of the unfortunate persons who constitute a part of the modern slave-trade. These are such as have been made prisoners of war. In support of the legality of selling such persons, the practice of the ancients has been appealed to; but Mr. Clarkson refutes, with strong arguments, and by the authority of the most eminent civilians, the erroneous principle on which the pretended right of capture is founded. He strenuously contends that, among the ancients, (and the doctrine is equally applicable to modern times) the captors had no legal right to the lives of the captured, and consequently none to the deprivation of their liberty; that they had no right to their blood, and therefore none to their service. Their claim, he affirms, instead of being founded in justice, was erected on a principle contrary to the law of nature, and, on that account, repugnant to the moral obligations of society.

Having displayed in strong colours the injustice and inhumanity of the commerce in the human species, our author next delineates the slavery, the abolition of which is more particularly the object of the present Essay. He traces the history of the unfortunate Africans, from the time they are put into the hands of the *receivers* in their own country until they are landed in the West-Indies. This part of the Essay affords strong proof of the author's feelings, as well as a warmth of fancy; and we regret that our limits will not permit us to give a detail of that pathetic description which he has rendered particularly interesting; but, that our readers may be enabled to judge of his style and mode of argument, we shall extract a few of the observations subjoined to the narrative:

“ But the receivers, notwithstanding the ample and disinterested evidence that can be brought on the occasion, do not admit the description to be true. They say, first, “ that, if the slavery were such as has been now represented, no human being could possibly support

support it long." Melancholy truth! the wretched Africans generally perish in their prime. They neither do, nor can, support it long. Let the receivers but reflect upon the prodigious supplies that are annually required (all of which would be unnecessary were they treated well), and their argument will be nothing less than a confession that the slavery has been justly depicted.

' They appeal next to every man's own reason, and desire him to think seriously whether " self interest will not always restrain the master from acts of cruelty to the slave; and whether such accounts, therefore, as the foregoing, do not contain within themselves their own refutation." I answer, " No." For, if this restraining principle be as powerful as it is imagined, why does not the general conduct of men afford us a better picture? What is imprudence, or what is vice, but a departure from every man's own interest? and yet these are the characteristics of more than half the world.

' But, to come more closely to the present case, self-interest will be found but a weak barrier against the sallies of passion; particularly where it has been daily indulged in its greatest latitude, and there are no laws to restrain its calamitous effects. If the observation be true that passion is a short madness, then it is evident that self-interest, and every other consideration, must be lost so long as it continues. We cannot have a stronger instance of this than in a circumstance related in the second part of this essay, " that though the Africans have gone to war for the express purpose of procuring slaves, yet so great has been their resentment at the resistance they have frequently found, that their passion has entirely gotten the better of their interest, and they have murdered all without any discrimination, either of age or sex." Such may be presumed to be the case with the no less savage receivers. Impressed with the most haughty and tyrannical notions, easily provoked, accustomed to indulge their anger, and, above all, habituated to scenes of cruelty, and unawed by the fear of laws, they will hardly be found to be exempt from the common failings of human nature, and to spare an unlucky slave, at a time when men of cooler temper, and better regulated passions, are so frequently blind to their own interest.'

The author afterwards refutes, with his usual ability, the arguments advanced by the purchasers of the unfortunate Africans in justification of their own conduct; and he likewise invalidates, by a variety of observations, the opinion that the Africans are inferior to the other tribes of the human species, either in mental or corporeal endowments. On the whole, Mr. Clarkson has exhibited, with much laudable industry, a distinct and interesting view of slavery, from its origin down to the present time. The generous ardour with which he asserts the universal exemption of mankind from involuntary servitude, and the pointed indignation which he expresses against the usurpers of human liberty, do honour to his sentiments as a man, and to his ingenuity as a zealous advocate for freedom. It must afford no small

degree of satisfaction both to him and the other writers who have been distinguished in the prosecution of the same interesting subject, that their efforts have excited the general attention of the kingdom, and will, in all probability, produce at least such a change in the mode of procuring the Africans, and in their future treatment, as may render their servitude, if yet indispensable, consistent with the laws of humanity.

ART. IV. *Some historical Account of Guinea, its Situation, Produce, and the general Disposition of its Inhabitants. With an Inquiry into the Rise and Progress of the Slave-Trade, its Nature, and lamentable Effects.* By Anthony Benezet. A new Edition. 8vo. 2s. boards. Phillips. London, 1778.

THE author of this work, Mr. Anthony Benezet, who died at Philadelphia in 1784, was one of the earliest and most distinguished advocates for the unfortunate Africans. He appears to have been indefatigable in his endeavours for the abolition of slavery; and, as a proposal for that purpose has lately much engaged the attention of this country, it was thought that a publication of the various tracts which he had collected on the subject would not prove unacceptable at the present period. To this cause, therefore, are we indebted for the work now before us, which contains much information, and apparently authentic, relative to that part of Africa which is chiefly the seat of the slave-trade.

The parts first described are those which lie on the rivers Senegal and Gambia. They are occupied by different nations, and are represented as extremely fertile, especially at a distance from the sea. We are informed that some of the Mandingos, who are settled far up the river Senegal, can read and write Arabic tolerably, and are a good, hospitable people. In this, as well as other nations on that immense tract of continent, the inhabitants likewise practice several trades, as smiths, potters, saddlers, and weavers.

The country farther to the south, distinguished into the Ivory Coast, the Gold Coast, and the Slave Coast, is likewise represented as extremely fruitful and agreeable. The inhabitants are said to be industriously employed either in trade, fishing, or agriculture; but chiefly in the culture of rice, which grows in an incredible abundance.

According to the travellers whose authority Mr. Benezet has adopted, the most powerful country in Guinea is the kingdom

kingdom of Benin; the soil and produce of which appear to be, in a great measure, like those described; and the natives are represented as a reasonable, good-natured people. Theft, murder, and adultery, are severely punished among them. They believe in the existence of a God, the efficient cause of all things; but, like the rest of the Guineans, are inclined to idolatry.

The last division of Guinea from which slaves are imported, are the kingdoms of Kongo and Angola, which lie to the south of Benin, extending many hundred miles along the coast. It is said that great numbers of the natives of both these kingdoms profess the Christian religion, which was long since introduced by the Portuguese, who made early settlements in that country. The soil of both these kingdoms, we are told, is in general fruitful, and the natives a quiet people, affable, and behave in a friendly manner to strangers. The slave-trade is here principally managed by the Portuguese, who carry it far up into the inland countries. They are said to send off from these parts fifteen thousand slaves annually.

The subsequent part of the volume is devoted entirely to an account of the origin and progress of the slave-trade in Guinea; the means by which it is supported; the cruel treatment of the slaves in the West-Indies; and a variety of other considerations relative to this much-agitated subject. In some parts, perhaps, the melancholy description is exaggerated; but whatever may be the general treatment of the negroes in the West-Indies, there is reason to believe that many artifices, unjustifiable and inconsistent with humanity, are frequently practised in procuring slaves along a coast no less in extent than three or four thousand miles. Much commendation is therefore due to the strenuous exertions of Mr. Benezet, and gentlemen of our own country, who have endeavoured, and with a prospect of success, to excite the commiseration of the public to those unfortunate, and many of them innocent, victims, of oppression and avarice.

Est quodam prodire tenus, si non datur ultra.

HOR.

ART. V. *Hymn to the Power of Harmony.* By John Callendar, of Craigforth, Esq. F. A. S. and principal Secretary to the Foreign Correspondence of the Society. 4to. 1s. Edinburgh; printed for C. Elliot. 1788.

AS this performance has some marks of ingenuity, and is written after the manner of a very agreeable species of ancient poetry, we persuade ourselves we shall do no unacceptable task to our readers if we give them a more particular account of it, than, what its length may appear to require.

The plan is regular, and the parts well connected. After an invocation and address, the writer, with great propriety, celebrates the power of harmony in the creation of the world; its effects on man in a state of innocence, and in a fallen state. We have then, by an easy transition, a characteristical enumeration of those who have been famous, particularly in ancient times, in the musical art. This is connected with a view of the "powers of music and song," as our author expresses himself, among different nations; and from this part he passes to some general observations on the effects of harmony; and the causes of the pleasure which it produces. We shall give this passage as a specimen of the work:

——— * But say, ye powers,
Whom in the lonely glade I frequent meet,
While night's dun chariot climbs the silent sky,
And dew-besprinkled stars shake their bright locks;
When all the fire of song my bosom warms,
And pleasing horror thrills my trembling frame;
Say, whence this magic power, this art divine,
That from confusion bids fair order rise;
As when of old, while the first morning dawn'd,
Old Chaos' sons obey'd the awful voice
Of heaven's eternal King? Say, whence this lore,
Whose ravishment transports the inmost sense,
Brings Harmony's whole power on Discord's wings,
Unlocks the compound store of Nature's sweets,
And in the maze of pleasure whirls the soul?
Hark! on the long-continued tone break in
Th' accordant sounds. Aloft the treble soars;
The melting tenor's plaintive voice resounds
'Mid the sweet thunders of the deep-mouth'd bass;
Each flying each, pursuing, and pursu'd.'

In

In this passage, and indeed throughout the whole poem, we meet with pleasing imagery, and considerable beauty of expression. Justice, however, to the public, and a desire that the author would render an agreeable poem still more correct, oblige us to notice some of its blemishes. They are chiefly in the diction, and in the structure of the verse.

The poem, in general, is overcharged with epithet; every substantive almost is attended with one or more adjectives; and these are so far from giving spirit to the work, that they sometimes weaken a thought, or impair an image. Surely the epithet *sweet*, in the above-quoted passage, is ill-applied to thunder; nor can we see any good reason why the following line should be loaded with the two adjectives agreeing with spot:

‘ But is there not some favour’d, chosen spot?’

We would also beg leave to ask the author, who seems by no means unacquainted with poetical literature, why he has, by change of sex, metamorphos’d the morning? We usually consider Aurora as a very engaging female; Milton tells us,

Now morn *her* rosy steps in th’ eastern clime
Advancing, sow’d the earth with orient pearl;

but the author of the Hymn renders her altogether unfit to be the help-mate of Tithonus:

‘ Pleasant, while Morn gains on the dusky hill,
And rears *his* fulgent head.’

Our poet is indeed very liberal in the attributes he bestows on heathen divinities; he not only confers the dignity of the masculine gender on the morning, but gives Apollo the wonderful power of hearing when he is fast asleep, as in the following, otherwise very solemn, passage:

‘ Soon shall the frame of this great world decay,
The sun grown dim with age, o’ercome with toil,
Sheep in the western cloud, and careless *hear*
The morning’s voice.”

We must also remark that our author seems too solicitous of adorning his language with uncommon words and modes of expression. Of this sort are “*fulgent head—salvage words—*“ their lov’d nurfling *bids their presence—arrouses nations.*”

We have farther to remark that *each*, which is a dual pronoun, is often used in this poem for some such word as *every*; "at *each* pause he wipes—each flying *each*."

With regard to the versification, we are sorry to observe that, in a Hymn to Harmony, the numbers should so frequently be harsh and monotonous. The following line has certainly no pretensions to music:

' In querulous numbers mournfully flow."

The author has, indeed, with great judgment, made use of blank verse, as suiting the solemnity of his subject, and as capable of much diversity of structure; but he has not availed himself of all its advantages. His pauses are not sufficiently varied; and those in particular after the fourth and sixth syllables, return too frequently. Neither has he been sufficiently attentive to carry the sense of one line into another; so that many of his verses want only the similar returning sounds to have the form of rhyme. Of this, besides some preceding verses, the following passage, with which we conclude our strictures, is sufficiently illustrative:

' But lo! to other strains the Lesbian maid,
With sweetest impulse wakes the tuneful shell:
Her plaintive songs enchant the list'ning throng;
The pleasing frenzy seizes all the soul,
And all our care, and every thought is love.'

ART. VI. *Sermons by Thomas Bisset, D. D. Minister of Logierait.* 8vo. 4s. boards. Dickson, Edinburgh; Cadell, London. 1788.

WE are informed, by a previous note, that this publication is, in some measure, not voluntary; that the sermons had been borrowed and transcribed by a clergyman now deceased; that, after his death, his relations published them in a mutilated form; and that the author, in justice to himself, having altered and corrected his manuscripts, and with the addition of some discourses never before published, sends them abroad in their present form.

The volume consists of four sermons on "The Necessity and Advantage of early Religion;" of three "On the Importance of Salvation, and the Danger of neglecting it;" of three "On the Conduct of Christ as an Example to Christians;" of two "On a good Example;" of four "On Nonconformity

Nonconformity to the World;" of two "On the Excellency of Religion;" and of three "On the Folly of spiritual Sloth."

We can with great sincerity recommend these sermons, not only to pious and well-disposed persons, but to all who wish to see valuable instruction clothed in an agreeable dress. The doctrines they contain are important, and the sentiments liberal. The method observed in them is natural and easy. The language in which they are expressed is perspicuous, ornamented, and, though not always correct, sometimes elegant. Were we to suggest any thing to the reverend author, in the view of rendering his works more acceptable, it would be to retrench his embellishments and illustrations. Though he gives us many examples of good description and striking imagery, he is, upon the whole, too flowing; and the consequence of this is, that he is too frequently indebted to very obvious, or even hacknied images. We would not, however, be understood to say that there is any thing very injudicious in his manner of employing them; our chief objection is to their number and redundancy.

As proper, and no unfavourable, specimens of our author's manner, we shall select two passages. One is from his first sermon "On the Importance of Salvation:"

'When we observe men in the affairs of this life, what can be greater than the attention they shew? Seriousness is on every face, concern in every eye. They rise with the sun; they have wasted their strength before they can compose themselves for sleep. The fields are crowded with labourers, the workshops with artificers, the face of the sea is covered with mariners; thousands push under ground and ransack the very bowels of the earth. Every man applies his heart to his own employment; no amusement interferes with it, no pleasure makes him neglect it, &c. But, if there be any truth in what we read; if any in what we hear or preach; if any in all that our fathers believed, and maintained with so much hazard; if there be a foundation for all the prophets taught, and for the doctrines for which the apostles suffered; if there be any truth in that religion which Jesus confirmed by his death; the world is not to come in the first, nor in the second place. Let the infidel be ungodly who has no expectation beyond the grave; let him be unholy who bows to idols; the slave of his lusts, who is the slave of false gods. A good life, in all its parts, becomes our profession and our engagements.'

The following contains a description of manners in the northern part of our island in *heathenish* times: yet our author needed not to have removed it to a period so remote; the purpose of the description is very laudable; and the

doctrine it is intended to enforce is, we believe, very just. It is to illustrate, contrary to the opinions of gloomy naturalists, that we are growing better rather than worse; and that the Christian religion has a real, though progressive tendency to humanize mankind:

‘The inhabitants of our land, in these heathenish times, were the sons of rapine, the sons of cruelty, the sons of slaughter; men of bloody hands and savage hearts. Brutal strength distributed justice; wo to the conquered! the sword was thrown into the scale: innocence was thought folly, compassion cowardice, mercy effeminacy; murder was the amusement of the field, and the sport of the streets. Friendship was a conspiracy for shedding innocent blood. Wherever savage pride or revenge drove a man, he obeyed the impulse without shame or remorse; all his wish was that his own arm should be vigorous, and his dagger sharp. In these days humanity was a disgrace; the widow was nothing, the fatherless nothing. A man lay down to rest, and was awakened by the howl of the assassin. The assassin was the body-guard and privy-counsellor employed by the great and powerful. Brother lifted his hand against brother, uncle against nephew. The land was defiled with blood; there was a snare round a man’s bed, a sword haunted his slumbers; public justice slept, and the only satisfaction for crimes was from the furious poignard of savage revenge, which drunk up the blood of women and children.’

We wish, however, that our author had corrected such expressions as the following; though perhaps, in one of them, the printer, and not the author, is to blame: “Habit has got him *at under*, and will keep him *at under*.”—“How seldom has a man of eighty years of age the regular memory, sound judgment, and *correctest* imagination of a person of forty years?”

The imperfections, however, in these Sermons are amply compensated by their various and important merits; and we are justified in recommending them to persons both of piety and of taste.

ART. VII. *Transactions of the Royal Society of Edinburgh.* 4to. 11. 5s. boards. Dickson, Edinburgh; Cadell, London, 1788.

[*Continued.*]

ART. III. **O**N the causes which affect the accuracy of barometrical measurements. By John Playfair, A.M., F.R.S. Edin. and professor of mathematics in the university of Edinburgh. The barometrical measurement of

of heights, though greatly improved by the labours of M. de Lue and others, is not yet brought to the greatest possible state of perfection. There are still, as our author observes, some causes of inaccuracy, the effects of which, if they cannot be entirely corrected, ought at least to be estimated. The allowance made on account of the temperature of the air, he farther remarks, implies in it a hypothesis that has not yet been examined, nor even expressed; and many other circumstances that affect the density of the atmosphere, have either been wholly omitted, or improperly introduced. The object of the present paper, therefore, is to correct the errors which arise from these causes; or, where that cannot be done, to assign the limits within which those errors are contained. The most important correction introduced by M. de Luc, is that which depends on the temperature of the air; the manner of estimating, which is by taking an arithmetical mean between the heights of the thermometers at the upper and lower stations. This method of estimation, though supposed to be faulty in proportion as the height and difference of temperature are great, comes, in the opinion of our author, nearer to the truth than there was any reason to expect; because, upon the whole, the mean temperature of the atmosphere is uniform.

In all the methods of measuring heights by the barometer, it is supposed either that one of the barometers is vertical to the other, or that a perfect equilibrium prevails through that part of the atmosphere which lies between them. But as the equilibrium of the atmosphere never takes place, it is necessary, towards rendering barometrical measurements perfectly accurate, that one of the barometers be immediately above the other, or at least that the horizontal distance between them be very small. For, if this be not the case, the unequal distribution of the heat, through the different parts of the same stratum of air, will render it impossible to deduce the difference of the heights of the barometers from a comparison of the columns of mercury contained in them. Hence, in barometrical measurements, there is always a degree of uncertainty introduced by the horizontal distance between the two stations; exclusive of those accidental errors, which are of the less consequence, that, in a number of observations, they may nearly compensate for one another. It must be acknowledged, likewise, as our author observes, that we have not at present the means of removing this uncertainty, nor even of ascertaining its limits with tolerable exactness. These depend on a problem which is not to be resolved by the principles of statics, but requires the

the *motions* of an elastic fluid, under various degrees of compression and rarefaction, to be determined. It would doubtless, however, be of consequence to determine, by observation, the mean height of the barometer at the level of the sea in the different regions of the earth, as this is not every where the same; and also to determine, for the purpose of barometrical measurement, the mean temperature of the air in different climates.

Another cause of error in those calculations is moisture, which, when chemically united to air, or dissolved in it, so as to compose a part of the same homogeneous fluid, appears to have a powerful effect in increasing the elasticity of the air, and its expansion for every additional degree of heat which it receives. In experiments made with the manometer, by General Roy, he observed that, till the moisture was dissolved in the air, it had no sensible effect on the elasticity of that fluid; but that, as soon as it began to dissolve, the expansion, for one degree of heat, was increased, and continued to be so, for every successive addition of heat, until it reached the boiling point, where it attained a degree equal to nine times that of dry air.

While Mr. Playfair was reflecting on the difficulty of determining the quantity of moisture contained in the air at any given time, it occurred to him that the barometer itself might be usefully employed for this purpose; and that the error committed in the measuring of a known height, if all other circumstances were included, would prove decisive of the problem.

For, applying the barometer to the purposes of hygrometry, the professor advises that two barometers be fixed, one at the top, and the other at the bottom of a high tower, or hill of moderate elevation, and let them be observed at the same instant, as well as their corresponding thermometers. The height at which one barometer should be placed above the other, ought not to be so small that the unavoidable errors of observation (which may amount to five feet), may be considerable in respect of the whole; nor so great as to introduce error from other causes. It ought not, therefore, to be less than an hundred, nor much greater than five hundred feet. If the difference of the heights of the barometers and thermometers, placed in the above-mentioned stations, be equal precisely to the true difference, then is the moisture dissolved in the air no way different from its mean quantity; but if the difference of the heights so computed be greater or less than the truth, then the result of a calculation instituted for the purpose will determine the

the quantity by which the actual moisture in the air is less or greater than the mean quantity. In this manner, as the ingenious author observes, we shall have a measure, not indeed of the absolute quantity of moisture dissolved in the air at a given time, but of the differences of the humidity dissolved in it at different times. This is an useful application of the barometer, and improves, not a little, the method of measuring the state of the air by that instrument.

Art. IV. On the use of negative quantities in the solution of problems by algebraic equations. By Mr. John Playfair.

Art. V. Experiments and observations upon a remarkable cold which accompanies the separation of hoar-frost from a clear air. By Patrick Wilson, M. A. F. R. S. Edin. and professor of astronomy in the university of Glasgow. An account of some experiments and observations made upon cold at Glasgow, in the years 1780 and 1781, by this gentleman, were published in the seventieth and seventy-first volumes of the London Philosophical Transactions. He began with no other view than that of keeping a register of the very cold weather which set in on the 13th of January 1780; but he was soon led to extend the plan of his observations, upon meeting with a new phenomenon, which appeared to deserve some attention. This consisted in a constant difference of temperature of the snow, which then covered the fields, and that of the air at a few feet above; the snow being the colder. Being assured of the fact by repeated trials, Mr. Wilson was induced to form some conjectures relative to the cause; and proceeding upon the principles established by Dr. Black with regard to heat and cold, the most obvious suggestion was that such an excess of cold depended upon an evaporation from the snow; especially when it was considered that this substance, from its spongy and flaky texture, must expose a great surface to the action of the external air. While the author was employed in these experiments and observations he was very early perplexed with facts which seemed strongly to evince that no evaporation whatever was going on when the excess of cold, at the surface of the snow, was perceivable. On the contrary, the farther the experiments were pushed, the stronger were the presumptions that the air, so far from absorbing from the snow, or wasting it by evaporation, was all the while depositing hoar-frost profusely upon its surface, as well as upon all other bodies with which it had a free communication.

The

The experiments during the first season of our author's inquiry rendering it difficult to account for the phenomenon by an evaporation from the snow, he endeavoured to discover by what other means such a cooling process could be maintained, consistently with those general principles already established among natural philosophers. In contemplating this subject, several thoughts arose in his mind. In the first place, it did not seem impossible that the air, in such low temperatures, might impart some saline ingredient to the snow, along with the hoar-frost which it so freely deposited, and by that means produce a constant liquefaction at the surface, which, though very inconsiderable, might be sufficient to prevent the snow from acquiring the warmth of the higher air. It was imagined also, that, in severe frost, the snow spread abroad upon the face of a country might possess a power of depurating the atmosphere from any phlogistic taint; whence, according to some late discoveries, there would be a constant production of cold, by the air in contact with the snow absorbing sensible heat, as it was gradually so purified. The property of ice, likewise, mentioned by Mairan, of expanding in volume whilst exposed to the action of a sharp and increasing frost, joined to the presumption from analogy, that bodies, when so expanding, must become colder by an increased capacity for heat, seemed also, in some measure, applicable to the present difficulty. Another conjecture was, that the hoar-frost, in the act of separating from the air and forming upon the snow, might assume some particular arrangement, favourable to a sudden increase of its capacity for retaining heat, and thereby give rise to a continual absorption of it; and consequently to a cooling process.

But all these conjectures, however plausible, were afterwards discountenanced, when brought to the test of experiment; from which time the inquiry lay dormant until it was resumed by the author at the distance of three years. For an account of the method in which he then conducted his experiments we must refer our readers to the work; informing them only, that he has evinced the attraction of hoar-frost by the surface of the snow. This curious discovery is an important fact in philosophical investigation, and may lead to the ascertainment of other points in the admirable economy of nature, which is now so fast unfolding to the experiments and observations of inquirers.

Art. VI. An account of the method of making a wine, called by the Tartars Koumiss; with observations on its use in medicine. By John Grieve, M.D. F.R.S. Edin. and late physician to the Russian army. This liquor is produced by fermentation from mare's milk. The process is as follows:

‘ Take

• Take of fresh mare's milk, of one day, any quantity; add to it a sixth part of water, and pour the mixture into a wooden vessel; use then, as a ferment, an eighth part of the sourest cow's milk that can be got; but, at any future preparation, a small portion of old Koumifs will better answer the purpose of souring; cover the vessel with a thick cloth, and set it in a place of moderate warmth; leave it at rest twenty-four hours, at the end of which time the milk will have become sour, and a thick substance will be gathered on the top; then, with a stick, made at the lower end in the manner of a churn-staff, beat it, till the thick substance abovementioned be blended intimately with the subjacent fluid; in this situation leave it again at rest for twenty-four hours more; after which, pour it into a higher and narrower vessel, resembling a churn, where the agitation must be repeated, as before, till the liquor appear to be perfectly homogeneous; and in this state it is called Koumifs; of which the taste ought to be a pleasant mixture of sweet and sour. Agitation must be employed every time before it is used.

It has before been observed by different writers that milk, particularly that of mares, is susceptible of the vinous fermentation; but we have not, till now, been informed of the method by which this process is effected. Two cases are mentioned, in which consumptive patients were recovered by the use of this liquor. As it contains all the parts of the milk united, without any precipitation or despumation, there is reason to think that it possesses both a nutritive and strengthening quality. Its medicinal virtues, however, are not ascertained with any degree of accuracy; but we hope they will be farther investigated.

Art. VII. An improvement of the method of correcting the observed distance of the moon from the sun or a fixed star. By the Rev. Mr. Thomas Elliot.

Art. VIII. Account of a remarkable agitation of the waters of Loch Tay. In a letter from the Rev. Mr. Thomas Fleming, minister of Kenmore, to the Rev. John Playfair, M. A. F. R. S. Edin. and now professor of mathematics in the university of Edinburgh. This phenomenon happened on the 12th of September, 1784, at the east end of Loch Tay, in a bay formed by a promontory, along the north side of which the river of that name takes its origin. At the extremity of this bay the water was observed to retire about five yards within its usual boundary, and in four or five minutes to flow out again:

• In this manner it ebbed and flowed successively three or four times during the space of a quarter of an hour, when, all at once, the water rushed from the east and west, in opposite currents, towards a line across the bay, and about the edge of the deep, rose in the form of a great wave, to the height of five feet above the ordinary level, leaving the bottom of the bay dry, to the distance of between ninety and an hundred yards from its natural boundary. When the opposite currents met, they made a clashing noise, and foamed; and the

the stronger impulse being from the east, the wave, after rising to its greatest height, rolled westward, but slowly, diminishing as it went, for the space of five minutes, when it wholly disappeared. As the wave subsided, the water flowed back with some force, and exceeded its original boundary four or five yards; then it ebbd again about ten yards, and again returned, and continued to ebb and flow in this manner for the space of two hours, the ebbings succeeding each other at the distance of about seven minutes, and gradually lessening till the water settled into its ordinary level.

‘ At the same time that the undulation was observed in the bay on the south side of the village the river on the north was seen to run back; the weeds at its bottom, which before pointed with the stream, received a contrary direction; and its channel was left dry above twelve feet from either edge. Under the bridge (which is sixty or sixty or seventy yards from the lake) the current failed, and the bed of the river appeared where there had been eighteen inches of water.

‘ During the whole time that this phenomenon was observed, the weather was calm. It could barely be perceived that the direction of the clouds was from north-east. The barometer (as far as I can recollect) stood the whole of that and the preceding day about twenty-nine inches and an half.

‘ On the next, and the four succeeding days, an ebbing and flowing was observed nearly about the same time, and for the same length of time, but not at all in the same degree as on the first day. A similar agitation was remarked at intervals, some days in the morning, other days in the afternoon, till the 15th of October, since which time no such thing has been observed.

‘ I have not heard (although I have made particular inquiry) that any motion of the earth was felt in this neighbourhood, or that the agitation of the water was observed any where but about the village of Kenmore.’

Art. IX. Abstract of a register of the weather, kept at Branhholm for ten years, ending December 31, 1783. This abstract relates to the quantity of rain which fell at Branhholm during the time specified. The register appears to have been kept accurately, and is accompanied with a comparative view of the depth of rain at Branhholm, Dalkeith, and Langholm, for five years. Branhholm is situated on the Tiviot, about ten miles from its source, and near the ridge from which the country declines towards the east and west seas. Dalkeith lies about forty-four miles north by east; and Langholm twenty south by west from Branhholm. It appears that the quantity of rain at Branhholm is uniformly in a medium proportion between that which falls at Langholm and Dalkeith; at the latter of which places, on account of its greater distance from the west sea, the quantity of rain is always least.

Art. X. Theory of the earth; or, an investigation of the laws observable in the composition, dissolution, and restoration of land

land upon the globe. By James Hutton, M.D. F.R.S. Edin. and member of the royal academy of agriculture at Paris. This paper affords such strong marks of a penetrating, philosophical, and comprehensive genius, as have seldom been evinced in speculative inquiries into the abstruse operations of nature. Since physics began to be cultivated with any degree of success, several eminent authors have exercised their ingenuity in endeavouring to erect a systematical theory of the earth; but their investigation, however elaborate, being founded in hypothesis, deserves to be considered rather as conjectural opinions than as genuine inductions of philosophy. It was reserved for the author now before us to open an untrodden path through this obscure region of inquiry, and to construct a new system, which, having for its basis a number of facts, derived from positive observation, seems calculated to maintain, in several of its principles, a permanent authority amidst all the revolutions in science. The limits of a Review are insufficient to give an adequate idea of the series of arguments by which Dr. Hutton supports his ingenious theory; but, though we therefore cannot gratify our readers with a full account of the subject, we shall lay before them such a contracted sketch as the nature of a journal will permit.

Dr. Hutton sets out with exhibiting a general view of the mechanism of the globe, by which it is adapted to the purpose of being a habitable world; and this he distinguishes into three different bodies, namely, earth, water, and air, the constituent materials of the machine. After surveying the machine in general, with those moving powers, by which its operations, almost infinitely diversified, are performed, the author directs his attention more particularly to that part of it on which we dwell; considering the globe of the earth as a machine constructed upon chemical as well as mechanical principles; and investigating the natural consequences of those operations which, being within our view, we are better qualified to examine. He concludes, by probable deduction, from the natural changes which are constantly taking place in the mundane system, that it contains the seeds of a progressive decay; arising from no error in its constitution as a world, but from that destruction of its land which is so necessary in the system of the globe, the economy of life and vegetation. He next inquires whether there be, in the constitution of this world, a reproductive operation, by which a ruined constitution may be repaired, and a continuance thus procured to the machine considered as a world sustaining plants and animals.

From the principles on which our author proceeds, the view which he exhibits of the creation is truly original. He observes that

that the Mosaic history places the beginning of man at no great distance ; and there has not been found, in natural history, any document by which a high antiquity might be attributed to the human race. But this is not the case with regard to the inferior species of animals, particularly those which inhabit the ocean and its shores. We find in natural history monuments which prove that those animals had long existed ; and we thus procure a measure for the computation of a period of time extremely remote, though far from being precisely ascertained.

The great object of our author in the present investigation is to examine the construction of the earth, in order to understand the natural operations of time past ; to acquire principles by which we may conclude with regard to the future course of things, or judge of those operations by which a world, so wisely ordered, goes into decay ; and to learn by what means such a decayed world may be renovated, or the waste of habitable land upon the globe, repaired.

Our author, in prosecuting his inquiry, takes a wide and philosophical view of the solid parts of the globe, which, in general, is composed of sand, gravel, argillaceous and calcareous strata, or of the various compositions of these with some other substances. He recites the manner in which those several substances are formed, and concludes that, so far as the earth is composed of these materials, this solid body appears to have been the production of water, winds, and tides. He observes that what renders the origin of our land evident, is the immense quantities of calcareous bodies which had belonged to animals, and the intimate connection of these masses of animal production with the other strata of the land. We find, continues he, the marks of marine animals in the most solid parts of the earth ; consequently those solid parts have been formed after the ocean was inhabited by those animals, which are indigenous in that element. If, therefore, we know the natural history of those solid parts, and could trace the operations of the globe, by which they had been formed, we should have some means for computing the time through which those species of animals have continued to live. " But how," says he, " shall we describe a process which nobody has seen performed, and of which no written history gives any account ?" This, he observes, can only be investigated, first, by examining the nature of those solid bodies, the history of which we want to know ; and, secondly, by examining the natural operations of the globe, to see if there now actually exist such operations as, from the nature of the solid bodies, appear to have been necessary to their formation. After a variety of observations, drawn from natural history, our author concludes that nine-tenths perhaps, or ninety-nine hundredths
of

of this earth, so far as we see, have been formed by natural operations of the globe, in collecting loose materials, and depositing them at the bottom of the sea; consolidating those collections in various degrees, and either elevating those consolidated masses above the level on which they were formed, or lowering the level of that sea.

With regard to the means by which such continents as we have upon the globe could be erected above the level of the sea, the ingenious author observes it must be evident that no motion of the sea, caused by this earth revolving in the solar system, could effect that end; and consequently, besides an operation by which the earth at the bottom of the sea should be converted into an elevated land, or placed high above the level of the ocean, there is required, in the operations of the globe, a consolidating power, by which the loose materials that had subsided from water, should be formed into masses of the most perfect solidity, having neither water nor vacuity between their various constituent parts; nor in the pores of those constituent parts themselves.

In order to determine the mode of this consolidating operation, the author has recourse to a chemical inquiry into the nature of the consolidated masses; and he ascertains, upon scientific evidence, that the consolidation of the terrestrial parts of the globe was performed entirely by the power of heat, operating by fusion upon different bodies within the bowels of the earth. He farther evinces, by equally forcible arguments, that the erection of land above the level of the sea was likewise produced by the expansive power of the same heat, which he affirms to have been the agent in reducing the globe to its present form; and he confirms this doctrine by examining the natural appearances of the solid parts of the earth, as well as by proving scientifically the existence of subterraneous fire; from the discovery of volcanos in the most elevated parts of the globe.

Having established these important facts, the author proceeds to reason with regard to the duration of this globe; or the general view of its operations as a living world; maintaining plants and animals. The great extent of his observations on this interesting subject must preclude us from a particular detail; but we shall, for the satisfaction of our readers, mention the principal points of his inquiry. From the consideration of those materials which compose the present land, he concludes that, during the time this land was forming; by the collection of its materials at the bottom of the sea, there had been a former land containing materials similar to those which we find at present in examining the earth. We may also, he observes, conclude that there had been operations similar to those which

we now find natural to the globe, and necessarily exerted in the formation of gravel, sand, and clay. But what he chiefly illustrates is, that there had been in the ocean a system of animated beings, which propagated their species, and which have thus continued their several races to the present time. He observes it is the nature of animal life to be ultimately supported from matter of vegetable production; and that as the animals of the former world must have been sustained during indefinite successions of ages, there must have been a world of plants, as well as an ocean replenished with living animals.

We must necessarily, for the present, suspend our account of this interesting article, but shall resume and conclude it in our next.

[*To be continued.*]

ART. VIII. *Features from Life; or, A Summer Visit.* By the Author of *George Bateman and Maria*. 2 vols. 12mo. 6s. Kearsley. London, 1788.

WE have heard, from a dramatic poet of the present day, in a half-serious, half-ironical vein, of "rival woman's supereminence;" and we are half persuaded to become converts to his doctrine. Like the rest of the world, we set out in life with a prejudice against the "female right to literature." We remembered the Orinda's and the Corinna's, the Philips's and the Thomas's, of former days; and we were persuaded that nothing but a good-humoured gallantry could ever have raised these names to the class of poets and fine writers. But the case is different in our own time. The Comtesse de Genlis abroad, and the Carters, the Montagues, the Burneys, the Brookes, the Piozzis, the Williams's, and many other respected names among ourselves, have made the laurels tremble round the brows of masculine genius, and have extorted from us a respect for the female sex, which could never have been due but to such merits and such exertions.

The author of "*Features from Life*" does not make altogether a contemptible figure in this admirable group. The foundation of her work is slight, but the superstructure is marked with elegance and feeling. As a specimen, which will enable the reader of a congenial mind to judge
for

for himself, we will extract a conversation between a husband and his wife, the latter of whom has just discovered that the former has, in one action, incurred the guilt of infidelity to the marriage-bed, and treachery to his most intimate friend, by a criminal connection with the wife of that friend :

‘ As the hour of breakfast approached she began to collect herself a little more, in order to appear before the servants with somewhat of her accustomed manner ; she imagined Conway would breakfast in his own chamber, which gave her more resolution to descend ; and was a good deal surprised, when, bidding the servant inquire where Mr. Conway would breakfast ; he answered that his master had walked out early in the morning.

‘ Matilda changed colour, but endeavoured to hide her emotion from the man by saying, “ I thought he would not have been stirring so early this morning, as his head was so bad last night.”

‘ Matilda, terrified and alarmed, waited impatiently for his coming back, though not with the wish of conversing with him. In an hour he returned, and entered the room in which she sat with an aspect the most melancholy and dejected ; the wildness of despair in his eyes when he turned them upon her. Matilda would have left the room in silence, and have gone immediately to her own, but he detained her. “ Stay, Matilda,” cried he, “ stay, for heaven’s sake ! Have you nothing, not one word to utter to a wretch who is sick of life ? reproaches, the most cutting reproaches, would be better than this horrid silence. Is there then no hope of reconciliation ? Speak to me, in mercy speak to me !”

“ Conway,” said Matilda with the most touching aspect ; “ I have loved you, *fondly* loved you ; your interest, the interest of those little beings, whose voices we now hear, must ever be near to my heart. For *their* sakes I will still remain on the spot, where I have seen all my happiness on this side the grave perish for ever. I shall resemble the tree, which, though blasted itself, serves yet to shelter from keen winds or parching suns the tender plants that surround it.”

“ Oh Matilda, Matilda !” cried he interrupting her, “ you tear up, you rend my very soul !—Oh that you could read my heart !—Do not, do not send me from you—believe that I never will, that I could not bear—to be the witness of so cold, so heartless, so changed a scene.—If you could pardon, we might yet be happy, be blest as ever.”

“ Never, O never !” cried Matilda ; “ for us the rose of domestic happiness has long bloomed ; but it has now shed its last leaves. The mutual hope, the mutual fear, the fond reciprocations of soft and generous affections are no more for us. Alas ! Conway, there is no cement that can unite the broken bands of wedded confidence.”

“ Recall, recall,” cried he with frantic eagerness, “ those terrible expressions.—There is, there must, there shall be found some perfect cement ; let forgiveness close this dreadful chasm.”

"Impossible! impossible!" returned Matilda; "it will not do—indeed it will not—for I have forgiven you, Conway, indeed I have—I bear you no resentment, not one spark; but I have a chill aching sickness at my heart; it is quite cold, it answers not to your voice as it used to do; it does not even melt at your tears—distrust and gloomy suspicion have barred every avenue to it."

"Oh, God of heaven!" cried he, holding tight his beating brain, "what shall become of me? unsay, unsay those dreadful words!" Matilda moved her head; her hand fell motionless by her side.—She opened the door; he seized, and would have detained her; but a servant going by at the moment, obliged him to endeavour to hide his feelings, and he suffered Matilda to leave him.

Matilda retired to her own chamber, with a heart laden with despair; she sometimes tried to soften it to the point he wished, that of entire reconciliation; but it would not do. She was not apt to be severe to mark the failings of others; but this great breach of moral rectitude had shaken her confidence; and, though tenderness remained, esteem stood tottering on the brink of annihilation. Alas! she could no longer point him out to herself, to her children, as the model of human perfection. She felt all that human nature, disappointed of its highest delight, knows to feel. Her spirits were sunken to the most gloomy state of dejection.

We have only to regret that the amiable author of this work, probably from the narrowness of her circumstances, has been able only to make it a sketch, and was then obliged to give it to the public. The performance every where bears the marks of negligence and haste. The pathetic scenes between Mr. and Mrs. Conway, and the figure and character of her coquette, are described with admirable skill; and the character of her female painter, though unfinished, has its merit. But Mr. Needham, the villain of her piece, is touched in a manner extremely feeble and incomplete; and, though the story of the husband and the wife is brought to a proper termination, yet the catastrophe of the inferior personages meet with too little attention from the writer. We could wish that she had leisure, in some one instance, to put forth the whole strength of her mind, and to produce a work that should possess the requisites which are necessary to constitute the genuine dramatic unity of action.

ART. IX. *A Treatise on Medical and Pharmaceutical Chymistry, and the Materia Medica. To which is added, an English Translation of the new Edition of the Pharmacopœia of the Royal College of Physicians of London 1788.* By Donald Monro, M. D. Physician to the Army, and formerly to St. George's Hospital, Hyde-Park-Corner; Fellow of the Royal College of Physicians, and of the Royal Societies of London and of Edinburgh. 8vo. 3 vols. 18s. boards. Cadell. London, 1788.

THIS Treatise, we are informed in the preface, was originally written as part of a course of lectures on the theory and practice of physic, read by the author in the years 1758, 59, and 60; and was then planned nearly in its present form. In 1760, Dr. Monro being appointed one of the physicians to the army, at that time serving in Germany, the manuscript has ever since lain in his study, until a proposal of revising the Pharmacopœia induced him to a similar perusal of his pharmaceutical lectures, with the view of giving all the assistance in his power to the College of Physicians in the execution of their design; the first idea of which, indeed, appears to have been suggested by our author.

A course of lectures on medical and pharmaceutical chymistry, delivered thirty years ago, however excellent at that time, must, from the late great improvements in this part of science, be now, in many circumstances, imperfect, and in others highly objectionable. But, in revising his manuscript, Dr. Monro has judiciously availed himself of every recent discovery of importance; and with these improvements we congratulate our medical readers on the incident which has proved the means of drawing from obscurity a work so worthy of publication.

It commences with an account of salts, and their different division into acid, alkaline, and neutral. The author next deduces the history of the different kinds of acids, mineral, vegetable, and animal; describing afterwards the medical virtues and properties of acids in general, with those of their several species. On a subject so frequently treated by chemical writers, little novelty can now be expected from the most accurate inquirer; but among those instances which occur, the following one is entitled to observation:

* As acids harden oils; is it not probable that the acid of the food and drink we swallow is united with the oily particles of our fluids by

the animal process, and forms the fat? And is not this one reason why publicans and others, who eat heartily, and drink much malt and other vinous liquors, generally become fat? A gentleman of a strong healthy constitution, who used to take a great deal of exercise, finding himself turn too fat and unwieldy, and judging that this proceeded more from the wine which he drank than from the solid food he took, gave over the use of all vinous and fermented liquors, and soon lost a good deal of his weight, and became as agile as formerly, though he ate as heartily as ever. Some time after he again began the use of wine; it produced the same effect as before, and on leaving it off he became again leaner and more active. In the course of ten or twelve years he repeated the experiment more than once, and it was always attended with the same effect.

The alkaline and neutral salts, and their virtues, then undergo, in the same distinct manner, the author's investigation; and are succeeded in the inquiry by the metals, metallic preparations, and semi-metals. With respect to the two fixed alkaline salts Dr. Monro remarks, that hitherto practitioners have not made such accurate observations concerning their effects on the human body as to ascertain the particular virtues of each; and therefore they are commonly imagined to be nearly of the same nature, and are ordered indiscriminately. Future experience, however, he is persuaded, will evince that there is a considerable difference in their operation in many cases. In this opinion we entirely join with Dr. Monro, and that for the reasons he mentions, viz. as the vegetable seems to be much more sharp and acrid than the fossil, which contains more earth and phlogiston; and they respectively produce different neutral salts with each of the acids.

The basis of Dr. James's celebrated powder has long been well known to chemical inquirers; though the particular receipt for making it lay concealed behind the veil of an official repository. In the work now before us our author gratifies the public curiosity with this medical *arcanum*, extracted from the records of Chancery; Dr. James, when he took out a patent for selling his powder, having sworn, in the most solemn manner, that it was the true and genuine receipt for making it. The following is a copy of it, accompanied with some faithful remarks and some interesting information by Dr. Monro:

Take antimony, calcine it with a continued protracted heat, in a flat, unglazed earthen vessel, adding to it, from time to time, a sufficient quantity of any animal oil and salt, well dephlegmated: then boil it in melted nitre for a considerable time, and separate the powder from the nitre by dissolving it in water.

When

‘ When the doctor first administered his powder, he used to join one grain of the following mercurial preparation to thirty grains of his antimonial powder; but in the latter part of his life he often declared that he had long laid aside the addition of the mercurial. His mercurial, which he called a pill, appears, by the records of Chancery, to have been made in the following manner: Purify quicksilver by distilling it nine times from an amalgam, made with martial regulus of antimony, and a proportional quantity of sal ammoniac; dissolve this purified quicksilver in spirit of nitre, evaporate to dryness; calcine the powder till it becomes of a gold colour; burn spirits of wine upon it, and keep it for use. Dr. James, at the end of the receipt given into Chancery, says “ The dose of these medicines is uncertain; but, in general, thirty grains of the antimonial and one grain of the mercurial is a moderate dose. Signed and sworn to by Robert James.”

‘ I have frequently directed this powder to be given, and have often seen Dr. James himself, as well as other practitioners, administer it in fevers, and in other complaints. Like other active preparations of antimony, it sometimes operates with great violence, even when given in small doses; at other times, a large dose produces very little visible effects. I have seen three grains operate briskly, both upwards and downwards; and I was once called to a patient to whom Dr. James had himself given five grains of it, and it purged and vomited the lady for twenty-four hours, and in that time gave her between twenty and thirty stools; at other times I have seen a scruple produce little or no visible effect.

‘ So far as I have observed, I think that the dose of this powder, to an adult, is from five to twenty grains; and that, when it is administered, one ought to begin by giving small doses.

‘ Where patients are strong, and a free evacuation is wanted, this is an useful remedy; and it may be given, in small repeated doses, as an alterative, in many cases; but where patients are weakly and in low fevers, it often acts with too great violence; and I have myself seen instances, and have heard of others from other practitioners, where patients have been hurried to their graves by the use of this powder in a very short time.

‘ It has been called Dr. James’s Fever Powder; and many have believed it to be a certain remedy for fevers; and that Dr. James had cured most of the patients whom he attended, and who recovered by the use of this powder; but the bark, and not the antimonial powder, was the remedy which Dr. James almost always trusted to for the cure of fevers; he gave his powders only to clear the stomach and bowels; and after he had effected that, he poured in the bark as freely as the patient could swallow it. The doctor believed all fevers to be more or less of the intermitting kind; and that if there was a possibility of curing a fever, that the bark was the remedy to effectuate the cure; for, if the fever did not yield to that, he was sure that it would yield to no other remedy whatever, as he has more than once declared to me when I have attended patients in fevers along with him.’

Almost the half of the second volume is occupied with an account of mineral waters, both in Britain and foreign countries. Dr. Monro formerly published a treatise on this subject; and in the work now under consideration he has given an useful abridgment of his preceding observations, enriched with such additional remarks as experiments have afforded since that time.

Our author afterwards treats instructively, according to his usual method, of vinous liquors, and ardent spirit, the products of the vinous fermentation; of medicines prepared from the mixture of spirit with the different acids; of sulphur; of fossil oils and bitumens; of amber; of vegetable and animal oils; of essential oils; of natural balsams; of resins; of gum-resins; of gums and guminous extracts; of sugar and saccharine substances. The following remarkable instances of the good effects of honey in some asthmatic cases deserve to be laid before our readers:

‘The late Dr. John Hume, one of the commissioners of the sick and hurt of the royal navy, was for many years violently afflicted with the asthma. Having taken many medicines without receiving relief, he at last resolved to try the effects of honey, having long had a great opinion of its virtues as a pectoral. For two or three years he ate some ounces of it daily, and got entirely free of his asthma, and likewise of a gravelly complaint, which he had long been afflicted with. About two years after he had recovered his health, when he was sitting one day in the office for the sick and hurt, a person labouring under a great difficulty of breathing, who looked as if he could not live many days, came to him, and asked him by what means he had been cured of his asthma? Dr. Hume told him the particulars of his own case, and mentioned to him the means by which he had found relief. For two years after he heard nothing of this person, who was a stranger to him, and had seemed so bad that he did not imagine that he could have lived many days, and therefore had not even asked him who he was; but at the end of that period a man, seemingly in good health, and decently dressed, came to the sick and hurt office and returned him thanks for his cure, which he assured him had been entirely brought about by the free use of honey.’

We have, with Dr. Monro, known many persons who have taken honey for asthmatic complaints, some of whom have received benefit, while others experienced no relief from its use.

In the third volume we are presented with an account of the parts of animal and vegetable substances used in medicine; which the author has arranged in an alphabetical order, as being the least liable to exception. This part of the work may be considered as an improved system of Galenical

Galenical pharmacy; and it is interspersed with a number of satisfactory remarks and anecdotes relative to the effect of different medicines. The volume concludes with a translation of the New Pharmacopœia, which is faithfully executed.

To the lovers of pharmaceutical knowledge this work will afford much satisfaction. It contains an accurate inquiry into the nature and virtues of medicines, and is rendered more valuable by a variety of judicious and practical observations.

ART. X. *An Examination of the Third and Fourth Definitions of the First Book of Sir Isaac Newton's Principia, and of the Three Axioms or Laws of Motion.* By Robert Young. 8vo. 2s. stitched. Becket. London, 1787.

IN this pamphlet the propriety of Sir Isaac Newton's attributing to matter a *vis inertiae* is very warmly called in question. That great philosopher defines what he means by that expression in the following words: *Vis inertiae, est potentia resistendi, quâ corpus unumquodque, quantum in se est, perseverat in statu suo, vel quiescendi vel movendi uniformiter indirectum*; that is, the *vis inertiae* is a power of resisting by which every body, as much as in it lies, perseveres in its proper state, either of rest, or of moving uniformly forward in a rectilinear direction. Mr. Young is persuaded that there is the utmost absurdity in this definition. The very term, he says, by which this innate force attributed to matter is expressed, is a contradiction. To his "conception it signifies nothing at all: a force of inactivity being the same as a forceless force; and analogous to a black white, a cold heat, a tempestuous calm, or any such contradictory expressions."

As our ideas upon this question are different from those of Mr. Young, it will be fair to present our readers with the arguments by which he supports his opinion. Our author dissects and examines the definition in the following manner:

'First, That body possesses an innate force. Here are two ideas, force in body, and innate force, in contradistinction from derived or adventitious. We are to decide on the presence of force by its effects. We are to distinguish that which is innate from that which is adventitious, from one being constant and uniform and the other accidental, and differing in degree. And hence the third rule of reasoning laid down by our author: "The qualities of bodies which

which admit neither of intension nor remission of degrees, and which are found to belong to all bodies within our reach, are to be esteemed universal qualities of bodies:" and, for the same reasons, he might have said innate bodies possess various forces manifest by their effects; two of these are constant, gravitation and cohesion; if there are forces innate in bodies, these appear to have the best title to be considered as such. But these do not answer to the second part of the proposition, which says, the innate force is a power of resisting. Gravity and cohesion may be indeed resisting powers, but they are acting ones too, and can resist only in as much as they can act. There should therefore be a third innate power besides gravity and cohesion (if those are such), namely, a *resisting*, and not an *acting* power. But this cannot be admitted; first, because there is no power constant but gravity and cohesion; for this power is confessed not to be exerted always (see the description subsequent to the definition); therefore there is no proof of its existing always, or being innate: secondly, because a power of resisting cannot be conceived distinct from a power of acting; for resistance without action is not the idea of power.

* The third part of the proposition is, that every body endeavours to persevere in its state of rest. An endeavour to remain at rest is unnecessary whilst nothing attempts to disturb the rest. In this case, therefore, the power would be superfluous. Further, an endeavour to remain at rest is impossible to conceive. Endeavour is a tendency to motion or change; an endeavour not to move, is an endeavour not to endeavour, which is nonsense. A man may, indeed, by opposing force to force, endeavour not to be moved; but this opposition is an endeavour to move, not indeed exerted with a design to move, but, by counteracting another force, to prevent being moved. An endeavour not to move cannot therefore exist in bodies, because it is absurd. If we appeal to fact, we find every body is in an actual and constant endeavour to move. Thus; both universal observation, and the nature of the thing, combine to overthrow the proposition that bodies endeavour to persevere in their present state of rest.

* Fourth, That bodies in motion endeavour to persevere in the same direction, and with the same velocity, that they at any time have. This is admitted, as far as observations have been made hitherto.

* Fifth, That the endeavour which bodies are said to exert to remain in their present state of rest or motion, is by means of their innate force, or power of resisting. We have shewn that the endeavour to remain at rest does not exist; we have then only to inquire if bodies endeavour to persevere in their motions by their innate or resisting forces. We might deny this on the ground of the defect of proof that any innate resisting power exists in bodies; but we will admit the supposition; and we shall find that if bodies did possess the innate resisting power ascribed to them, they could not persevere in their motions by it. First, because a power which can only resist, cannot move. Secondly, because motions in bodies are various and indeterminate, and the same uniform power cannot continue motions, which may be greater or less in any degrees. Thirdly, if bodies could

could continue to move by their innate force, they could also begin to move by it; for the same cause which can move a body with a given velocity at any one time, could do it at any other, if the cause were present; that is, it could begin a motion as easily as continue it. Therefore, if the force were innate, bodies would begin to move of themselves, which is not true. Fourthly, because a body would never stop by the resistance of friction, or the air, if it moved by its innate force. The innate force being always proportional to the mass, would suffer no diminution from resistance; therefore if, in the beginning of the motion, the body, by its innate force, overcomes a certain resistance of friction and air; in any following times, the force being undiminished, it will overcome the same resistances for ever. These resistances could therefore never change the state of a moving body, because they cannot change the quantity of its motive force. But this is contrary to experience, and to the conclusion supposed to be drawn from this principle.

‘ From the above I conclude that bodies have no innate power of resisting, unless it be a motive power; that they do not endeavour to remain at rest while they are at rest; that they do not endeavour to persevere in their motions by means of any innate force; consequently that the proposition implied in the third definition of Newton, which asserts these, is not true.’

These metaphysical arguments might have been spared if the author had attended to the guarded manner in which our unrivalled philosopher has expressed himself. He does not make that force *active* which he terms a *force of inactivity*, but says, without ambiguity, that every body has a natural tendency or disposition to persevere in that state of motion or rest in which it happens to be.

We cannot deny the praise of ingenuity to Mr. Young; but when a lance is hurled at the formidable shield of Sir Isaac Newton, to confer fame on his antagonist it must be made of much stronger materials than that which is used in the present contest.

ART. XI. *A short Description of Pyrmont; with Observations on the Use of its Waters. Abridged from the German “Description of Pyrmont of Dr. Marcard, Physician to his Majesty’s Household at Hanover, Member of the Royal Academy of Sciences at Naples, and of the Medical Societies at Paris, Edinburgh, and Copenhagen. Revised by the Author. 8vo. 1s. 6d. stitched. Johnson. London, 1788.*

AS Pyrmont is much resorted to by valetudinarians from this country, and Dr. Marcard’s account of it is too voluminous for general use, it was thought that an abridgement of that work would prove acceptable to many English readers;

readers; and with this view, therefore, the present pamphlet has been published. The first object of the author's plan is to describe this celebrated place, which lies within the circle of Westphalia, not far from the Weser, and about thirty-five miles distant from Hanover. The vale in which it is situated is one of the most healthy and pleasant in Germany; and the surrounding hills, covered with forest trees, afford a beautiful termination to the scene.

The district of Pyrmont contains several antiquities, as well as natural curiosities. Among the latter, about a quarter of a mile from the wells, is a vaporous cavern, through which there issues forth such a quantity of fixed air, as to require caution in approaching it. This cavern shows the immense quantity of aerial acid contained in the soil of Pyrmont; for, notwithstanding the vent it has in this place, every spring, whether chalybeate or not, is thoroughly impregnated with it.

After describing the different mineral springs at Pyrmont, and their compositions, an account is given of the medicinal effects of the Pyrmont water, used internally. The complaints in which this water is chiefly serviceable are general weakness, obstructions of the viscera, and, in a word, all disorders arising from a relaxation of the system. The use of it, however, is not adviseable in all nervous disorders, as it is found to increase irritability in particular cases.

The author argues for the reality of a *subsequent action*, resulting from the use of Pyrmont water, by which, patients, after quitting the place without having received any perceptible benefit, are afterwards freed from their disorders. This is an opinion well calculated to preserve the credit of the waters; and, if they have been drank but a very short time, the idea may undoubtedly often be verified by experience; but if the use of them has been regularly continued for some months, we should not entertain very sanguine hopes of any future benefit from the previous use of what had produced no sensible improvement of the constitution.

For drinking Pyrmont water with advantage directions are given by the author; whose abridgment of Dr. Marcand's work will prove an agreeable *Vade Mecum* to the natives of this country who resort to Pyrmont for their health.

ART. XII. *The Gentleman's Stable Directory; or, Modern System of Farriery. Comprehending the present entire improved Mode of Practice: containing all the most valuable Prescriptions and approved Remedies, accurately proportioned and properly adopted to every known Disease to which the Horse is incident. Interspersed with occasional Remarks upon the dangerous and almost obsolete Practice of Gibson, Bracken, and others. Including Directions for Feeding, Bleeding, Purging, and getting into Condition for the Chase. Inscribed to Sir John Lade, Bart. By William Taplin, Surgeon. 8vo. 5s. boards. Kearsley. London, 1788.*

IN a country where the breed of horses is so much encouraged as in England, it might be expected that the art of curing their diseases might, by this time, have arrived at a considerable degree of perfection. Much, we know, has been written on the subject. Since the middle of the last century the world has been presented with system after system by farriers, who have all arrogated, in favour of their own works, a superiority in practical knowledge to those who preceded them. But the truth is, that, notwithstanding their several pretensions, the improvement of the art bears no proportion to the number of the authors who have professed to cultivate it. Nor can this appear surprising when every circumstance is considered. The anatomy of the horse, the true foundation of all practical knowledge, is, in general, imperfectly known to the class of farriers; and their ideas respecting the animal economy are still more indefinite and obscure. It is to be wished that some seminary were established for the cultivation of this art: and that the diseases of cattle should likewise be rendered an object of scientific inquiry; as both interest and gratitude ought to prompt a particular attention to the diseases of those animals which administer no less to the more useful purposes than the gratification of man.

As a specimen of Mr. Taplin's performance we shall lay before our readers his account of Cracks and Scratches; these being among the articles best adapted to a short extract:

‘Cracks and scratches in the heels are so evidently children of the same family, that, not being able to reap any advantage from their separation, it would be very unfair to part them. Every reader well knows, without information from me, that, in the general search for cures in the books gone before upon this subject, they have been most

most plentifully furnished with remedies, and those very concise too! The whole class of corrosives, detergents, repellents, and restringents; have been let loose, affording ample food to indulge the most extensive appetite for experiment. But modern and experimental practice abandons this beaten barren tract of alum, lead, vitriol, mercury, and a long list of inveterate poisons, coming immediately to a rational system founded on common observation and long experience.

‘Cracks and scratches, in nine cases out of every ten, are undoubtedly produced by negligence and a want of care in the superintendent; and not, as is too frequently supposed, from a bad habit, or an acrimonious state of the blood.

‘In many stables (particularly where the master seldom pays a visit) so as the carcase is sleek, the feet and heels are left to take care of themselves. From this circumstance in severe weather (when the parts below the fetlock are left in a wet, dirty, and slovenly condition,) do these complaints originate, evidently resulting more from bad grooms than bad habit. It is likewise remarkable that the mode of treatment for a century past has been in direct opposition to the efforts of nature, without the introduction of a single attempt to cooperate in her endeavours. Instead of corrosive washes, detergent lotions, repelling liniments, or restringent embrocations, calculated to form rigid eschars, or painful collosities, I shall communicate, and earnestly recommend, a safe, simple, and effectual method of cure, which I have never yet seen once fail in an experience of twenty years.

‘In every twenty-four hours, but more particularly at each time of the horse's returning from the road or exercise, let the cracks or scratches be washed for a considerable time with soap and warm water, making a lather, and continuing to rub them tenderly with the suds, till they become pliable, and perfectly clear from every degree of scurf, or hardness at the edges, and the stiffened mucus, or oozing, is entirely washed away; then wipe very dry with a linen cloth, and when perfectly so, rub in a sufficient quantity of camphorated spermaceti ointment: there is no doubt but they will soon submit to this simple treatment if regularly persevered in. On the contrary, if in some days after this method has been adopted, you perceive the cracks to be deep, the discharge copious, and the smell foetid or stinking, you may naturally conclude there is a foulness in the habit, or an acrimony in the blood, requiring rectification; in that case continue your washings with soap and warm water every night and morning; take away a proportion of blood, according to the directions before given under that head, rubbing in a small quantity of the strong mercurial ointment, (instead of the camphorated spermaceti), administering two purging balls; and, if necessary, afterwards a diuretic ball every other morning for a fortnight, as will be hereafter described under the article *Graese*, when we come to that subject.’

Whether Mr. Taplin be the real or *vicarious* author of this work we know not; but it very much resembles, in point of style, the usual productions of farriers. It is frequently farcical, pompous, and affected; but, as one of the latest, we have little doubt that it is likewise one of the best treatises on the subject.

ART.

ART. XIII. *A Dissertation on the Influence of the Passions upon Disorders of the Body.* By William Falconer, M. D. F. R. S. and corresponding Member of the Medical Society of London. Being the Essay to which the Fothergillian Medal was adjudged. 8vo. 3s. boards. Dilly. London, 1788.

IN 1784 the Medical Society of London formed the resolution of presenting annually to the author of the best essay upon a prize question, a gold medal of ten guineas value, to be called the Fothergillian medal, in honour of the late Dr. Fothergill. The medal was accordingly adjudged last year to Dr. Falconer for the present Dissertation, written in answer to the following question, What diseases may be mitigated or cured by exciting particular affections or passions of the mind?

The passions are necessary parts of the human constitution; and it never was intended by nature that they should hurt either the body or the mind. On the contrary, when not immoderate, they are highly useful to both. Those affections, however various, may be reduced to two general classes, namely, such as arise from the presence or prospect of what is agreeable, or of what is disagreeable, to our nature. Of the former kind are joy, desire, hope; of the latter, grief, hatred, fear: and these are the principal passions, on which all the others depend. The uniform effect of the first mentioned class is to excite the vital powers, and that of the other to depress them. In the proper application of these affections, therefore, to different diseases is comprised the whole regulation of them, so far as this is connected with the purposes of medicine. Nothing in the science is perhaps more easy than the general knowledge of this internal pathology; yet nothing is more difficult than the art of reducing it to practice. The emotions of the mind are nice and precarious instruments; "Their effects," says our author,

'Are far from being precisely ascertained in their quality, and still less in degree. What may stimulate and rouse the spirits and faculties in one constitution, may have an opposite tendency in one of a weaker frame. Thus joy has been before observed to have produced effects equally fatal with grief or terror; which was probably owing to the relaxation or nervous collapse succeeding an overstrained exertion. The debilitating passions will, on the other hand, act as stimulants. Thus fear will excite strength and activity, and act as a powerful excitement both to the mental and corporeal faculties. Of all the passions, hope, both as a gentle stimulant, and composing sedative,

sedative, seems, in general, to answer the best purposes, and to be most in our power to manage; and is further serviceable, as it tends to insure the compliance of the patient with the rules prescribed.

In Dr. Falconer's account of the application of the passions to particular diseases, we meet with nothing new; nor indeed can any improvement be expected. He thinks that much injury has been done in pulmonary consumptions attended with hæmoptoe, by the assurances of safety given by well-meaning, though imprudent friends. It tends, he observes, to stimulate the spirits, already too much agitated, and of consequence to accelerate the circulation, and increase the fever and discharge of blood; and is farther injurious by causing the patient to pay less regard to other salutary regulations. The consideration of greatest importance, in our opinion, is the last-mentioned circumstance; for, with regard to the pathological effect of exciting apprehension in the patient, it neither can be prefiged with certainty, nor regulated with any exactness.

Our author observes, upon the authority of Sauvages, that nothing contributes to aggravate the hysterical disposition more than indolence and vacancy of mind. We agree with him in the following remark, whatever foundation there may be for the anecdote with which it is accompanied:

‘Some interesting pursuit that will occupy the attention is therefore by all means to be sought out and assiduously followed. Even fear itself, gradually introduced, and when no imminent danger is apprehended, has been efficacious in preventing this disorder. The displeasure of a parent, supposed to be likely to be incurred, by the return of hysterical paroxysms, has contributed to prevent them; and I have been informed, from the best authority, that during the troubles in Scotland, in the years 1745 and 1746, the hysterical disease scarcely made its appearance.’

As one of the most remarkable instances of the effects of the passions of the mind upon the body, Dr. Falconer has, upon the authority of the same writer, admitted, and prosecuted at some length, the Nostalgia, or that desire of revisiting one's native country, after a long absence. This affection is said to be particularly prevalent among the Swiss, and to be accompanied with a variety of symptoms. But, notwithstanding the authority of Sauvages, we can hardly suppose it to be productive of any more specific effects than those which arise from the operation of vehement desire, under equal circumstances respecting the attainment of the object, of whatever nature it may be. From our own experience in similar cases, we have reason to suspect that Sauvages has, in some instances, confounded the effects with the

the cause of the disease ; and that, in others, the fortuitous invasion of sporadic disorders, by exciting in the minds of the patients a wish, not uncommon, that they might end their days in their own country, has suggested the opinion that the diseases were entirely produced by anxiety ; though, in fact, they were only coincident with that state of mind, or casually supervened in a short time.

In a dissertation which treats of the effects of the passions of the mind upon the body, it would not have been deemed any digression had Dr. Falconer mentioned the medicinal application of laughter, particularly for breaking an impostume of the lungs ; for which purpose it has been repeatedly employed with success. The management of the exciting and depressing passions in the cure of wounds might likewise have been mentioned with propriety.

ART. XIV. *A Tour in England and Scotland in 1785. By an English Gentleman.* 8vo. 7s. 6d. boards. Robinsons. London, 1788.

THE influence of physical and moral causes on the genius and character of mankind forms a branch of speculative philosophy which has been highly cultivated in the present age. The opposite and contending theories of Montesquieu and Hume have led more recent inquirers* to define the nature and limits of those causes with systematic precision, and to estimate their relative importance in the great proceedings of nations. From the mere exterior of a country some judgment might be formed of the natives ; and from the genius of the natives, the state of a country, with regard to cultivation and arts, might, in some degree, be anticipated. When Aristippus, shipwrecked on an unknown coast, observed some mathematical figures traced on the shore, he pronounced himself, with confidence, on the shore of a civilised people. But we must contemplate the scene at large, and carry our researches into all the variety of combinations, physical and moral, in order to form rational and just conceptions of the communities of mankind. National character, which arises out of those combinations, is likewise wonderfully diversified in the various divisions of the same country, subject to the same system of laws, of religion, and of general policy. The detail of labour and fashionable modes of life in town and country, on the coast, and in the interior provinces, in the seat of government, and in the remote districts, form discriminations and varieties

* See Dunbar's Essays.—Falconer on the Influence of Climate ; and some late American publications.

of genius and character no less curious than interesting to the statesman, the philosopher, and the gentleman.

The author of the present *Tour in England and Scotland*, who seems to have contemplated the works of nature and of art in different regions of the globe, avails himself of that general knowledge and information in this domestic tour.

To describe the outlines of a country, to mark its distinguishing features, to paint the landscape with fidelity, and to exhibit still life in its most captivating charms, afford no doubt high entertainment to the imagination; but ought by no means to supersede the still higher efforts of the understanding. And we observe with pleasure, that our author has happily combined the *utile* with the *dulce*, and united with talents for description a sagacity of observation with regard to arts, manufactures, commerce, and various objects of political economy.

The tour commences from Oxford, which seems to have impressed our author with profound veneration. He pronounces an eulogium on the universities of England, vindicates the cause of such permanent establishments from associations which are congenial to the human mind; and hence expatiates on the importance of education in those august seminaries, which, having commanded the veneration of ages, seem to be consecrated, in a peculiar manner, to the muses.

From Oxford our author proceeds, by Stratford upon Avon, to Birmingham, which he contemplates with the eye of a philosopher; and considers the diminutive size and sickly appearance of the people in that town as a striking example of the influence of manufactures, and of a sedentary employment, on the animal economy. Manchester, Liverpool, and other towns, distinguished either for manufactures or maritime and commercial enterprise, are described and commented upon by our author with great discernment. We accompany him with pleasure through the northern and western counties of England, where his descriptions of the country are always correct, and often picturesque and animated. But as the scene of these travels lies principally in North-Britain; and, as the boldness of the Scottish landscape is less familiar to the generality of our readers, we shall present them with the description of the country near Lanerk, one of the royal burghs of Scotland; a town not remarkable indeed for population or magnitude, but distinguished by the magnificence of the surrounding objects. When our author first entered Scotland, the aspect
of

of things seemed most unpromising; and the poverty and barrenness, which surrounded him, formed a contrast to the plenty and luxuriancy, which he had just been contemplating in his native land. Between Dumfries and Moffat he found not a single house which could afford him tolerable accommodation. But the eye of the traveller is gradually relieved, and he finds comfort on the banks of the Clyde; from whence he gratifies the reader with the following interesting picture:

‘ Nearly two miles from Lanerk we get out of the chaise and walk about a mile out of the road to an house called Corra Lynn, belonging to Sir John Lockhart Ross; close by which are the Falls of the Clyde, which exhibit the first scene of this kind in Great-Britain. Many circumstances concur to render these sublime Falls beautifully picturesque: woody banks, the romantic face of the country, and the form of the rocks over which they dash, so varied as to give the awful torrent the grandest as well as the most diversified appearance. At the Corra Lynn, the river, which is very large, is precipitated over a solid rock, not less than an hundred feet; and at Stone-Byers, about a mile higher up the Clyde, there is another Fall, of about sixty feet, where the river, confined within a narrow bed, makes one entire shoot over the rock. At both these places this great body of water, rushing with horrid fury, seems to threaten destruction to the solid rocks that enrage it by their resistance. It boils up from the caverns which itself has formed, as if it were vomited out of the infernal regions. The horrid and incessant din with which this is accompanied unnerves and overcomes the heart. In vain you look for cessation or rest to this troubled scene. Day after day, and year after year, it continues its furious course; and every moment seems as if wearied nature were going to general wreck.

‘ At the distance of about a mile from this awful scene you see a thick smoke ascending to heaven over the stately woods. As you advance you hear a fullen noise, which soon after almost stuns your ears. Doubling, as you proceed, a tuft of wood, you are struck at once with the awful scene which suddenly bursts upon your astonished sight. Your organs of perception are hurried along, and partake of the turbulence of the roaring waters. The powers of recollection remain suspended for a time by this sudden shock; and it is not till after a considerable time that you are enabled to contemplate the sublime horrors of this majestic scene.

‘ It is a certain truth that such falls of water as these exhibit grander and more interesting scenes than even any of those outrageous appearances that are formed by storms, when unresisted by rocks or land, in the troubled ocean. In the sea, water rolls heavily on water, without offering to our view any appearance of inherent impetuosity; we desiderate the contrast of the rocky shores, and there is not any such horrid noise.

‘ The cascade at the Corra Lynn, though it falls from the greatest altitude, and in one uninterrupted sheet, is narrow in proportion to its height; that at Stone-Byers, though not much more than half the height of the other, has somewhat in it of greater grandeur. It is three times as wide; its mass is more diversified; its eddies more turbulent and outrageous; and, without being divided into such a number of parts as might take any thing from its sublimity, it exhibits a variety of forms that give a greater appearance both of quantity and of disorder.

‘ In the Corra Lynn, just where the water begins to fall down the horrid deep, there stands, on a pointed rock, a ruined castle, which, about fifty years ago, was inhabited. In floods the rock and castle shake in such a manner as to spill water in a glass. Imagination can scarcely conceive a situation more awfully romantic, or, before the use of gunpowder, more impregnable. Sir John Lockhart Ross has an house on the verge of this matchless scene.

‘ On the edge also of this stupendous fall of water, stands a mill, whose feeble wheel seems ready to be dashed in pieces, even by the skirts of its foam.

‘ The walk between the higher and the lower Falls is extremely beautiful and romantic. The rocks, on each side of the river, are an hundred feet high, and covered with wood. It runs also over a bed of solid rock, in many places broken, and worn into large cavities by the violence of the water, which, from a variety of interruptions, assumes a variety of directions, and in other places forms numberless inferior cascades. The two principal Falls, when the river is full, are tremendous beyond description. In the summer months the quantity of water which it contains is not generally so great as to prevent the curious traveller from making so near an approach as may enable him to take a minute and accurate survey of its beauties:

‘ From the Corra Lynn the Clyde continues to run for several miles between high rocks covered with wood; and on either side are several good houses, very pleasantly situated, and the land about them well improved. We dined at Lanerk, which is delightfully situated on the brow of an hill above the Clyde, which commands a very pleasing prospect.’

The scenery above described is farther illustrated by an engraving; besides which there are five others in this volume of landscapes equally beautiful and romantic.

Our author pursues his journey along the banks of the Clyde to Glasgow and Dumbarton; visits Paisley and other towns, as well as the seats of the nobility and gentry in the western parts; the most considerable of which are the seat of the Duke of Argyle at Inverary, and, at Taymouth, the seat of the Earl of Breadalbane; a nobleman on whose public and private virtues he has bestowed a very liberal encomium.

In travelling over the western part of Scotland, and viewing the various lakes and arms of the sea, the advantages to
be

be expected, from the encouragement of the fisheries on that coast, have not escaped the reflection of our intelligent observer; and, on the subject of the fisheries, he has suggested a plan which deserves the consideration of the great proprietors more immediately concerned in that enterprise; and seems not unworthy the attention of the legislature.

Our author, having relinquished his design of visiting the Hebrides, proceeds, along the lakes and over the mountains, to Inverness, the utmost boundary of his northern excursion. His account of the intermediate counties from Inverness to Aberdeen, is rather cursory and superficial; and he seems somewhat deficient in information in this part of the tour. In passing the ground near Forres (where Shakespeare places the rencounter between Macbeth and the weird sisters), he repeats the sarcasm of Mr. Pennant on the appearance of the women; but is not so happy as his ingenious precursor in being captivated, in the same district, with bewitching charms. On a more intimate acquaintance with that district our traveller would probably retract his sarcasm, and might perhaps find, in the counties of Banf and Moray, as blooming a race as he found at Manchester and throughout Lancashire, which he mentions as a land.

Καλιγυταινα.

At Aberdeen our traveller has exercised his usual discernment, and represents its advantages, both as a seat of learning and of commerce. The design of uniting the Aberdeen seminaries into one university was not then in agitation; otherwise our intelligent observer, who is so much alive to public objects, must have expatiated on an arrangement of such importance to the flourishing state of education there, and so eminently calculated to promote the prosperity of arts and sciences all over the North. In the hall of King's College our author found some good portraits; but has omitted to observe that the *Sybils*, and some other of those portraits, are the performances of Jamieson, the Vandyk of Scotland, to whom the ingenious Mr. Walpole has done so much justice in the *Lives of the Painters*. From Aberdeen our traveller proceeds, by Stonehaven and Inverbervie, to Montrose, which he describes as flourishing in trade, and the country along the coast highly cultivated. At Perth his imagination is filled at once with the sublime and beautiful; and he dwells on the scenery, on the improvements, and on the antiquities of the place, with peculiar complacency. This part of the narration is ample, if not digressive, and may perhaps be considered as an episode rather disproportioned to the magnitude of the whole.

The account of Stirling, which is also enriched with much learning and observation, we shall beg leave to lay before our readers as another specimen of the work :

Stirling, July 27th. In the morning we went to view the castle. It is built on a high rock, the west side of which is at least an hundred feet perpendicular in height. Within the walls is the parliament-house, which is a very large room, but now nearly unroofed, and falling to ruin. The palace, also a very large place, is now turned into barracks for soldiers. The garrison at present consists of an hundred men, and a fort-major; and about thirty-six guns are mounted on the ramparts. The town of Stirling is built on the south-east side of the rock; the houses very old, and the streets narrow.

As the Scottish nation extended their authority southward, by their conquests over the Picts and Danes, and their intermarriages with England, the usual places of their residence became more and more southerly also. Dunstaffnage was exchanged for Scone; Scone for Dunfermling and Falkland; Dunfermling and Falkland for Stirling; Stirling for Linlithgow and Edinburgh; and at last Edinburgh for London. But amidst these changes, after the establishment of the monarchy of Scotland, the natural boundaries which marked the land, confined, on the whole, the choice of a place of residence to that space which is bounded by the courses of the Forth and the Tay on the south and the north; on the west, by the rising of the country, towards the middle of the island; and on the east by the ocean. The interposition of the Tay recommended Scone as a proper place of residence in the hottest times of war with the English. But, after an alliance had been formed between the royal families of the two kingdoms, by the marriage of Margaret, the daughter of Henry the Seventh of England, and James the Fifth of Scotland; after hostilities between the two nations began to be interrupted by long intervals, and the genius of both to tend to peace and conciliation, there was not a spot in the whole extent of Scotland that so naturally invited the presence of the king and the court, as Stirling. It is still more central to the island than Scone; and the sanctity of a monastery was not ill exchanged for the strength of a fortress. From the lofty battlements of Stirling-Castle the royal eye surveyed with pride the bold outlines of an unconquered kingdom. The Grampians, the Ochills, the Pentland-Hills, conveyed a just idea of its natural strength; the whole course of the Forth, with his tributary rivers, from the source in the Highlands, near Loch-Lomond, winding through Perthshire, and washing the shores of Clackmannan and Fife on the north, and those of Stirlingshire, Linlithgow, and the Lothians, on the south, exhibited a pleasing prospect of its natural resources in fishing, and in a soil which, though in a rude climate, would not be ungrateful to the hand of cultivation. From this point of view also the imagination of a Scotchman is led, by many remembrances, to recall to mind the most important vicissitudes and scenes of action in the history of his country. The whole extent of Strathmore, from Stirling to Stonehaven, is full of Roman camps, and military ways; a matter that has been of late well illustrated by the ingenuity and the industry of General Melville; and the

the wall of Agricola, a little towards the south of Stirling, extends between the Forth and the Clyde. Bannockburn and Cambuskenneth, almost overhung by the castle, remind the spectator of fortunate, and Pinkie, seen at the distance of fourteen * miles, excites a fainter idea of an unfortunate engagement with the English. The hill of Largo, in Fife, calls to mind the Danish invasions; and the Forth was for ages the well-contested boundary between the Scots and the Picts.

‘ Before we leave Stirling Castle, while the keen air yet blows on the southward traveller with unabated force from the northern mountains, let us take a short view of the genius and character of the Caledonians.’

In this part of the work, which is executed with great ability, our author introduces a masterly account of the progressive changes and vicissitudes of government in Scotland in ancient and modern ages, estimates the advantages of the union with England, and rightly considers the abolition of heritable jurisdictions in Scotland, in 1747, as the great era of freedom and emancipation from an oppressive aristocracy, whose spirit is still too predominant in that part of the united kingdom.

Our author’s description of Edinburgh and the surrounding country is highly finished; and, having taken so ample a survey of the Scottish metropolis, he entertains us, in his progress, with a view of the ancient kingdom of Northumberland, which terminates this agreeable Tour.

The style of our author is abundantly correct, and not disfigured with vulgarisms or provincial idioms. He always writes like a gentleman, if not like an author by profession. Yet the liberty which is sometimes taken by him, and so often by Mr. Pennant and other writers of tours, of dispensing with the *nominative case* before the *verb*, though it may not injure perspicuity, is an offensive innovation which offers violence to the established rules of grammar.

There is internal evidence, in the volume before us, that the author has visited the eastern world. And this conviction gives countenance to a surmise we have heard that it is the production of a sea officer of liberal accomplishments, and in high estimation, who has performed several voyages in the service of the India Company. But whatever is in this conjecture, we do not hesitate to recommend the present *Tour in England and Scotland* as eminently deserving public attention, and abounding with observations various, original, and instructive.

* This is undoubtedly an error of the press for *forty* miles, which is the distance of Pinkie from Stirling.

FOREIGN LITERATURE.

ART. XV. *Recherches Historiques et Politiques sur les Etats Unis de l'Amerique Septentrionale, &c. &c.*

ART. XV. *Historical and Political Researches concerning the United States of North-America; in which an Account is given of the Settling of the Colonies; of their Relation and Diffension with Great-Britain; and of their Government before and after the Revolution, &c. By a Citizen of Virginia. With Four Letters, from an Inhabitant of Newhaven, concerning Unity of Legislation. 4 vols. 8vo. Paris, 1788.*

THOUGH this work is written in French by a citizen of Virginia, the author is said to be an Italian of considerable abilities, who has been long resident in America. The late revolution having turned the eyes of Europe upon that continent, a multitude of writers have started up, and, fearful of anticipation, have hastened to give their sentiments concerning the causes and event of the struggle between the mother country and the colonies; the present political and commercial importance, the government, climate, soil, and productions of the United States. As most of these writers, born in countries far remote from those of which they treat, have never stepped beyond the bounds of their native province, and have neither had time nor opportunities sufficient to collect the necessary information, they have drawn from their imagination, or conjecture, the matter with which they have supplied this deficiency: hence many fallacious opinions have been spread abroad, and many general conclusions have been deduced from *particular* circumstances. Such are the reasons given by the author for taking up his pen; and, in our opinion, they are well-founded. Notwithstanding the frequent and constant intercourse between the old and new world, nothing is more difficult than to find two authors agree even concerning the facts that seem the most easy to ascertain. Thus not only the herd of vulgar writers are as much at variance with one another as with common-sense, but Robertson, De Paw, Raynal, Buffon, and Clavigero, constantly disagree; and the last book we read serves only to destroy the credit we have given to the preceding one, without affording us any assurance that our faith is better placed. It remains to see whether the citizen of Virginia be the literary messiah

messiah destined to fix our opinions. The writers, whose errors he principally proposes to detect, are the Abbé Raynal and Mably.

The first section of his work contains an account of the settling of the different colonies; in which he seems to have spared no pains to obtain information. He gives extracts from many of the original charters, granted to the adventurers who left England to seek habitations and quiet on the other side of the Atlantic; and endeavours to prove that the government of the new settlements was by no means under the jurisdiction of that of the mother country; and that England did not arrogate to herself the power of controlling the colonies till she perceived the great advantages she might derive from their dependence. One of the first erroneous opinions, to which the citizen of Virginia adverts, regards the founder of Philadelphia. Penn has generally been considered as a just and virtuous man; the Abbé Raynal is liberal in his praise; Montesquieu called him the modern Lycurgus; and Voltaire carried his admiration to enthusiasm. The last-mentioned writer speaks of him as of a pattern of honour and probity; as a patriarch leading his companions to the land of promise; as equally venerated by the Indians and emigrants; and as *sitting among men as a descended god*. But the character given of him by the citizen of Virginia is quite the reverse. He accuses him of duplicity, artifice, injustice, and extortion; says that so far from having the good of the colony at heart, he sought nothing but his own interest, and that of his family; that, if he was a quaker by profession, his conduct was absolutely jesuitical, only resembling that of the quakers in the points in which the quakers resemble the jesuits; and that he was the bosom friend and counsellor of James the Second, with whom his disposition perfectly sympathised. "This pretended father of his people," continues the author, "whose justice and generosity have been so much cried up; this wonderful man, whose sublime and almost divine character the Abbé Raynal cannot describe without asking permission to borrow the *language of fiction*; contented all his life with his people to exempt his own possessions from the just proportion of public charges, and transmitted this unjust and arbitrary exemption to his descendants, who, following his example, would never consent to the taxation of their estates, not even in times of the greatest calamity." Unfortunately for the reputation of Penn, these are not bare assertions; the author cites, in support of them, authorities of great weight, and

and gives extracts from the acts of the House of Assembly at Philadelphia.

We shall not follow the citizen of Virginia in the review he takes of the cause of the revolution, the conduct of the United States, their new form of government, and its beauties and defects. The matter is too various to afford us room to offer it collectively to the consideration of the reader, and too much connected for partial selection. The same reasons will prevent our detailing the opinions of the inhabitant of Newhaven, concerning unity of legislation, subjoined to the first volume. These political discussions would be entertaining to nobody, and only useful to the few persons who may have the means or inclination to reform a republican government. The Americans will certainly find in his four letters many hints which they might make useful at this moment, when employed in giving a stable form to their constitution. Among his ideas, however, there are some that, if not visionary, would, we fear, be found difficult in the execution. Such is his wish to consolidate all taxes into a simple territorial impost, proportioned to the nett produce of the soil, which he declares to be the only one consistent with the perfect liberty that ought to reign in a republic. The practicability of this project has been discussed by several financiers, particularly by M. Neckar, who has gone deeply into it in his *Administration of the Finances of France*; and has rejected it as merely speculative. It may be so in France and England, where the taxes are excessive; but it may not perhaps be altogether impracticable in a country which may proscribe the ruinous system of loans, and where the sums advanced to government for the expences of the state would consequently be so much smaller.

Another opinion of the inhabitant of Newhaven is much more novel and extraordinary. He lays it down as a principle, that, in a republic, every individual should concur in the formation of the laws, which every individual is obliged to obey; and argues thence that the women should vote in the election of representatives; nay, be representatives themselves, and have a share in the legislation, and all public employments, as far as their natural constitution, and the duties of their sex would permit. He treats as prejudices the opinions of those people who consider the fair part of the creation as formed only for the softer occupations of domestic life. We will not dispute the point with a man who seems to have fathomed the capacity of our help-mates; we are, on the contrary, desirous of seeing
his

his ideas realised; and figure to ourselves with pleasure a lady gravely taking down depositions in a trial for a rape, and sternly pronouncing sentence of death on the offender. Doubtless the penalty of the law would be less painful if inflicted by the soft and dexterous hand of a female. We do not know whether the ladies will be tempted to assert their claims; perhaps they will prefer the tacit sway they exercise over the stronger sex, and think that, like Mary in the New Testament, they have chosen the better part.

The whole of the second volume consists of the citizen of Virginia's animadversions on the work of the Abbé Mably, which he reprehends with great asperity. The Abbé's mistaken notions, his presumption in giving his advice to the American legislators, and the fault he ventures to find with some parts of the constitutions of the United States, draw on him equally the censure of our author. Nay his very compliments, and that part of his counsel allowed to be good, do not escape reproach. "Did we not know it, or should we not have found it out?" says the citizen of Virginia. But if our author has so great an objection to every thing that is not absolutely necessary, why did he write four volumes in octavo?—As the Abbé de Mably's mistakes are principally errors in reasoning, and not in matter of fact, it was the less necessary to tire his readers with such tedious argumentation to point them out, especially as by giving us credit for a little discernment, he might have supposed that, according to his own system, we should have found them out ourselves. We must also observe that though in general his observations are well-founded, some of his attacks on the Abbé appear captious and waspish? We will support our assertion with a proof: "Why then, says the Abbé de Mably, do not the rest of the United States follow the example of Georgia, which does not allow of entails, and proscribe them likewise?" "The Abbé," says our author, "instead of asking an idle question, might have given us a wholesome piece of advice; I mean, he might have counselled us to proscribe them in each state by a law of the constitution, that the ordinary legislative power, which he wishes to render all-powerful, might not be able to reestablish them hereafter." Is not this very advice implied in the Abbé's question?

Whoever has read the works of the Abbé Raynal with attention, must have observed that he often speaks with so much certainty of things the most difficult to ascertain, that one is almost tempted to suppose him inspired. In his history

history of the English parliament he defines the different proportions of qualities, possessed by personages dead six or seven centuries ago, with as much critical nicety and exactness as if he had lived in their society, or had analysed both their bodies and souls; and, in his Philosophical and Political History, we meet with a number of calculations so minutely exact that we cannot conceive whence he drew such particular information. This does not escape the citizen of Virginia. After detecting a great number of errors, into which the celebrated historian has fallen in regard to the settling of the colonies, the conduct of the first inhabitants, the laws, constitutions, produce, and geography of the different states, he adverts to his calculations, and quotes several relative to the export trade of Virginia, Maryland, New-Jersey, &c. "The scrupulous exactness," says he, "observed by the Abbé Raynal throughout his work in speaking of matters of this nature, is not less astonishing than his negligence in regard to geography. When we consider how easy it was to avoid the faults he has committed concerning the position of places, and how difficult it was to bring his calculations to such nicety as even not to omit the *sous* and *deniers*, to say nothing of the infinite labour and difficulty of reducing the different rates of exchange of that country into French money, we cannot help repeating with Ariosto,

* "Sol Rodomonte sprezza de venire
"Se non dove la via mens è sicura."

The Abbé says, p. 379 of Vol. IX. "that the population of the Thirteen Provinces successively increased to the number of two millions nine hundred and eighty-one thousand six hundred and ninety-eight persons, including four hundred thousand negroes.

"When we consider that the greatest part of the United States had not at that time begun to number their inhabitants, this exactness appears still more admirable than that of the *sous* and *deniers*."

The citizen of Virginia continues to combat the assertions of the Abbé Raynal respecting a multitude of other particulars of a similar nature, in all of which he proves him to have been erroneous, insinuates that the whole of his work if analysed might be completely refuted, and animadverts

* Rodomonte alone disdained to come by any but the most dangerous road.

In such severe terms on his disregard of truth, that we did not think the author would have exposed himself to the same reproach. Yet, when we come to his review of the historical part of the Abbé's work, we find many assertions hazarded that are palpably false. His partiality to his fellow-citizens the Americans, and their allies the French, is so violent that whenever the Abbé Raynal bestows the smallest portion of praise on the British troops or nation, it puts his spleen in effervescence, he attacks the historian with the greatest asperity, and contradicts him in every particular. Abbé Raynal says that, when General Washington surprised the cantonments of the British army, the English regiments at Princetown supported their reputation much better than the Germans at Trentown. This is true; for it is known to every one at all acquainted with the events of the American war, that the seventeenth, one of those regiments, not only made a brave defence, but made good its retreat. Our author, however, positively asserts that there was only one regiment at Princetown which laid down its arms without striking a stroke. In like manner he affirms that not only the rear-guard, but the whole English army, was engaged at the battle of Monmouth; though it is a well-known fact that the first division of the army was at several miles distance with the baggage, and had not the smallest share in the action. Many other passages, in which the citizen of Virginia places our countrymen in an improper point of view, may also perhaps be taxed with falsity. He follows the insidious example of most party writers; relates all the errors on one side, and suppresses all those on the other that were either their cause or apology. Thus, when speaking of the ill treatment of the American prisoners at New-York, he does not fail to mention their being confined in churches in the heat of the summer months; and says that they were so crowded together that great numbers of them died for want of air and room; but he entirely forgets to mention that the reason of their not being better lodged was the burning of half the town by the Americans, when driven out of it; by those very Americans who constantly bestowed the appellation of incendiaries on the British troops, when they destroyed a single house, though perhaps their own preservation made it necessary. Heavy, indeed, are the charges of barbarity which the author brings against our nation respecting the ill-treatment of prisoners, and says that the tender-hearted Americans could not prevail on themselves to retaliate. It is, however, a fact that the Americans passed an act of retaliation,

liation, which they strained so far in the execution that they went far beyond the law of an eye for an eye, and a tooth for a tooth. He laments the deplorable situation of the prisoners on board the English prison-ships. But is he ignorant that the Americans had also a prison-ship at Boston, which, though only a small merchant vessel (formerly the *Percy* of London), frequently contained three or four hundred prisoners, many of whom had been pillaged of all their clothing, except their frocks and trowsers, by *continental* frigates, and whose daily nourishment was half a pound of stinking Carolina pork, and ten ounces and an half of the dust of rice per man? During the summer months they died five and six daily of putrid fevers; and when the winter came on, the want of shoes and stockings cost several of them their feet and toes, which were frozen by the severity of the season. We could adduce many other facts to prove that the Americans were far from being behind hand with the English in their bad treatment of prisoners. Many English officers, and many poor loyalists, can attest the truth of this assertion. Yet all those who write on this subject in France never fail to employ their pencils to blacken the character of the British nation; extolling at the same time the virtues and moderation of the Americans to the skies. The author's strictures on the writings of the Abbé Raynal entirely occupy the third volume.

In the fourth the author shews the fallacy of the opinions entertained in Europe relative to the supposed anarchy and discord in the several states; treats of the paper-money of Congress, and of its gradual reduction in value; and, prompted either by partiality for the Americans, or governed by the maxim *de mortuis nil nisi bonum*, makes the best apology for it he is able. He estimates the American national debt at about forty-five millions of dollars; which he thinks it will not be difficult to pay off, as soon as Congress shall be invested with powers necessary to put the wheels of government in motion, and employ the vast resources of the country. He then considers the reasons that retard the progress of commerce between the United States and France, and assigns eight several causes for the interruption, which operate in a greater or smaller degree. In our opinion he might have added a ninth, the superior quality of British manufactures, acknowledged even by the French themselves. His chapter on emigration contains much advice that may be useful to all foreigners who purpose settling in America. In the subsequent one on slavery he endeavours to reconcile good policy with humanity, and deduces

deduces the following conclusion from his arguments: "that
" many good reasons exist for delaying the emancipation
" of slaves, where their number is considerable; but that
" there can be no apology for continuing to import them."

The chapter on the Indians we consider as one of the most interesting and valuable parts of his work. It carries with it the greatest appearance of truth and impartiality; and not only gives a very satisfactory account of their manners, but reconciles several apparent contradictions in their moral character, which it places in a very favourable point of view. We fancy our readers will be gratified with a few brief extracts, delineating the principal features that distinguish them from more polished societies.

' All the marriage-ceremony among the savages,' says our author, ' consists in the voluntary consent of the parties: adultery is very little known among them; which is not astonishing, as divorces are equally allowed to each sex. It is no uncommon thing to see a girl court the intimacy of a young man, pass a few days with him, and live afterwards with another; for they marry only when they find that they suit each other.

' As they are neither acquainted with the arts nor sciences, nor even with writing, their ideas are not extensive, and their languages poor. They frequently aspire the last syllable of their words with much force, accompanying what they say with a great deal of action, and raising their voice in proportion to the importance of the subject. They are very grave; never asking questions, or answering, but to the purpose, and with precision. Their speeches abound with allegories and metaphors; and they frequently begin a period in the words with which they finished the preceding one.

' They are wonderfully quick of apprehension, and learn every thing with the greatest facility, which doubtless proceeds from their memory being so frequently exercised by their mothers in their youth, from a habit of thinking, and from their having but a small number of ideas, that they owe to their own experience. Several of them have studied with much success at our colleges; but there is no instance of any one having settled among us.

' We observe among the savages surprising effects of the force of education. They are so thoroughly persuaded from their infancy that they ought never to shew any sign of fear, that a prisoner dragged to suffer the most painful death laughs at the cruellest torments, insults his conqueror, and defies him with the bitterest raillery to get the better of his
courage.

courage. But neither the intrepidity on one side, nor the inflexibility on the other, are matter of astonishment; for vengeance, and fortitude in the midst of torments, are duties which they consider as sacred. But whatever some celebrated writers may have said to the contrary, the savages, on all other occasions, are humane and compassionate. It has been observed that among them the tenderness of fathers for their children surpasses that of children for their fathers; which seems to prove that the same difference remarked in civilised nations between paternal and filial love, does not proceed from the children's desire to enjoy their fortune and liberty; for the children of savages are independent at the earliest age, and have nothing to hope for at the death of their parents.

‘ The manners of the savages, even of those that border on our settlements, are very little changed. Our ancestors made several attempts to convert them to Christianity, but without success. They seldom contradict; do not deny what they cannot comprehend, but never believe it; it is therefore to no purpose to talk to them of miracles, mysteries, and articles of faith. They never adopt any opinion repugnant to reason. According to such of our missionaries as discover the most intelligence and greatest regard to truth, they have never thought of worshipping the divinity. A few of them, indeed, have a confused idea of two invisible beings, one good and the other evil; but seldom invoke either; and when they do, address their prayers more frequently to the latter, being doubtless more powerfully actuated by the fear of suffering than by the hope of enjoyment. Their superstitious opinions are various and whimsical; but, however, not so absurd as those of many people among civilised nations. They never make them a subject of dispute; in general attend little to them, and every one in his own way.

‘ Before they heard of Christianity they had no idea of another world. Those who have been prevailed on to turn their thoughts that way fancy that they shall enjoy whatever they have been accustomed to desire, without any mixture of pain. Williams, one of the first missionaries, wrote word to the Society for propagating the Gospel in foreign Parts, at London, that the Indians had taken every thing he had said of religion very well; but that as soon as he spoke of the resurrection of the body they all cried out, *No, no; we will not believe that.*’

If we may judge from the citizen of Virginia of the Aborigines of the new world, it will appear that, contrary to

to the opinion of many of our sedentary, system-making philosophers, the natives are nothing inferior in abilities and moral qualities to the inhabitants of our hemisphere. Nor does Rousseau's opinion, that the arts and sciences, and what we call refinement, have been rather prejudicial than advantageous to mankind, any longer appear paradoxical, when we find among men living almost in a state of nature, as much good sense, generosity, hospitality, and fortitude, as any polished nation can boast, with a much smaller proportion of vices and prejudices.

It has been generally believed that the American Indians have no beards; and Voltaire makes this opinion one of the principal grounds of his system, when, in contradiction to Buffon, De Paw, and some others, he attempts to prove that there are several distinct races of men. But this opinion is erroneous. Our author confirms that the custom of plucking out the hair of the face is universal among the Indians, which has made several writers and inattentive travellers believe that they have naturally no beard.

The last section of this work consists of a review of the publications that have lately appeared respecting America.

As our opinion of this performance may be gathered from what we have already said, it remains for us only to speak of the style or composition, which is clear, modest, and unaffected; though not exempt from faults. Respecting the four letters of the inhabitant of Newhaven, they are certainly well written, and evince that the author is possessed of great depth of thought, that he discards all prejudices, and is determined *nullius in verba* magistri.

MONTHLY CATALOGUE

For JUNE 1788.

MISCELLANEOUS.

ART. 16. *Poetical Dialogues on Religion, in the Scots Dialect, between two Gentlemen and two Ploughmen.* Edinburgh: printed for Peter Hill. 1778.

ALL these Dialogues, notwithstanding the title-page, are not in the Scots [read Scottish] dialect. Those between the gentlemen are in such English as Scottish gentlemen may be supposed to speak. The design, however, of these verses is very laudable. In the dialogues between the ploughmen, the object is to expose such hypocritical superstition as is apt to prevail among the vulgar; and in those between the gentlemen, the object is to expose the infidelity, real or affected, too apt to prevail among gentlemen. The diction, though incorrect, is perspicuous, and the versification easy. Yet the performance contains few or none of those embellishments that arise from poetical imagination; nor do we censure them on that account. They may be more useful, particularly as an antidote to superstition, in their plain unornamented form, than if they had been trimmed out with gaudy and artificial imagery. Our chief objection is to their prolixity, meanness of expression; and that Donald, the hero of the dialogues in the Scottish dialect, makes too much use of the not very fashionable figure of *swearing*. The following extract is as favourable a specimen as we are able to select:

‘*Theophilus.* Honour you crown with high applause,
And seem to scorn religion’s laws.
The code of faith, the gospel scheme,
To you appear an idle dream.
But honour, truth, and virtue’s fire,
By faith uncherish’d soon expire,
And gleam but as a meteor blaze
Unkindled by religious rays.’

We lament, indeed, that a performance so well intended should, in point of expression, be so poorly executed.

ART. 17. *Poems on several Occasions, never before published.* By James Woodhouse. With an Address to the Public. 4to. 3s. Printed for the Author, No. 10, Lower Brook-Street. 1788.

Mr. Woodhouse informs us, in the advertisement of his book in the newspapers, that he was formerly gardener to Mrs. Montagu, author of *The Essay on the Genius and Writings of Shakespeare*; and he complains feelingly in his preface of the desertion and neglect he has experienced

perienced from his former patrons. We are incompetent to decide whether he has, in any degree, merited this desertion; though we must observe that he asserts his own innocence in language peremptory and apparently sincere. But we cannot avoid regarding him as an object entitled to our humanity and compassion. In the mechanical profession for which Nature had destined him, he might probably have remained contented and happy; but as a poet he must necessarily be miserable. Entertaining this opinion, we cannot avoid thinking that there is something immoral in separating a man from the humility of his situation, and inspiring into him an ambition and feeling which can never be gratified. The motive for doing it can hardly be a better one than an idle ostentation of our own discernment; and the least that can be required of the original patron seems to be the maintaining the miserable victim for the rest of his life. Never was there a writer that had less pretensions to original genius than Mr. Woodhouse; and therefore never was the vanity of patronage more completely degraded. To prove this we will extract a few lines from a poem intended to shew that ridicule is not the proper test of truth:

‘ Would giggling warrior well his weapons wield?
 Contend with courage, and maintain the field?
 Would Humphreys stand the first in fighting list,
 Relax’d by laughter in the seats of sit?
 Would tittering runner rival all the plain,
 Or simpering porter heaviest load sustain?
 Mechanic might employ contrary tool,
 As well as truth be tried by ridicule.’

ART. 18. *The History of Peter Pindar, from that Memorable Æra when he received a sound Thrastring, down to the present Time. And also an Answer to his late Publication, entitled An Expostulatory Epistle. By Tom Façt. Second Edition. 4to. 2s. Stalker. London, 1788.*

This is the most barefaced catchpenny that perhaps ever fell under our notice; though, if we may believe the evidence of the title-page, it has proved a successful one. Peter Pindar is a writer who has long entertained and amused the public; and Tom Façt was certainly not mistaken when he imagined that anecdotes of his conversation, and a narrative of his life, would prove generally interesting. This is the idea that is suggested by the title of his performance; but upon opening it we find, instead of a history of this celebrated writer, a rhyming satire upon his character, and that in such verses as these:

‘ The opposition never liking
 To encourage slander or backbiting.
 ’Twas thus that this celebrated wight,
 Of noble folks began to write.’

‘ Thou floggest thy poetic jade,
 And forcest from her, helpless maid!
 The most delightful JEU D’ESPRIT.’

G g 2

* And

' And shall not George, our noble sire,
Those heavenly scenes in peace admire,
Contemplate Nature's works so great,
Without the scandal of thy pen,
O thou most illiberal of men ?'

We insert this article the earlier in order that we may defeat as soon as possible so notorious an imposition.

ART. 19. *Tales, Apologues, Allegories, Visions, Epigrams, Epitaphs, Historical Facts, and Anecdotes, in Verse.* By William Walbeck. 8vo. 2s. 6d. Faulder. London, 1788.

This gentleman has formerly come under our animadversion. As his epigrams have at least the merit of being short, we will extract a few of them, and leave the reader to judge for himself :

' *On Admiral BYNG.*

' Wether poor Byng a coward was or not,
He acted so like one that he was shot.
To keep up British spirit it is right
To punish every one that does not fight.

' *On Materialism.*

' I hate the doctrine which degrades man's worth,
And drags the aspiring spirit down to earth.'

' *Enthanasia.*

' No blifs in living equal can
The death of a religious man.'

' *Conscious IN.*

' Dolt does not like me ; and the reason is,
I cannot overlook what's much amiss.'

The reader, who is pleased with these, may purchase one hundred and thirty-seven as good for half-a-crown.

ART. 20. *Observations on a Guinea Voyage.* 12mo. 4d. Phillips. London, 1788.

The cruel treatment of the negroes, on their passage from Africa to the West-Indies, has been lately the subject of much pathetic complaint from several quarters. But, from the Observations before us, it seems as if another class of men, and those too among the most useful, have likewise a peculiar claim to the sympathy of the public. It is affirmed that the seamen employed in the African trade experience such a degree of severity as could hardly be expected from commanders who regarded the quiet, and much more the security, of their own situation. That this charge is entirely unfounded, we will not presume to affirm ; but there seems to be reason for thinking that it is exaggerated by the author of this pamphlet. He continues the accusation, however, through seven letters, descriptive likewise of extreme cruelty to the unfortunate Africans.

ART.

- ART. 21.** *A Sermon on the Subject of the Slave-Trade. Delivered to a Society of Protestant Dissenters at the New Meeting in Birmingham, and published at their Request. By Joseph Priestley, LL.D. F.R.S.* 8vo. 1s. Johnson. London, 1788.

Dr. Priestley has chosen his text from Luke x. 36, 37. The method which he pursues is to state the case of the slave-trade, and afterwards to answer the most important objections that have been made to the proposed redress of the grievance complained of. In the statement of facts he has adopted the authority of those writers whose information is generally considered as the most genuine on this subject. With respect to the circumstances much insisted on by the advocates for the continuance of slavery, namely, that, through the whole of the New Testament, there occurs no censure of such a practice. Dr. Priestley observes, that to have preached liberty to all captives, and freedom to all slaves, in the age of the apostles, would have been deemed rebellion against the government then established. This remark is undoubtedly just, and sufficiently accounts for the silence of the New Testament in regard to the emancipation of slaves.

From many of the arguments and observations advanced by Dr. Priestley in this discourse, it is rather a politico-religious than a purely religious sermon; but the author discovers much zeal for the interests of humanity, and exhorts his countrymen earnestly to the abolition of the slave-trade. Subjoined is a prayer, composed with the view of promoting the purpose which is the object of the discourse.

- ART. 22.** *The Slave-Trade inconsistent with Reason and Religion; a Sermon preached in the Parish-Church of Tottenham, Middlesex, on Sunday, March 16, 1788. By Thomas Bradshaw, D.D.* 4to. 1s. Richardson. London, 1788.

The author of this discourse takes his text from St. Luke iv. 18, 19. After describing, in affecting terms, the situation of the unfortunate Africans, he proceeds to consider the objections which have been suggested by those who oppose their emancipation. The principal are, that the fierce passions of the Africans would induce them to put their conquered enemies to death, were it not for the opportunity of selling them to advantage; that they are rendered happier by the exchange; that the Old, if not the New Testament, tolerates slavery; and that they are an inferior race of beings, destined to be the slaves of the superior. These several objections Dr. Bradshaw answers with a precision which does equal honour to his discernment and philanthropy. He has not indulged in a train of pathetic declamation, but addresses himself entirely to the understanding of his hearers, whom he cannot fail to have impressed with the justness of his observations, and the animated force of his arguments.

- ART. 23. *A Farewell Address to the Rev. Mr. James Ramsay from James Tobin, Esq. To which is added, a Letter from the Society for propagating the Gospel to Mr. Anthony Benezet of Philadelphia; and also a Translation of the French King's Declaration relating to the Situation of Negroes, &c. in his European Dominions.* 8vo. 1s. Wilkie, London.

The zeal with which Mr. Ramsay asserted the cause of the slaves in the West Indies, has naturally raised him a number of opponents among the planters; and their resentment is more likely to be increased than diminished by the success of his exertions. On this account, the dispute between Mr. Ramsay and those gentlemen has degenerated from fact and argument into personal invective. We cannot now read the controversy without feeling a degree of indignation; and we are therefore happy to find that Mr. Tobin has at length bid the subject farewell. Farewell! we repeat most sincerely.

- ART. 24. *A Cool Address to the People of England on the Slave-Trade.* By Thomas Maxwell Adams, Esq. 8vo. 1s. 6d. Faulder. London, 1788.

At a time when the public is so strongly inclined to the abolition of slavery, the author of this pamphlet endeavours to vindicate the planters in the island of Barbadoes from the odium of exercising any cruel treatment towards their negroes. Indeed the instances which he adduces from the acts of the legislature in that colony appear to confirm the justness of his vindication. But Mr. Adams, not content with exonerating the planters of Barbadoes from the imputation of cruelty, proceeds to arraign the justice of abolishing the slave-trade, after they have invested so much of their property in the purchase of negroes, under the sanction, repeatedly granted, of the British parliament. In the statement of facts Mr. Adams appears to be faithful; and so far as these serve his purpose, he avails himself of them with judgment; but we cannot award him any great praise with respect to his qualifications as a political writer.

- ART. 25. *Universal History; commencing with the Creation and ending Five Hundred and Thirty-Six Years before the Christian Era. In Letters from a Father to his Son.* By Francis Dobbs, Esq. Vol. I. 8vo. 3s. sewed. Kearsley. London, 1788.

This volume comprises the fabulous ages of history, and terminates at the 356th year before the Christian era. Though the author writes in the character of a father, he seldom moralises; but he has not neglected to make such observations as tend to ascertain the persons, and confirm the events, mentioned in ancient history. The narrative is perspicuous; and, so far as Mr. Dobbs has proceeded, is conducted with a strict attention to chronology, which is that of Sir Isaac Newton. If this volume be favourably received, the author intends to complete his design in three more.

ART.

ART. 26. *An Appeal to the Common-Sense of the Nation; containing some Remarks upon "An Act for repealing certain Duties now payable upon Wines imported, and for granting new Duties in Lieu thereof, to be collected under the Management of the Commissioners of Excise; shewing that no Englishman, as the Law now stands, is safe in his Bed unless in Prison. Addressed to the Lord-Mayor and Aldermen of the City of London. By S. Purlewent, of Lincoln's-Inn. 8vo. 1s. Wilkie. London, 1787.*

The author of this appeal has, we doubt not, been influenced by laudable motives; but he may now have the pleasure to understand, from the total indifference of the public, that his apprehensions were void of foundation. It is conducive to the security of freedom, however, that, under every suspicion of danger, the alarm should be rung by some friend to the constitution; and such we consider Mr. Purlewent.

ART. 27. *A Summary and philosophic View of the Genius, Character, Manners, Government, and Politics of the Dutch. 8vo. 4s. Hookham. London, 1788.*

This work, the author says in his dedication to the Prince of Orange, is "written with the view of calling the attention of the public in England to the character of a nation with which the English have every motive that true wisdom and policy can suggest to wish for the most intimate and durable connection."

He begins with expatiating on the difficulties that the Dutch had to struggle with in the establishment of their republic; on their intrepid behaviour in throwing off the Spanish yoke, and resisting the invasion of France; on their patience and resolution in contending with and surmounting the obstacles of nature, and their indefatigable industry in beautifying their country; and on the good order and government of their civil and military establishments both at home and abroad. He then adverts to the character and disposition of the people, whom he represents to be frugal, economical, industrious, not lovers of pleasure; the lower classes blunt and uncomplaisant, the better sort plain, downright, and civil; yet all priding themselves, and valuing others, only according to their possession of riches; and concludes with the instruction to be derived from the history of Holland; and compares the conduct of the Dutch with that of other nations, both ancient and modern; and endeavours likewise to defend them against the illiberal reflections too frequently thrown out against them.

This work is brief; and if it should be thought to be written too much in the strain of panegyric for the politician, seems by no means to be unworthy the perusal of those who have any thoughts or intention to visit that country, as it may serve to furnish them with materials of reflection, as well on the objects they will meet with, as on the character of the people. That the Dutch are a frugal and industrious people no one ever doubted; and that an alliance with them is reciprocally advantageous to both countries, can as little be doubted; but how far, as individuals unconnected in commerce, they can merit our esteem, we shall, after selecting a passage or two on their adoration

of riches, which will at the same time shew the style and manner of the author, leave our readers to judge:

‘As the acquisition of riches forms usually the sole end of education of people in Holland, they arrive at the possession of their desires uninstructed in those methods of enjoying an elegant recess from their past labours that constitute indubitably the most rational felicity; but which at the same time can only be derived from a competent cultivation of their understanding in the season of youth.’

‘This carelessness and slight of intellectual accomplishments is unfortunately very diffusive, and is doubtless the source from whence flows that contempt for all pretences to consequence that are not founded on a pecuniary basis. This renders their deportment so frequently supercilious and offensive to those whom they imagine to be on no parity with them in that substantial article. The less or larger proportion of this that falls to the lot of each individual diminishes or increases the measure of worth and value for which they allow him credit in their estimation.’

ART. 28. *The Question of Wool truly stated; in which the Facts are examined for and against the Bill now depending in Parliament.* 8vo. 6d. W. Nicoll. London, 1788.

The representations of the different parties, respecting this valuable commodity, are so opposite to each other, that it is a matter of no small difficulty to ascertain the truth with precision. On one hand, the manufacturers complain of a decrease of their trade in consequence of a large quantity of wool being annually smuggled to France. On the other, the wool-growers affirm that the manufacturers are at present in a very flourishing condition; and maintain that the exportation is not only trifling in respect of quantity, but that the French stand in no need of English wool for the fabric of their cloths. In a contest of this nature the parliament alone can decide. The author under consideration is an opponent of the bill.

ART. 29. *A Speech on the Wool Bill, that might have been spoken in the House of Commons Thursday, May the 1st, 1788, upon the Question of adjourning the Consideration to that Day Three Months.* 8vo. 6d. W. Nicoll. London, 1788.

The author of this pamphlet is a determined enemy to the bill for prohibiting exportation. According to his opinion, it is calculated for no other purpose but to reduce the price of wool, under the pretence of preventing a practice which has in reality no foundation. This, however, is a point not likely to be established by the mere assertion of an anonymous writer.

ART.

- ART. 30. *Observations relative to the Taxes upon Windows, or Lights; a Commutation of these Taxes being also suggested, and a Tax assessed from the internal Capaciousness, or Tonnage, of Houses, pointed out as a more eligible Mode of Taxation. To which are added, Observations on the Shop-Tax, and the Discontent caused by it; short Observations on the Act relative to Hawkers and Pedlars; a Hint for the Improvement of the Metropolis.* By John Lewis De Lolme, Advocate, LL.D. 4to. 3s. Richardson. London, 1788.

Instead of the tax on windows Mr. De Lolme recommends a tax on the capacity or tonnage of houses, upon the principle that the manufacture of glass, and of window sashes, would not be discouraged, as they must be, in his opinion, by the present impost. Notwithstanding this substitution, he is against entirely abandoning the tax upon windows; he proposes that it should be continued at the rate of a sixpence upon each; but that the produce of the tax should be expressly appropriated to some elegant purpose; because glass, forsooth, is an elegant manufacture. The elegant purposes mentioned by the author are such as the following, viz. "the paying off the debts of future princes of Wales—giving portions to princesses royal—and defraying the expences of fireworks on the king's birth-days." Mr. De Lolme has subjoined observations on the shop-tax, and the act relative to hawkers and pedlars. This pamphlet betrays an acrimonious petulance against ministers, and a levity which we should not suspect in the author of "The Constitution of England."

- ART. 31. *A Letter to a Friend on the reported Marriage of his Royal Highness the Prince of Wales.* By Mr. Horne Tooke. 8vo. 2s. Johnson. London, 1788.

The subject of this pamphlet being of a nature too delicate for public discussion, it was our design to have left it entirely unnoticed; but, at the request of several correspondents, we are at last induced to admit a short account of it into our Review.

Mr. Horne Tooke not only confirms the report of the marriage, but endeavours to prove its validity by a variety of arguments. He even goes so far as to deny that the late act of parliament, relative to the marriages of the royal family, has the smallest force of law; contending, that though an act of parliament may regulate the exercise of natural rights, it cannot entirely take them away. In this proposition, however, Mr. Tooke appears to be in an error. The right of marriage is not taken away from the Prince of Wales by the act of parliament alluded to; the exercise of it only is regulated; and that the power of prescribing regulations exists in the legislature, Mr. Tooke has previously admitted. So positively, however, does he express his opinion with respect to the validity of the marriage, that he gives Mrs. Fitzherbert no other name than that of the Princess of Wales. But in asserting that lady's right to this premature designation, Mr. Tooke is again in a mistake. For he urges, in support of his argument, the specific conditions required by the act of parliament to constitute the validity of a royal marriage; and with these, it is well known, the Prince of Wales has not as yet complied. That his royal

royal highness can never marry any subject of Great-Britain, we will not take upon us to maintain; but political expediency, as well as usual practice, it must be acknowledged, strongly opposes any such union. To remove any religious objection, Mr. Horne Tooke affirms, in behalf of Mrs. Fitzherbert, that she is *not* a papist; but that she is both ready and willing to give proof of her conformity to the established religion of the land.

We cannot conclude our account of this extraordinary letter without observing that it was laid before the public with a very bad grace, almost immediately after the transaction to which it relates was scouted, in a debate, by Mr. Fox and some other members of the House of Commons.

ART. 32. *Observations preliminary to a proposed Amendment of the Poor Laws. Addressed to the Members of the two Houses of Parliament. By William Young, Esq. F.R.S. and M.P. 8vo. 1s. 6d. Robson and Clarke. London, 1788.*

In these Preliminary Observations Mr. Young takes a wide and philosophical view of the progress of manners, as influencing the conduct of individuals in the various departments of society. With respect to the poor in particular he remarks that, from the fashionable dereliction of their country residences by the great landlords, the consolidation of farms, and the system of enclosure, there has, of late years, been less constant demand for the industry of the labourer; that various contingent means of subsistence have likewise been withdrawn; that his indigence has thence been greater, his hopes less, his exertions more feeble; that in wretchedness he has become despondent and slothful; and, lastly, in desperation has become vicious and criminal.

In the plan which Mr. Young proposes for the relief of the poor, he adopts, in part, the legislative provision, but with the addition of some improvements, and particularly the establishment of associations for erecting a subsidiary fund.

ART. 33. *Considerations humbly submitted to the House of Lords on the Two East-India Bills brought into Parliament by Mr. Fox and Mr. Pitt. 8vo. 1s. 6d. Johnson, Whitechapel. London, 1788.*

Had these Considerations been published subsequent to Mr. Sheridan's "Comparative Statement," the author might have had a particular object in view; but they evidently preceded that performance. The discussion of the merits of the two East-India bills is now a stale subject; and this writer has suggested no additional remark which can give it the attraction of novelty.

ART. 34. *Thoughts on Imprisonment for Debt. Humbly addressed to his Majesty. By F.A.S. Murray. 4to. 1s. 6d. Hookham. London, 1788.*

Imprisonment for debt has afforded subject both for moral and political censure, from the origin of the practice to the present time. By those who confine their views to the natural rights of mankind it is universally considered as a flagrant violation of liberty; while by others, who form their opinions upon the mutual confidence necessary among

among the subjects of a commercial state, it is regarded as a custom indispensable to the security of credit. It must be the wish of every person of humanity, that a method might be devised which would, in all cases, discriminate the unfortunate from the fraudulent debtor, and thereby restrict the severity of the law to the latter of these classes alone. Many efforts have been made for this, but without the desired success; nor does the present author suggest any means by which the expedient may be rendered more practicable.

ART. 35. *Thoughts on the Construction and Polity of Prisons; with Hints for their Improvement.* By John Jebb, M. D. To which is added, *An Abstract of Felonies created by Statute and other Articles relative to the Penal System.* 8vo. 2s. 6d. Dilly. London, 1786.

These thoughts were suggested by the late Dr. Jebb in consequence of a conversation with the editor on the building a new jail at Ipswich, and a house of correction at Bury. They chiefly tend to inculcate that the health of persons confined cannot be consulted in any tolerable measure while prisons are situated in the midst of populous cities, or surrounded with walls, rising high above the inhabited inclosure. The remaining articles contained in this pamphlet are extracts, some of them of little importance, and all of them unconnected with each other. Prefixed is a life of Dr. Jebb, written in such a superlative strain of panegyric as to discover an extreme partiality.

ART. 36. *Reasons for revising by Authority our present Version of the Bible, briefly stated and impartially considered.* 8vo. 1s. 6d. Cadell. London, 1788.

The author of this pamphlet examines with much candour the state of the Hebrew text, and explains, in a very natural manner, the causes of its inaccuracy. He adduces several instances from Bishop Lowth and Dr Kennicott to shew how passages evidently corrupted may be restored by a slight alteration. He afterwards proceeds to invalidate the different objections which have been made to a new translation; declaring his own opinion to be in favour of such a work; but wishing to preserve, as much as possible, the majestic simplicity of the old version.

For the ENGLISH REVIEW.

N A T I O N A L A F F A I R S

For J U N E 1788.

GREAT-BRITAIN.

THE commercial disasters of last month continued to operate in various parts, and may yet continue for an indefinite time; either from an unfortunate concatenation of interests, or a similarity of situation and conduct. The surprise of the public, however, is diminished at those events; and we hope that the prudent jealousy of paper currency, or notes of accommodation, are proportionably increased.

MR. HASTINGS.

The High Court in Westminster-Hall, after an attendance of thirty-five days, has adjourned to the next session of parliament. This celebrated cause may be denominated the trial of the Lord Chancellor, rather than that of Mr. Hastings; for never perhaps was the patience of the Speaker of the House of Lords more severely exercised than on the present occasion. When we contrast the perplexity of the evidence with the bold assertions and the unpolite invectives, to give them no worse appellation, of the accusers, we cannot but regret that the reputation, the tranquillity, and the interests of so distinguished a character, as the late Governor-General of Bengal, should suffer even a momentary diminution from an impeachment apparently so unfounded. It is, however, some atonement for the misfortune, that the nation already anticipates the injustice of the charge; and looks forward with pleasure to the time which will restore him to domestic enjoyment, and the congratulations of that country whose Asiatic dominions have avowedly been preserved by the wisdom of his administration.

RESIGNATION OF THE EARL OF MANSFIELD.

This month has been distinguished by the resignation of the venerable Earl of Mansfield, after presiding in the court of King's-Bench, with universal admiration, for almost thirty-two years. This illustrious personage enjoyed from nature the brightest intellectual endowments, which he cultivated in early youth by an assiduous application to study. The splendour of his abilities, when at the bar, has perhaps never been equalled in modern times; and, while a judge, his penetration, if equalled, was certainly never surpassed.

In

In a senatorial capacity his opinion was, in general, regarded as the standard of wisdom and rectitude; and in private life, his social qualities rivalled the fame of his public character. Never was the *otium cum dignitate* more completely exemplified than at this time at Caen Wood. The unanimous approbation of the bar also of that court where he so long presided, who have transmitted their acknowledgments to him in the most polite and affectionate terms, must add to the enjoyments of this venerable judge, and shed a bright lustre round his retirement.

EPISCOPAL CLERGY IN SCOTLAND.

In Scotland the nonjurors, or those of the episcopal clergy who ever since the revolution in 1688 have refused, from motives of conscience, to pray for the reigning sovereign, are now come to the resolution of renouncing their ancient prejudice, and of joining the members of the established churches in offering up to heaven their dutiful petitions for the welfare of his majesty and the royal family. This resolution has been adopted in consequence of the late demise of the Chevalier de St. George, whom their principles led them to consider as the rightful heir of the British crown; and whose surviving brother being a cardinal, they now regard the family as extinct. Under a prince who enjoyed not the affections of his subjects, or whose right to the crown was doubtful, such an event might justly be deemed favourable to the security of his government; but to a prince of the House of Hanover, whose title to the crown was confirmed by the act of succession, and especially in the reign of our present gracious sovereign, it can be of no farther consequence than as it puts a final period to pretensions which have long existed only in the weakness of credulity, or the memory of former attachment. Let it, however, be acknowledged that the House of STUART was one of the most illustrious families recorded in the volumes of history. During a period of more than four hundred years, it shone, a few intervals excepted, with superlative lustre. The accomplishments of many of its progeny excited the admiration, and their misfortunes the astonishment and general sympathy of mankind. It rose, in unpolished times, with a disposition peculiarly propitious to the cultivation of literature and the elegant arts; and, by an uncommon fatality, it sunk, in an enlightened age, into the arms of superstition and bigotry.

PROVISIONAL TREATY OF ALLIANCE.

The Provisional Treaty of Defensive Alliance lately concluded at Loo between Great-Britain and Prussia, is an event of

of great importance to their mutual security against any ambitious designs which may be formed by other European powers. We know not as yet the particulars of this treaty; but, from the nature of it, there is reason to believe that it will be productive of much advantage to both parties. The formidable strength of the two contracting powers will discourage all hostile attempts upon their respective rights and territories; at the same time that, by entering into a defensive alliance only, they do not engage for that reciprocal support which otherwise has often been perverted to the purposes of ambition and rapacity. It is certain that an offensive and defensive alliance furnishes a strong excitement to the violation of national justice.

FRANCE.

This kingdom continues in a state of great distraction. The sovereign persists in the resolution of enforcing his new plan of government, while the people no less resolutely oppose it; and some blood has already been spilt in the tumultuary struggle of the parties. Hitherto the military, which is the chief engine in such a contest, remains faithful to the crown; but though the ties of allegiance may at first excite them to execute the royal commands, it is still doubtful whether, supposing a civil war to ensue, they would not relinquish the cause of despotism in favour of the liberties of their country. From their native principle of attachment to their monarch, their habits of obedience, and their vanity in military parade, they are perhaps the class of men that will adhere most firmly to the royal standard; but, in a general ferment of the kingdom, the force and complication of numerous motives, arising from consanguinity, friendship, provincial attachments, and a thousand circumstances, may induce them, if not to revolt, at least to a desertion from their regiments; and should this begin to operate in any great extent, it will not only weaken the royal cause, but diminish both the fidelity and ardor of its remaining adherents.

It is possible, however, that the present insurrections may prove to be only the ebullition of a transient rage of the populace, whose resistance, when not roused by oppression or religious enthusiasm, is seldom of long continuance. To improve the first sparks of liberty in an arbitrary government, the flame requires to be fed by more skilful hands than are usually to be found in the lower ranks of the community. Men of influence must animate, and men of conduct must regulate, the efforts of opposition among the people. There must arise ostensible leaders, both to give weight

weight and consistency to the enterprise; and general contributions must be voluntarily raised for supporting with success a determined resistance to government. Not one of these preliminary measures, so far as appears, has yet been adopted in France. In a great kingdom, however, as well as in a small state, the spirit of revolt is infectious; and if the people have only the resolution to persevere, they may, besides reducing the king to the necessity of relinquishing his project, circumscribe the sovereign power within narrower limits than it has claimed for almost two centuries. The present is a glorious opportunity for the attainment of freedom, and can hardly be suffered to pass unimproved by a nation that is not lost to all the sentiments of patriotism and public virtue.

While the King of France is embroiled in such a dispute with his own subjects, it may appear surprising to behold him affect that imperious style of remonstrance manifested in his late requisition to the States General, on the subject of their treaty with Great-Britain. He *insists* that they shall revoke the sixth article, or, if not, that they shall enter into a similar agreement with France. This very *modest* requisition, however, seems to meet with the regard it deserves; and, from the proper spirit which they discover in the affair of his ambassador's servant, his most Christian Majesty has no great reason to expect any extraordinary complaisance from the States-General.

THE BELLIGERENT POWERS.

The imperial allies have not yet abandoned their enterprise, though there is no great prospect that it will be prosecuted either with vigour or success. They have hitherto been a duumvirate more of words than of deeds; and while they proclaim to the world the determined investment of Belgrade, Choczim, Oczakow, and Bender, all at the same hour, they appear to be listening with avidity to terms of an accommodation with the Porte. In wishing for such an event, the Empress has now an additional motive from the conduct of

SWEDEN.

According to information from various parts, his Swedish majesty is making the most active preparations for an important expedition, supposed to be intended for the recovery of Finland, which was wrested from the crown of Sweden by Peter the Great. Never, since the period of that transaction, was there a more favourable opportunity for such an attempt than at the present moment, when the greatest part of the Russian army has marched to the South, and its navy, from the want of men and stores, is almost incapable

incapable of exertion. An immediate invasion, conducted with celerity and vigour, may reinstate the Swedish monarch in the possession of his ancient domain: and he might be accused of pusillanimity or remissness did he neglect to embrace a conjuncture so favourable to the accomplishment of such a design. The ships fitting out at the same time by Denmark are probably intended only as a fleet of observation; which, however, portends no friendly reception to the Russian navy, should the latter attempt to pass the Sound during these remote operations.

GREAT-BRITAIN AND IRELAND

Are cultivating the advantages of their situation. At peace and respected by the nations of the world, these kingdoms are growing rich by commerce, by arts, by manufactures, and useful improvements. And notwithstanding a long, a recent, an expensive, and a disastrous war, which terminated in the loss of her colonies, and from the effects of which it was thought impossible for them soon to recover; at no period perhaps have they appeared in a more enviable situation than the present. Such are the vicissitudes of fortune! And it becomes our rulers to ponder upon events too impenetrable for human prediction, and to draw lessons of wisdom and experience from them.

TO OUR READERS.

THE Editor begs leave to inform his Readers that the next Number of the *ENGLISH REVIEW* will be printed on a *NEW LETTER*, cast on purpose for the Work by Mr. CASLON. He also embraces the opportunity of thanking the Public for their very liberal Encouragement; which has hitherto supported this *Journal* against every hostile attempt; and many, both open and concealed, have been made, to injure it in their estimation. The Gentlemen engaged in carrying on the *English Review* have no enmity to any Literary Publication on account of its Author; the Merit of the Performance is alone the object of their Inquiries. And it is from an honest, and they hope an unbiassed, regard to Truth, as well as a sense of Duty, that they are constrained occasionally to expose Ignorance and Dullness, Puerility, Absurdity, and Nonsense, which seem to increase upon us daily. But they have at all times endeavoured to guard against Illiberality and Rudeness in their Strictures; and have generally preferred the exercise of Lenity to Severity, when the smallest Dawnings of Genius, Learning, or Judgment, offered themselves to their consideration.

* * * *Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

I N D E X

TO THE

BOOKS AND PAMPHLETS REVIEWED,

AND

THE REMARKABLE PASSAGES EXTRACTED FROM THEM.

SEE ALSO THE CONTENTS.

A.

ACCOUNT of the hunting excursions of Asoph ul Dowlah, 387.
Account of the use of the Mangel Wurzel, 392.
Advice to mothers, wives, and husbands, 130.
Addington's sermons, 153.
American Philosophical Society, transactions of, Vol. II. 279; concluded, 340.
Amusements in high life, 150.
Apollo turned stroller, 385.
Appeal to the common-sense of the nation, 471.
Atbenaid, the, a poem, 161.
Aura; or, the Slave, a poem, 310.

B.

Beloe's poems and translations, 231.
Bellendenus, a free translation of the preface to, 388.
Bellendenus, remarks on the new edition of, 389.
Benezet's historical account of Guinea, 418.
Bentham's defence of usury, 286.
Berkenhout's chemistry, 298.
Bess's treatise on the art of angling, 149.
Bidlake's sermon, 393.
Bishop of Oxford's sermon, 153.
Bisset's sermons, 422.
Boileau's satire on man, 389.
Booker's poems, 186.
Botanical philology, the religious use of, 70.
Brand's case of a boy, &c. 69.
Britannia, the tears of, 71.
Britain, the muse of, a dramatic ode, 147.
Brother Peter to brother Tom, 350.
Brown's poetical translation, 61.

Vol. XI.

C.

CAlendar's hymn to the power of harmony, 420.
Cardonnel's picturesque antiquities of Scotland, 378.
Cafe of Dillon, 151.
Characteristics of public spirit and national virtue, 393.
Charles's essay on consumptions, 233.
Clarkson's essay on slavery, 413.
Clara and Emmeline, 312.
Clavigero's history of Mexico (concluded), 76.
Collins's ode on the popular superstitions of the Highlands of Scotland, 347.
Considerations on the negroe cause, 145.
Considerations on the emancipation of negroes, 310.
Considerations on the negociation for reducing the rate of interest of the national debt of Ireland, 392.
Controversiad, the, 314.
Conversations of Emily, 387.
Correspondents, to, 80, 160, 240, 320, 400, 480.
Coote's elements of English grammar, 388.
Coveley's fate of Sparta; a tragedy, 250.
Critics, the, a poem, 41.
Cruden's sermons, 392.
Cumberland's catalogue of paintings, 30.
Cumberland's observer, Vol. IV. 258.

D.

DAlrymple's memoirs of Great Britain, 241.
Davies's plays, 231.
D'Etrauville's groundwork of the grammar of the French language, 388.
De Lolme's observations on taxes, 473.
Derwent; an ode, 71.

H h

Dialogues

I N D E X.

Dialogues poetical, [466](#).
Discovery of America, influence of the, [309](#).
Dissertation on the gipsies, [211](#).
Dobb's universal history, [470](#).
Duncan's medical commentaries for the year 1787, [32](#).
Dutch, a view of their genius, character, &c. [471](#).
Du Mitand's new system of reading, [229](#).

E.

EAs-India bills, considerations on the two, [474](#).
Edward; or, the curate: a poem, [43](#).
Edward and Sophia, [63](#).
Effects of the passions, [228](#).
Elegy on the death of the duke of Rutland, [313](#).
Elements of punctuation, [230](#).
Elements of medical jurisprudence, [69](#).
Eselle; a pastoral novel. By M. de Florian, [142](#).
Euphrosyne; an ode to beauty, [386](#).
Extracts from the album at Streatham, [278](#).

F.

Falconer's dissertation on the influence of the passions, [447](#).
Familiar correspondence of Frederick the Second, [63](#).
Fatal follies; or, the history of the countess of Stanmore, [67](#).
Features from life, [434](#).
Female virtues; a poem, [71](#).
Flood's speech on the commercial treaty, [228](#).
Flood's commercial arguments answered, [391](#).
Form of trial of commoners, [313](#).
Freston's poems, [148](#).
Friend, the, of youth, [256](#).
Frogs, the, a comedy, [231](#).

G.

Girdlestone's essays on the hepatitis, [43](#).
Guinea voyage, observations on, [463](#).

H.

Headley's select beauties of ancient English poetry, [86](#).
Healde's translation of the London Pharmacopœia, [218](#).
Heetopades, the, of Veshnoo Sarma, translated by Wilkins, [114](#).
Henrietta of Gerstend, [149](#).
Horsley's sermons, [153](#), [154](#).
Hunter's observations on the diseases of the army in Jamaica, [275](#).

I.

Abel's sermons, [392](#).
Jefferson's notes on the state of Virginia, [130](#).
Jekyll; a political eclogue, [313](#).
Introduction to the history of the Dutch republic, [206](#).
Institutes of the laws of England, first part of the, [291](#).
Julia; or, the Italian lover: a tragedy, [1](#).

K.

King's morsels of criticism, [192](#).
Kirwan's essay on phlogiston, [188](#).

L.

Law of parliamentary impeachments, [386](#).
Lectures, a course of, on the figurative language of the holy scriptures, [232](#).
Letter to the earl of Mansfield, [233](#).
Letter from Mr. Lambert to Mr. Jefferson, [214](#).
Letter to the author of the burletta of Hero and Leander, [146](#).
Letter (Tooke's), to a friend, [473](#).
Letters patent, [145](#).
Life of Frederick II. king of Prussia, [219](#).

M.

Marcard's description of Pyrmont, [443](#).
Marcellus and Julia, [313](#).
Match for a widow; a comic opera, [388](#).
Memoirs of the late war in Asia, [198](#).
Memoirs of the American Academy of Arts and Sciences, Vol. [I](#) [81](#); concluded, [170](#).
Memoirs of M. Henry Mafers de la Tude, [22](#).
Memorable actions of the French navy, [226](#).
Memorial concerning the marriages of Protestants in France, [140](#).
Microcosm, the, by Gregory Griffin, [19](#).
Middleton's sermon, [152](#).
Midsummer holidays, [151](#).
Millar on the law of insurances, [49](#).
Modern manhood; or, the art of boxing, [390](#).
Monody on the death of Mr. John Henderson, [40](#).
Monro's medical and pharmaceutical chemistry, [437](#).
Moseley's treatise on tropical diseases, [26](#).
Murdock's pronunciation and orthography of the French language, [48](#).

N.

National debt productive of national prosperity, [390](#).
Necker on the importance of religious opinions, [179](#).

New

I N D E X.

New peerage; a comedy, [264](#).
Nobleman and Gentleman's guide, [232](#).
North-America, historical and political re-
 searches concerning, [459](#).

O.

Observations on various plans for the re-
 lief of the poor, [312](#).
Observer, the, [124](#).

P.

Parental monitor, [228](#).
Parian chronicle, [270](#).
People of England, a cool address to, [470](#).
Peter Pindar, history of, [467](#).
Pierfan's sermon, [152](#).
Pilgrim; a comedy, [146](#).
Piozzzi's letters to and from Dr. Johnson, [325](#).
Platonic guardian, [68](#).
Playfair's essay on the national debt, [109](#).
Platfing reflections, [387](#).
Poems and essays, by a lady, [146](#).
Poems, by Maria and Harriet Falconar, [393](#).
Political observations on the present state
 of Europe, [390](#).
Political miscellanies, [41](#).
Progress, the, of music; an ode, [148](#).
Pye's poems, [58](#).

R.

Rains's sermon on the death of captain
 Pierce, [315](#).
Reading made most easy, [230](#).
Reasons for revising the Bible, [475](#).
Reflections upon the promotion of admi-
 rals, [232](#).
Reflections upon the late promotion of ad-
 mirals, [391](#).
Reform of the economy of the French
 army, [225](#).
Regent, the; a tragedy, [409](#).
Reid's essays on the active powers of man,
[401](#).
Remarks on Fullarton's view of the English
 interests in India, [109](#).
Retaliation; or, the history of Sir Charles
 Oswald and Lady Seymour, [67](#).
Revelation, the, of St. John considered, [371](#).
Review of the present contest between the
 managers of the theatres, [146](#).
Review of the principal charges against
 Warren Hastings, Esq. [261](#).
Richard cœur de lion, [386](#).
Rigby's observations on sugar, [289](#).
Riddle, the, [149](#).
Robbwell's English grammar, [130](#).
Rosley on the ulcerated sore throat, [315](#).
Rutherford's view of ancient history, [335](#).
Royal and royalty theatres, [119](#).

S.

Seeing is believing; a dramatic pro-
 verb, [148](#).
Select stories from the French of Berquin,
[52](#).
Sentimental beauties from Dr. Blair, &c. [68](#).
Sketch of society and manners in Por-
 tugal, [301](#).
Slave trade, Nickoll's letter on, [69](#).
 a general view of, [145](#); objections to
 the abolition of, [391](#); Puddicombe's
 poem on, [311](#); Yearley's ditto, *ibid*.
 Mafon's discourse on, *ibid*. Agutter's
 sermon ditto, *ibid*. Letter to Granville
 Sharp, Esq. ditto, *ibid*. Remarks on,
ibid. Priestley's sermon on, [469](#).
 Bradshaw's ditto, *ibid*.
Slavery; a poem, [276](#).
Smith's summary view of the writings of
 the prophets, [122](#).
Soliloquy in a thatched building, [70](#).
Speeches of the judges upon granting a new
 trial in the case of Sutton against com-
 modore Johnstone, [68](#).
Speeches of Mr. Wilkes in the House of
 Commons, [96](#).
Such things are; a play, [15](#).
Supplement to the tour through Great-
 Britain, [229](#).
Symonds's sermons, [19](#).

T.

Tales and fables, [313](#).
Tales, apologues, allegories, &c. [468](#).
Taplin's gentleman's stable directory, [445](#).
Teachwell's spelling-book, [12](#).
Tears of Ierne, [394](#).
Thoughts on imprisonment for debt, [474](#).
Thoughts on the construction of prisons,
[475](#).
Tobin's farewell address, [470](#).
Ton, the; or, follies of fashion, [361](#).
Tour in England and Scotland, [449](#).
Transactions of the Royal Society of Edin-
 burgh, [321](#); continued, [424](#).
Travels in Corsica, [143](#).
Trial of R. B. Bremmett, doctor of physic,
 against A. Archer, Esq. [314](#).
Tribunal, the; a poem, [385](#).
Trip to Parnassus, [387](#).
True principles of the French govern-
 ment, [138](#).
Turgot's reflections on the formation and
 distribution of riches, [223](#).
Two farmers, the; an exemplary tale,
[151](#).

I N D E X.

W.

*W*hitehead's poems, Vol. III. [103.](#)
*W*hitehouse's poems, [17.](#)
*W*ilmer's observations on hernia, [233.](#)
*W*ilson on Bath waters, [149.](#)
*W*inter evenings, [148.](#)
*W*inter's system of husbandry, [37.](#)
*W*oodhouse's poems, [466.](#)
*W*ool, the question of, truly stated, [472.](#)
*W*ool bill, a speech on the, [472.](#)

X.

*X*imenes; a tragedy, [253.](#)

Y.

*Y*oung's examination of Sir Isaac Newton's principia, [441.](#)
*Y*oung's observations on the poor, [474.](#)

I N D E X

I N D E X

TO THE N A T I O N A L A F F A I R S.

A.

AUTHORITY of Holland, [320](#).
Embroid of the new sovereign of
 Prussia, [318](#). Proof of his enter-
 prising spirit, [319](#).
Abolition of France, [236](#).
Arbitrary power of Charles L. [76](#).
Autority of the states of Holland, [324](#).
Austria, tyranny of, [238](#).
Aversion prevails in Holland between the
 opponents of the prince of Orange and
 the French faction, [74](#). Independence
 of Holland, *ibid*. She adopts a new
 system of politics, *ibid*. She is de-
 serted by France, *ibid*.

B.

Balance of power in Europe, [236](#).
Bill for regulating the abuses of
 slavery, [139](#).
Bona-fide of the Netherlands, [234](#).
British administration, haughtiness of, [236](#).
British finances, prosperous state of, [216](#).

C.

Châtelier de St. George, demise of the,
[179](#).
Commerce of Great-Britain increasing, [75](#).
Commercial disasters in Great-Britain, [476](#).
Commercial disasters of Great-Britain, [395](#).
Methods for stopping their progress, *ibid*.
Causes of the late failures, *ibid*.
Commercial treaty between France and
 England, [72](#). Their ancient animos-
 ities renounced, *ibid*. Benefits of the
 commercial treaty, *ibid*.
Compassion of the English in emancipating
 the negroes, [77](#). Slavery admitted by
 scripture, [78](#). Consequences of slavery,
ibid. Hardships of the negroes magni-
 fied, *ibid*. They are compared to the
 servants in Scotland, *ibid*.
Conduct of the French government, [396](#).
 of the cabinet of Versailles, [397](#).
 of the monarchs of France, [398](#).
Confederacy of the European states, [235](#).
 Their views, *ibid*.
Confederacy of the imperial crowns, [318](#).
 Commencement of operations, *ibid*.
 Union of the two potentates, *ibid*.

D.

Danger of paper currency, [476](#).
Dantzic, her ancient confederacy at
 an end, [399](#).
Declaratory bill, [239](#).
Decline of the prince of Orange's party, [238](#).
Demands of the emperor of Morocco, [400](#).
 Too ludicrous for serious notice, *ibid*.
 Should the English punish him? *ibid*.
Departure of the Grand Vizier for the
 field, [399](#).
Dependence of Portugal, [320](#).
Despotism of the king of France, [398](#).
 Resistance of his subjects, *ibid*. Dan-
 ger to the French monarch, *ibid*.
Different opinions on Mr. Pitt's India-
 bill, [239](#). Mr. Fox's bill, *ibid*. Dis-
 tinction between the two bills, [340](#).
 Board of control, *ibid*. Their respon-
 sibility, *ibid*.
Disasters of France, [75](#).
Distraction of France, [478](#). Resolution of
 her sovereign, *ibid*. Opposed by his
 subjects, *ibid*. Attachment of the mi-
 litary to their sovereign, *ibid*. Means
 for improving the spirit of liberty, *ibid*.
 Remonstrance of the king to the states,
[479](#). His requisition, *ibid*.

E.

Emancipation of negroes, [159](#).
Emperor of Germany, maiden enter-
 prize of, [399](#).
Encomium on the English, [80](#).
England distinguished from all other na-
 tions, [158](#). Consequences of relin-
 quishing her privileges, *ibid*.
England, constitution of, [155](#). Distin-
 guished by the privilege of the press, *ibid*.
 Power of the press, *ibid*. Responsibility
 of the ministers, [156](#). Administration
 of justice, *ibid*.
Enterprise of imperial allies, [479](#).
Exhausted finances of France, [75](#).
Expectation of hostilities between the
 Turks and Russians, [238](#).

F.

Fleet fitting out by Denmark, [479](#).
France deserts Holland, [74](#). Injury
 she sustained by the American war, [75](#).
France,

I N D E X.

France, her treachery, 75.

Freedom of the press, 155.

Freedom, claim of, by the burgesses of Scotland, 320. Their moderation and spirit, 320.

G.

Grandeur of Spain, 339. Her present naval preparation, *ibid*.

Greatness of England in 1763, 236. Jealousy of Europe, *ibid*.

Great-Britain friendly to the States of America, 216. Her mediation courted, *ibid*. Her alliance with the Dutch, *ibid*.

Great-Britain, strength of, 215.

Great-Britain and Ireland respected by other nations, 479. Their prosperity, *ibid*.

H.

Hastings, Mr. appears at the bar of the House of Lords, 78. Recapitulation of his case, *ibid*. Sentiments of the trial, 79. Triumphs of party, *ibid*. Patience of the lord-chancellor, 476. Perplexity of the evidence, *ibid*. The charges, *ibid*. His (*Hastings's*) administration, *ibid*.

House of Commons, some account of, 157. Former minister ejected by the people, *ibid*. Expectation from the present administration, *ibid*.

House of Stuart, character of, 477.

I.

Impeachments against Mr. *Hastings* and Sir *Elijah Impey*, 396. Prolivity of the prosecutors *ibid*. Conduct of the managers, *ibid*. Politeness recommended to them, *ibid*.

Importance of free speculation, 157.

India Company, their measures of administration concerned, 158. Hardship of superseding the company's troops, *ib*. The court of directors oppose it, *ibid*. Power assumed by the board of control, 159.

K.

King of Sardinia, his throne secure, 320.

L.

Liberty, spirit of, prevalent in France, 75; progress of, 154.

M.

Mansfield, earl of. his resignation, 477. Splendour of his abilities, *ibid*. His penetration and wisdom, *ibid*. Receives the approbation of the bar, *ibid*.

N.

Nonjurors (Scottish) of the episcopal clergy, 477. Their ancient prejudices renounced, *ibid*.

P.

Parliaments of France, remonstrances of, 397. Dissolution of the Assembly of Notables, *ibid*.

Political influenza of Europe, 73; of Portugal and Spain, *ibid*; of England, *ibid*.

Political arrangement of the Netherlands, 234. Revolutions of the Provinces, 235.

Prosperity of commerce in Great-Britain, 316; in Ireland, 317.

R.

Reign of Charles the Fifth, 335; of Philip the Second, *ibid*.

Revolution in the Netherlands, 160. Act of oblivion, *ibid*. Oppression of the popular party, *ibid*. Firmness of the Ottomans, *ibid*.

Russia, vigour of, 238.

S.

Seat of military operations between the Russians and Turks, 230.

Situation of the States of Holland, 237. Their prosperity, *ibid*.

Situation of France, 217. Violation of her national faith, *ibid*. *Distracted* of her views abroad, *ibid*. Unhappy in her domestic situation, *ibid*. Her finances deranged, *ibid*. Her commerce, *ibid*. Struggling for despotism, *ibid*.

Spirit of freedom prevailing in France, 397. Causes of her discontents, *ibid*.

Spirit of the Turks, 238.

Splendour of the king of the Two Sicilies, 320.

Swedish king, preparations of, 479. He is hostile to Russia, *ibid*.

T.

Treaty of alliance between Great-Britain and Prussia, 478. Advantageous to both parties, *ibid*.

W.

WAR between the Turks and Russians, 76. The event advantageous to Great-Britain, *ibid*.



**THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT**

**This book is under no circumstances to be
taken from the Building**

JUN 27 1910

form 410

